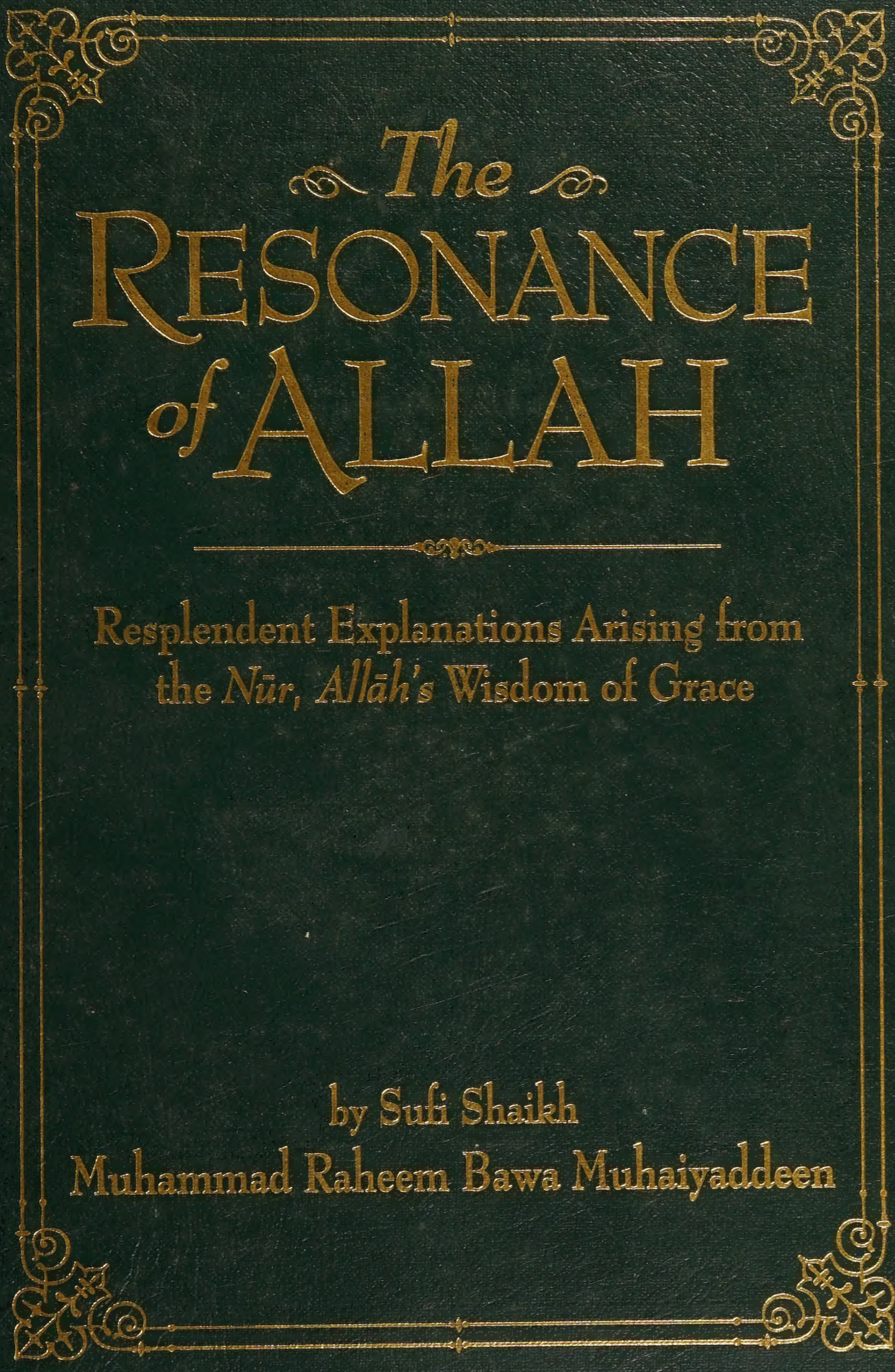


The RESONANCE of ALLAH

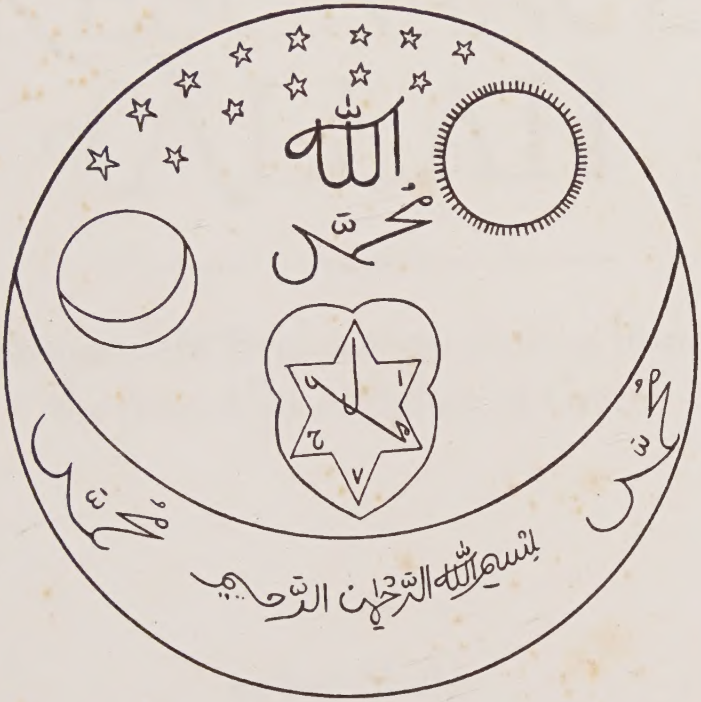
Resplendent Explanations Arising from
the *Nūr*, *Allāh's* Wisdom of Grace

by Sufi Shaikh
Muhammad Raheem Bawa Muhaiyaddeen

p31 - No more illusion when resplendence of soul shines

அல்லாஹ்றவின் முழக்கம்

நூறின் அருளின் அறிவின்
பிரகாச விளக்கம்



ஆக்கியோன்:
சங்கைக்குரிய சேக் முகையுதீன் குருபாவா அவர்கள்

The above design is from the cover of the original publication of this book, which was in the Tamil language. The mystical composition in the center was drawn by Muhammad Raheem Bawa Muhaiyaddeen ⓡ. For a brief description of this art, please refer to 'About the Drawing' on page 767.

The RESONANCE of ALLAH

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by Sufi Shaikh
Muhammad Raheem Bawa Muhaiyaddeen

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First Printing

786
For *'ālam* and *arwāh,* the effulgence of the *Haqq*
The effulgence of the heart is wisdom
The beauty of the heart is *Mu-ahamad*
The bliss of the heart is *Allāhu.*

Muhammad Raheem Bawa Muhaiyaddeen

This is our state—
The condensing, subsiding and absorption of our wisdom.
This serene clarity of the heart
Is the meaning of the *Shaikh* (Guru).
Āmīn.

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About
Muhammad Raheem Bawa Muhaiyaddeen (رضه)

Muhammad Raheem Bawa Muhaiyaddeen (رضه), may God's peace and blessings be upon him, was a man of extraordinary wisdom and compassion, who selflessly shared his knowledge and experience with people of every race and religion from all walks of life.

It is rare to find such a being in this world. Where did he come from? And who was he? The complete truth of this is known only to God.

In the early part of the twentieth century at a riverside shrine in the south of Sri Lanka, M. R. Bawa Muhaiyaddeen (رضه) called out to some pilgrims and spoke with them for awhile. Recognizing that he was someone very special, they invited him to return with them to Jaffna (in northern Sri Lanka) and be their teacher. He agreed, and promised he would be at their house in forty days. They had not given him any directions, not even their address, but on the promised day he appeared. This was the beginning of what we know of his public life.

What happened before that? When asked by an interviewer if he had been born in Sri Lanka (Ceylon), M. R. Bawa Muhaiyaddeen (رضه) said:

"I do not know about my birth. I lived in India for some time. I lived in Baghdad for some time. I was in Medina for some time. I was in Egypt for some time. I lived in Rome for some time. Later, I went to Ceylon, and now I am in America. Whenever I am asked to do a particular duty, I go and perform that duty. That is why I go to each particular place."[1]

Over time, more and more people came from all over Sri Lanka to seek advice from this revered gnostic. Those seeking the truth stayed on to study with him. In the late sixties, M. R. Bawa Muhaiyaddeen ؓ was invited to the United States. He arrived in October of 1971, and shortly after that a Fellowship was formed to record and preserve his teachings and to spread the wealth of his wisdom to all those who would seek it. But it was to be many years before that wisdom would spread throughout the world to become for many a tuning fork that set off a resonance by which one could understand his own state. That resonance is the subject of this book, *The Resonance of Allāh: Resplendent Explanations Arising from the Nūr, Allāh's Wisdom of Grace.*

---

[1] *Questions of Life—Answers of Wisdom,* by M.R. Bawa Muhaiyaddeen, page 239.

This glorious book took form in Jaffna, a town in the north of Sri Lanka. Picture the *Shaikh* sitting on a simple bed in a dimly lit ashram with a sloping corrugated tin roof, tropical birds singing, smoke from a wood fire...and in the center of all this the *Shaikh,* the radiance of illuminated wisdom, dictating in Tamil to a boy, a scribe, sitting on the cool cement floor writing down, word for word, the drops of God's grace that would gather into a downpour of divine luminous wisdom.

It was in these humble circumstances that this book came into being.

* * *

These are but a few facts regarding the earthly existence of this *Kāmil Shaikh*, this true spiritual master. What can we say about the essence of such a being? Our intellects are incapable of fathoming who he really is. We can only fall back on his own words in defining what a *kāmil shaikh* is:

> For the true master, or spiritual guide, there is no world, no illusion, no discrimination, no lies, no fraud, no vanity, no body, no bigotry, no lust, no attachments, no sensual enjoyments—none of these. Whatever truth is—he is that. It is that alone that he knows, sees, talks to, and relishes at all times. In this state...the perfectly pure light of wisdom of the soul appears as a most radiant resplendence. And within that resplendence appears *Allāh*.
>
> Thus, my son, *Allāh* is within wisdom and wisdom is within *Allāh*. And when both resplend as one, the one who recognizes

> that Truth, immerses himself in It, and goes on relishing that taste will be the perfected spiritual master, the *kāmil shaikh*. Know this well, my son![2]

M. R. Bawa Muhaiyaddeenؓ transcended his mortal form on December 8, 1986 and is buried near Philadelphia, Pennsylvania. Many from all over the world have already come on pilgrimage to his *mazār* (place of visitation).

When asked what would happen to the Bawa Muhaiyaddeen Fellowship when he was gone, he gave this reply:

> It may be that one day I will have to change from here to the other side. That is, I will be leaving this body and transferring into your hearts. This is the nature of the change in the state of one's shaikh. The way I will change will depend upon the level of your awareness, the depth of your longing, and the intensity of your search. So the change will be in your hearts. *Allāh* commands me to stay there in those hearts and do my duty. This is the only change that will occur.
>
> There is no point in saying, "Oh, he has gone away. What shall we do?" The divine knowledge *('ilm)* he has given you, the wisdom he has given you, the good thoughts he has given you—you must not let them dry up. You must dig deeper and let them flow more and more, like the river. Do not think, "He is dead, he is gone." He is still alive. One part has gone away but the other lives on. The only change is that he has gone into your hearts. If you search within your heart, you will find him there.

---

[2] Chapter 14, page 395.

Editor's Note

The Resonance of Allāh: Resplendent Explanations Arising from the Nūr, Allāh's Wisdom of Grace by Muhammad Raheem Bawa Muhaiyaddeen (رضـ) was first published in 1969 as *Allāhvin Mulakkam.* For several years this book was available only in Tamil, an ancient Dravidian language spoken in Sri Lanka and southern India. Then, in 1973, an English translation of this work was initiated by M. R. Bawa Muhaiyaddeen (رضـ) and supervised by him. In 1975 he called upon Dr. K. Ganesan, a physician in Jaffna, to begin the translating afresh. Due to the profound nature of the contents of the book a great deal of time and care was devoted to this work, which was completed in the year 2001.

In the editing of this book special techniques have been used to assist the reader. Numerous Tamil and Arabic terms appear in italics throughout the text. Although these words are commonly spoken in certain parts of the world, M. R. Bawa Muhaiyaddeen's (رضـ) usage often encompasses deeper mystical meanings. Therefore, extensive definitions of all these terms have been provided in the Glossary, the words being marked with (T) for Tamil and (A) for Arabic. Words from Sanskrit (S) and Persian (P) also appear.

Wherever Tamil or Arabic words appear for the first time in a chapter (or after a long lapse) either that word or its English translation will appear in parentheses. For easier reading, parentheses are also used to set off parts of long sentences. All such parenthetical inserts are words spoken by M. R. Bawa Muhaiyaddeen (رضـ) himself. Occasionally, to help the reader, clarifications by the translator have been inserted. These are enclosed in brackets.

The drawing in the front of this book is an exact reproduction from the cover on the original Tamil publication. It was drawn by M. R. Bawa Muhaiyaddeen ؓ himself, and the script is in his own hand.

At his direction, we have placed, at the top corners of every page, the *awwal kalimah,* the affirmation of faith in Islam: *Lā ilāha illallāh, Muhammadur-Rasūlullāh,* which means, "There is no god but God, and *Muhammad* is His Messenger." This lettering was taken from original artwork by M. R. Bawa Muhaiyaddeen ؓ.

This book is addressed to everyone, from every race, religion, and walk of life. The reader, therefore, should be aware that although some answers may appear to be within the framework of a particular religion, the truths contained within them belong to the entirety of humanity.

All the work that has gone into this book has been done with love and devotion for our revered teacher, Muhammad Raheem Bawa Muhaiyaddeen, may God be pleased with him, and with utmost gratitude for the priceless treasure of wisdom he has given to the world.

Translator's Note

Next to the grace of meeting Muhammad Raheem Bawa Muhaiyaddeen (رضه), I count the opportunity to translate this book: *The Resonance of Allāh: Resplendent Explanations Arising from the Nūr, the Wisdom of Allāh's Grace*, to be the greatest blessing of my life.

The content and language of this book are so difficult to comprehend, that looking back, I feel certain an unseen hand was writing the words as I did the translation. Most of the material is so deep and mystical that it is impossible to understand it through intellect. However, there were some places where immediate inner recognition did occur, and at those times I felt like I was hit by a thunderbolt and found myself unable to continue with the translation for three or four days at a time. After that I would resume, in a more humbled frame of mind.

The following is one of those places. It appears as a footnote in Chapter 17.

> Once fruits appear on the date palm, they need, at the appropriate time, a certain kind of hot wind to ripen them. Only the date palm and its fruits can sense this wind. Other fruits are not affected by it. But the special nature of the date palm requires a fiery wind to ripen its fruits.
>
> Similarly, an oyster needs a certain kind of cold rain. All rains are not the same. This particular rain, accompanied by a cold wind, falls only over the sea, and only once (or maybe twice) a year, sometimes for a few seconds, and at other times up to four or five minutes. The oyster alone will sense the

> coming of this particular kind of rain and will rise to the surface and wait with its mouth open. If even half a drop falls into its mouth, that drop will develop and mature into a priceless pearl.
>
> It is like that for man. As he goes on striving, at just the right time the rain of wisdom will fall. If he waits eagerly anticipating that rain, it will fall into his open heart. Immediately he must protect that heart carefully until the pearl of wisdom grows to maturity.
>
> Thus the dates will ripen only when the hot wind blows, the oyster will form the pearl only when it receives the special rain, and man too (if he holds his heart in readiness, with intensity of purpose), will, in some way, from time to time, receive the rain of grace that falls for mankind.
>
> Therefore, we have to keep on working assiduously. And if we remain in a state of readiness, we will receive the rain of wisdom that will mature into the pearl of divine knowledge *(gnānam).* Every word, every utterance of wisdom that we receive, will mature into a valuable pearl. This is why we speak of wisdom as the *gnāna-mutthu,* the pearl of divine knowledge.

This book abounds with precious pearls. The words of the *Kāmil Shaikh (Meingnāna Guru)* are like the rain of grace that falls for the oyster. To all who read this book, or all those who helped work on it in any capacity, his words are the rain that is the wisdom of grace. If we are ready, and if we open our hearts and hold them up like cups, the precious drops will fall into them. If we then cherish and nurture those drops with *Allāh's* qualities within us, they will develop into the pearl of wisdom that can benefit not only us but all of mankind.

Muhammad 'Abdul Ghafur
(Dr. Kanagaratnam Ganesan)

Foreword

Bismillāhir-Rahmānir-Rahīm
Lā ilāha illallāh, Muhammadur-Rasūlullāh

In the name of the One that is *Allāh,* the Beneficent, the Merciful, the One that radiates compassion as Its essence, to that One alone all praise and worship is due. May we ceaselessly offer gratitude, worship and surrender to our beloved Creator, the One, indescribable.

Allāh blesses us, His creations, with explanations of His truth—the how, why, who, and what of Reality. This revelation of His truth comes from *Allāh.* He is the source of the explanation.

A human being with the faculty of wisdom, that awareness which perceives the explanation from the *Nūr* or Light of *Allāh,* will receive this explanation directly, from Creator to creation. Sadly, with rare exception, mankind does not perceive this inner explanation. Lack of surrender to *Allāh* will naturally maintain each one's focus elsewhere, that is, toward the world.

Ever merciful, *Allāh* has another way of gracing mankind with His truth. Certain human beings with pure *īmān* or complete faith receive these explanations from *Allāh,* and they, in turn, endlessly offer this priceless instruction to the entire human race, without prejudice or distinction. They only give, having surrendered their individuated self to the complete wisdom of *Allāh;* what remains within them is the full awareness of *Allāh,* His Qualities, His Explanations, and His Actions. The Prophets, may the peace of *Allāh* be upon them, are the best known examples of this type of perfected surrendered human being.

Allāh, who can and does do whatever He chooses, blesses us with others of these rare beings, such as Muhammad Raheem Bawa Muhaiyaddeen ؓ, who so loved *Allāh* that the sole purpose of his continued existence on earth was to speak His words to us as they came through him. Non-existent, self surrendered completely to the One, he lived only to give to all others that precious gift of Light, the Truth within Light, the explanation from *Allāh* which is the *Qur'ān* that runs within the heart of every human being.

That blessed explanation is this book: *The Resonance of Allāh: Explanations Arising from the Nūr, the Wisdom of Allāh's Grace.*

This book is the reintroduction to the world of the complete Truth of *Allāh,* the highest and most complete instruction, how to go from where you exist to where the One alone exists. A person who reads, studies, and more important, understands this book may discover the state of wisdom within, leave the self behind, and return home.

May *Allāh* grace us with this understanding. May His compassion, peace, and blessings be upon all living beings forever.

May we never forget the extraordinary blessing this world received in having known this servant of *Allāh, Qutb Muhammad Raheem Bawa Muhaiyaddeen* ؓ. May our gratitude be constant, may the fullness of *Allāh's* blessings forever be upon him. The compassion of the One, *Allāh,* is truly endless for having graced this earth with his presence.

Āmīn. Yā Rabbal-'ālamīn.

Al-hamdu lillāh.

Fatimah Muhaiyaddeen
(Carolyn Andrews)

The
RESONANCE
# of ALLAH

An Important Message from Muhammad Raheem Bawa Muhaiyaddeen

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

The secrets of every one of God's creations and the explanations about them, the explanations regarding His prophets, the explanations regarding *gnānam, 'ilm,* and wisdom, and the explanations about the lives—explanations of various things regarding His creations that were resonated by the Power that is God to His prophets and His saints—are being revealed in this book.

In these pages *Allāh* explains that there are two parts within man—the inner and the outer, the inner prayer and the outer prayer. One is heaven, the other is hell; one is true, the other is false.

Many such meanings are explained by God in this book—the reality of that which is God, that which is mankind, and that which is Truth.

God provides these explanations through two lights of wisdom—the wisdom that is the *Nūr,* and the wisdom that is the *Qutb,* both of which are the completeness. For my brothers and sisters—those who trust in God, those who have faith in God, and those who are human beings—this book serves to dispel their doubts, and fill them with wisdom and firm faith in God.

My brothers and sisters, please take this book, lay open your hearts (the land of God) to God, and then read it. Then the connection between God and us will be understood.

You should not think that just by reading this book once, you will have understood all the meanings contained in it. As you read it over and over again, more and more explanations will be forthcoming. As your wisdom unfolds, deeper and deeper meanings will be revealed. The more you read this book, the more meanings will be revealed.

May God help you. *Āmīn.*

لا اله الا الله محمد رسول الله

لا اله الا الله محمد رسول الله

لا اله الا الله محمد رسول الله

لا اله الا الله محمد رسول الله

1

Introduction

Man, the Highest among God's Creations

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

May *Allāh* bestow His grace.

You who have emerged as the wonder that is man *(insān),*[1] filled with *Allāh's* love and grace! *Allāhu ta'ālā Nāyan*[2] has said, "I have formed *insān* as a most exalted creation." Please reflect upon this. What is the reason for these words? Why has He imparted these words of grace, this teaching of grace, in the *Thiru Marai?*[3] You must understand and realize the reason for this.

That reason is:

Allāh has placed within man: *Allāh's* qualities, His actions, His behavior, His conduct, His love, His virtue, His tolerance, His serenity, His truth,

---

[1] Man; human being; mankind; the progeny of Adam Ⓐ; the most exalted among God's creations; the only creation endowed with the wisdom capable of differentiating right from wrong and good from evil. If he uses this wisdom wisely, he will manifest his divine nature, thus enabling him to know the glory of God and proclaim it. If not, he may act with the qualities of a beast, or even satan. Man's true form is the form made of *Allāh's* qualities, actions, conduct, behavior, and virtues. One who possesses these qualities and thereby realizes the full potential of this form is an *insān kāmil,* a perfected human being.

[2] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

[3] The original, primal *Qur'ān;* the divine scripture imprinted upon the innermost heart of man in the beginning; the divine words of explanation that exist eternally within that innermost heart. Within the *Thiru Qur'ān Allāh* has buried all the secrets and the essences

His justice, His honesty, His patience, His duty, His compassionate and loving affection for all lives, and, like this, millions upon millions of aspects of His benevolent nature. In addition, *Allāh* has placed within the *qalb,* the innermost heart of man, the perfectly pure faith, certitude, and determination called *īmān.*[4] To enable man to realize and know all this, *Allāh* has also placed within man's heart: perception, or feeling *(unarvu),* awareness *(unarchi),* intellect *(putthi),* assessment *(mathi),* subtle wisdom *(arivu),* divine analytic wisdom *(pahuth arivu),* and divine luminous wisdom *(pēr arivu)*—these seven[5]—as aspects of the wisdom of His grace.

---

of all three worlds (the beginning, this world, and the hereafter); the explanations about His essence of grace *(dhāt),* His Triple Radiance (*Allāh, Nūr,* and *Muhammad* ⊖) and the creations *(sifāt).* The Triple Radiance has been with Him from the beginning, all three existing in the same place. From a state in which there was no creation, there came forth from *Allāh* the *Nūr;* then, from the *Nūr* came *Muhammad* ⊖, and from that came forth all of creation.

The *Thiru Qur'ān* is composed of the same twenty-eight letters (of the Arabic alphabet) that form the subtle body of man. It is through these twenty-eight letters (in the form of words and sentences) that the meanings of the 6,666 verses of the *Thiru Qur'ān* are revealed. All of everything emanates from them as *Allāh* continually pours forth His revelations.

Literally, *Thiru Marai* means holy scriptures. The *Thiru Marai,* or *Thiru Qur'ān,* refers to the scriptures and words of every religion. Thus it is the manifestation of the conscience of God in every age to every nation, revealing to all mankind the guidelines for human conduct, guidelines that explain the means of attaining Him. God is the Reality immanent in man. The *Thiru Qur'ān* is God's revelation that issues from the *Nūr,* His resplendent wisdom.

[4] Absolute, complete, and unshakable faith, certitude, and determination that God alone exists, is real; the complete acceptance by the heart that God is One. This absolute faith in the one God is the first of the five pillars of Islam, the other four being: prayer, charity, fasting, and the holy pilgrimage.

[5] 1) *Unarvu:* Sensory feeling, or perception; to feel an emotion.

2) *Unarchi:* Awareness. To know, or be aware of
  - feeling something
  - where it is being felt
  - whether it causes pain or pleasure, sorrow or joy

3) *Putthi:* Intellect. Intellect processes the information brought by feeling and awareness, identifies a cause, and decides a course of action. In doing this, it is limited to accessing things it has perceived through the senses.

4) *Mathi:* Assessment, or judgment; an instrument of evaluation. At this level man begins to assess, or inquire into, the nature of his life, and to question his fate. Assessment is the highest mental activity in man, but its operation is limited by being founded on observed phenomena, or on knowledge concerned with everyday living.

Therefore, one born as man must realize that if he wants to know his form *(sūrat)* and the entire universe,[6] he can do so only through certain very specific means.

> In *anāthi* before *āthi,*[7] *Allāhu ta'ālā Nāyan* was in a state of darkness.[8] He existed alone, as Himself, unaware of His own majesty, for countless millions upon millions of eons,

---

5) *Arivu:* Subtle wisdom. Subtle wisdom realizes that the answers (to man's questions) cannot be found in the world, but only within. Although this is the beginning of turning inward, subtle wisdom is still limited to functioning in the realm of the elements, and so it can only suggest a variety of possible solutions, not come up with certainties.

6) *Pahuth arivu:* Divine analytic wisdom, or divine discerning wisdom. This is the wisdom that possesses the certainty of knowing. It is the *Qutbiyyat,* the indwelling spiritual guide or mentor, to be found only in mankind. It gives immediate, certain answers from within, discerning between

- right and wrong
- good and evil
- the permanent (real) and the evanescent (illusory)

In this way, divine analytic wisdom maintains a connection with God and brings about a state of peace.

7) *Pēr arivu:* Divine luminous wisdom. This is God's greatest gift to man, the ultimate wisdom that removes from him all traces of human ego and duality. It is the wisdom of God's light, the *Nūr,* which was impressed on the forehead of Adam (ع) at the beginning. Thus it is the birthright of every human being. Man realizes that God is within him, and that he is within God. It is the final attainment of knowing that nothing but God exists. Now the soul is in constant communion with God, and, taking its life, its food, its wisdom—everything—from Him, the soul goes on resonating His glory.

6. All of everything in the universe is present within man's body [in the form of qualities].

7. *Anāthi:* a period without limit before the primal beginning, when God was alone, in a state of silence and darkness. *Āthi:* the primal beginning, the period in which God's power is revealed and His resplendent light, the *Nūr,* emerges. So *anāthi* is the unmanifested state, or the state of darkness, followed by *āthi,* the period of the resonance and the resplendence, in which the darkness is dispelled.

8. Darkness usually refers to the darkness of night. But here darkness refers to the time (or state) in which there was no manifestation; the lives were not yet revealed. Similarly, as long as you do not realize yourself, you are in darkness. Only when you come to realize yourself are you in the light.

In the beginningless beginning *(anāthi),* even though everything had been formulated, it had not been manifested, not been revealed. *Allāh* was there, but there was no evidence of His existence. That is why this period is referred to as the time, or state, of darkness.

Now in the night, the sun does exist, even though it is not seen. As long as it is not manifesting itself, there is darkness. Similarly, during the day, the moon does exist, but is worshiping Himself.[9] In that state He existed as a darkness that intermingled with and filled all the universes and all of everything—all of which existed within Him.[10] It was in that state that a pulsation commenced within Him which throbbed, flashed, scintillated, reverberated, and finally burst forth as a brilliant resplendence.

When the resplendence appeared, the darkness (that *Allāhu ta'ālā Nāyan* had been in) cleared, and He shone forth as a brilliant effulgence. Then *Allāh* asks the resplendence that had dawned within Him, "Who are you?"

That resplendence, the wisdom that is the *Nūr*[11] (the light of *Allāh*) replied,[12] *"Yā*[13] *Allāh!* You are the infinite completeness

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not seen. So, this is the state of darkness for the moon. It is in such a way that *Allāh* existed in darkness in *anāthi;* everything was already there but had not yet been manifested.

God is within us. But as long as we are not able to manifest the God who is present within us—all the time that we do not reveal His existence within us—that is the time of darkness for our life. But as soon as that God who exists within us is manifested, or revealed, then that is the period of light for us. We have made God manifest within us; we have revealed Him. That is the period of divine wisdom.

[9] *Allāh* is directing His worship toward His essence within everything He created, asking for pardon for those creations. He is worshiping Himself from within, without revealing or manifesting His grace. That is true prayer. If one prays with the ego state present, that is not true prayer. True prayer can only occur when the ego is subdued, or eliminated.

Everything came from Him, and His worship is the power that is the food for those things. The light emerging from His worship is the nourishment for all things that were manifested (from within Himself). That grace is His prayer. Giving movement to everything in the universes is His duty.

[10] All the universes and everything therein were within Him, but in an unmanifest state.

[11] The resplendent light of *Allāh;* the light of *Allāh's* essence *(dhāt),* His grace; the plenitude of *Allāh's* qualities; the fullness of *Allāh's* light, which shines with the brilliance of a hundred million suns. *Nūr* is the resplendent wisdom that is innate in man and can be awakened; it is divine luminous wisdom *(pēr arivu),* which is the seventh of the seven levels of wisdom innate in man.

When the plenitude of all these *(Allāh's* qualities, His wisdom, and His beauty) become one and shine as one, that is the *Nūr.*

[12] [The shift in tenses that exists in the original text has been retained, with *Allāh* speaking in present tense, the *Nūr* in past tense.]

[13] [The vocative 'O!' An exclamation of praise; a title of greatness or praise.]

pervading all of everything. All the universes and everything therein are within You, condensed, compressed, and stilled,[14] and all of these, including all the atoms, all the atomic rays of life (the souls), as well as the lives of all other things within them, are within You, worshiping and praising You, yet You do not hear them, O Merciful One! *Yā Rahmān!* See how all these lives and living atoms existing within You praise and glorify You (perform *tasbīh*)."[15] So said the *Nūr,* the wisdom of grace.

Now *Allāhu ta'ālā Nāyan* becomes aware of all the sounds, the resonances, and the worship coming from all the atoms of life (the souls) that lay concealed within Him. The One who is *Allāhu ta'ālā Nāyan* then reflects, "Ah! I seem to be all of everything! I have been alone for so many millions upon millions of ages, in praise and worship of Myself, forgetful of all the atoms of life that lie compressed and contained within Me. I, who should have kept Myself accessible to My devotees, have remained in worship of Myself!"

Reflecting in this way, *Allāh* becomes aware of His own majesty. And He comes to know Himself. Now aware of all the atoms of life in all the universes contained within Himself, He addresses the resplendence that had dawned within Him and asks, "Who are you that awakened Me, gave Me realization, and made Me know Myself?"

To this, *Nūr,* the wisdom of grace, which had pulsated, resplended, resonated, and dawned within Him, replied, *"Yā Allāh!* It was I who resplended, resonated, and emerged within You. I was within You, concealed. You are unmanifested. Within the unmanifest Original Nature[16] that is You,

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[14] [In Tamil this is *odungi madangi*. The concept is that of reducing in energy, size, and volume, to the point of subsiding in stillness.]

[15] To glorify the name of *Allāh;* to purify the inner heart *(qalb),* which is the abode of *Allāh,* the one who is perfect purity.

[16] [Original Nature as used here is from the Tamil word *iyatkai,* which literally means natural or original and refers to the primality of God. It may also be translated as Natural Primal One, or Uncreated One.]

You manifested me and kept me concealed. It was for me that Your divine name of grace, *Nūr Muhammad,* was spoken earlier, in *anāthi,* the beginningless beginning. That treasure is Your treasure.”[17] So saying, the *Nūr* paid humble obeisance to *Allāh* and remained in worshipful reverence.

Upon seeing this, the One who is the *Anāthi* before *Āthi*[18] says, “*Yā Nūr!* O wisdom that dawned within the love arising from the grace of My meditation! I am going to place you within all the atoms of life that I have created—within every one of My creations. Further, I am going to create *insān,* or man, who is the most exalted of all those creations. And I am going to place you within him in a most exalted form—as the wisdom of the grace of My love. *Yā Nūr!* (O My light!) Just as you dawned within Me and made Me aware of the atoms of life[19] that are My creations, so may you dawn within those who are human beings and make them know themselves and also know Me.

“Unless you emerge within them, they cannot know Me. Nor can they understand or realize themselves. Anyone in whom you do not dawn will remain in the darkness created by their birth, even as I was in darkness[20] in *anāthi* before *āthi.*[21] Therefore, in order to dispel their darkness and give them realization, I am going to place you within them as wisdom.” Thus explains *Allāhu ta'ālā Nāyan* to His wisdom of grace.

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17. [That which is the *Nūr* is something that is within *Allāh* and belongs to *Allāh*. It is of His substance.]

18. A name for God meaning the Original Beginningless One before the primal beginning.

19. Atomic rays of life; soul rays. [‘Atom’ is a word M. R. Bawa Muhaiyaddeen ⊝ used to denote a ‘ray’. Every one of the souls is a ray that came from *Allāh*.]

20. See footnote 8.

21. *Anāthi:* a period without limit before the primal beginning, when God was alone, in a state of silence and darkness. *Āthi:* the primal beginning, the period in which God’s power is revealed and His resplendent light, the *Nūr,* emerges.

Therefore my fellow beings, according to the word of God, if we who are human beings do not have the resplendent clarity of divine luminous wisdom *(pēr arivu)* and divine analytic wisdom *(pahuth arivu),* we will never be able to dispel the darkness of our *angnānam* (spiritual ignorance). Nor can we ever know ourselves or know God. The wisdom of grace within His love is the mainstay for this human birth. It is through this wisdom that we can realize Him. If we do not have this wisdom, we can never know—now or at any time in the future—the outcome of our life in this birth. Nor will we ever be able to know God. This is God's word of grace, say His humble devotees, who are His slaves.

Further, our greatest blessing is the beneficent grace of *Allāhu ta'ālā Nāyan,* who is the Redeemer for both worlds. All praise belongs to *Allāh* alone. The praise of His created beings belongs only to Him; and all the praise in the worship performed by the wisdom of all the creations belongs only to Him, *Allāh,* the one who rules over all those creations and imparts the precepts of right conduct and behavior to them, impelling them to worship Him.

Thus *insān*—this most exalted creation who has been endowed with both the divine analytic wisdom and the resplendent truth of divine luminous wisdom that are capable of knowing, controlling, and ruling all the universes and all the creations everywhere, and of teaching and training those creations in right conduct and behavior—praises only *Allāh.* And *Allāh*—the one who fashioned this most exalted creation—praises only *insān.*

Therefore my fellow beings who praise God, the Creator of all creations, there can be only two kinds of praising within that which is permanent in our lives: the praise of *insān* for *Allāh* and the praise of *Allāh* for *insān.* These two praisings fill both worlds in complete plenitude and fullness.

If we understand this, we will realize that there is no room, either here or in the hereafter, for one to praise oneself. Scrutinizing and analyzing this with *Allāh's* wisdom of grace that has been installed within us, we should discard all praise that is perishable and impermanent and acquire only His praise, which is imperishable. We must realize this with divine analytic wisdom, and utilize it and reap its fruits through divine luminous wisdom.

In this state, *Allāh's* praise will be man, and man's praise will be *Allāh*. The meaning of this is: a man who is in this state must use the resplendent truth of his divine luminous wisdom to worship *Allāhu ta'ālā Nāyan,* the one infinite Omnipresence that pervades and fills all of everything. This worship is such that if a man seeks that infinite Omnipresence once with the melting of his heart of truth, the infinite Omnipresence will seek him ten times. And if, with the firmly established absolute faith, certitude, and determination *(īmān)* of the grace of his love, a man praises God once with the mouth of grace of his wisdom, then *Allāhu ta'ālā Nāyan* will praise him a thousand times with His resplendent mouth, which fills all the universes.

When a man in this state becomes a humble devotee of *Allāhu ta'ālā Nāyan, Allāh* becomes a slave to him. And when he becomes a slave to *Allāh, Allāh* becomes an even humbler slave to him. Then, when, as a devoted slave,[22] that man loses himself within *Allāh, Allāhu ta'ālā Nāyan* remains as Himself, as completeness.

In our lives, this state will be the truth of wisdom, the clarity of divine analytic wisdom, and the resonance of divine luminous wisdom. We who have been born as human beings must examine this deeply and realize it.

My children! When He Himself is a humble slave, how can we be great ones?

Realizing this truth with understanding, if we make ourselves small, become His humble devotees, and immerse ourselves within Him, we will gain the understanding needed to realize our true selves. These are words of the nectar that is God's grace. If we realize their meaning, it will be the elixir of grace for us—the elixir that will annihilate hunger, disease, aging, and death. This we must know and understand, my fellow beings.

Further, before you set out to research into that grace, you must, with *Allāh's* wisdom of grace, eliminate the many things you have acquired and accumulated within yourself. If, using your wisdom, you realize the importance of doing this, then it may be possible for you to realize the grace of this truth. If, however, you set out to analyze that treasure using as your mainstay all the things you have accumulated, you will be dragged down into the depths of the abyss of limitless births, to which there is no end. You who have been born as man with divine analytic wisdom must realize this within this very lifetime.

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[22] When, as a devoted slave, man loses himself within *Allāh,* he is giving back to *Allāh* what is *Allāh's;* and when he surrenders completely to *Allāh,* he merges with that One who is completeness, and he himself becomes that completeness.

My brothers and sisters born with me! Whatever this thing is that you have set out to inquire into—you must, before you begin, eliminate from your life all the things that lie hidden within that life, the darkness hidden within those things, the illusion hidden within that darkness, the hypnotic delusion *(mayakkam)*[23] hidden within that illusion, the qualities that lie senseless and inactive within that delusion, the arrogance of the conceit which says, "I, I," the selfishness that is concealed within those qualities and springs forth from them, the taints of discrimination between 'mine' and 'yours' that arise from that arrogance, the bigotry that arises from those taints, the caste discriminations that arise from that bigotry, the paths that emerge from those castes, the religions that come out of those paths, the ignorance that comes out of those religions, and the false knowledge arising from that ignorance. Only after you eliminate all these will the grace of God shower upon you and divine analytic wisdom *(pahuth arivu)* shine forth.

Children! It is with that resplendence that you should, first and foremost, come to know yourself and discover that which lies concealed within you. And you should realize with absolute certainty, in this very birth, that unless you eliminate the aforementioned things, your ignorance and false knowledge will prevent the divine analytic wisdom of truth from emerging.

Once you realize the wisdom of grace within this truth, you will be able to understand and know the answer to "Who am I?" In this state, the truth of the state of "I do not exist" will appear within you. Then you are Truth. That which is Truth fills, intermingles with, and suffuses all of everything, resplends with tolerance and peacefulness, and, permeating the entirety of God's creations, learns with clarity about everything that lies within those creations. Once you are in this state, every one of God's creations and everything everywhere will be a teacher to you, and you will be a student who will learn about and understand the various sections within them, absorbing the part that is good and discarding the evil.

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[23] The Tamil word *mayakkam* refers to a state in which man's wisdom is clouded or veiled. *Mayakkam* results from a variety of causes. See Glossary.

Then, my fellow beings, *Allāh's* wisdom of grace will manifest within you and be experienced by you. It is with this wisdom that you must come to know all of everything in His creation.

Formed within the part that is earth are the nine kinds of precious gems, as well as gold, silver, copper, lead, iron, fire, water, air, and ether. There are also the inherent capabilities and properties of the four hundred trillion different things found within earth, along with their qualities, their attributes, and their good and evil. As a student, you should learn about all of these, discard what is evil, take what is good, and deposit it within the resplendence that is the *Nūr* which is *pēr arivu,*[24] the divine luminous wisdom.

After that you should observe and understand the qualities of the countless varieties of trees, flowering plants, flowers and fruits, and other kinds of vegetation that grow from the earth, as well as the qualities and effects of various foods, and, using your divine analytic wisdom *(pahuth arivu),* you should commune with them, eliminate the harmful energies within them, accept their beneficial effects, and gather the good into the resplendence of the *Nūr* which is *pēr arivu,* the divine luminous wisdom.

Next you should learn and understand clearly the qualities and actions of the four-legged creatures, their respective levels of wisdom and the understandings provided by that wisdom and, extracting the part that is good, gather it into the resplendence of the *Nūr* which is *pēr arivu,* the divine luminous wisdom.

Further, you must observe the qualities and actions of the countless varieties of creatures that creep and crawl on the earth, and you must study their poisons as well as their respective levels of wisdom. Then, discarding the part that is evil, you must take the part that is good and gather that into the resplendence of the *Nūr* which is *pēr arivu,* the divine luminous wisdom.

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[24] *Nūr* The resplendent light of *Allāh,* which shines with the brilliance of a hundred million suns; the plenitude of *Allāh's* qualities; the seventh of the seven levels of wisdom innate in man.

Pēr arivu Divine luminous wisdom; the seventh level of wisdom, or consciousness; the resplendent light of *Allāh,* the wisdom of the *Nūr.* It is God's greatest gift to mankind. At this level, our soul is connected to the power of God and communes with Him. We finally know who we really are and realize that God exists within us and we exist within God. And when we receive His plenitude and completeness, He uses us to do His work toward all creations. It is the final attainment of knowing that nothing but God exists, that all else is illusion. See *The Divine Luminous Wisdom That Dispels the Darkness,* by M. R. Bawa Muhaiyaddeen, pages 1-6.

Next you must, through your *pahuth arivu,* your divine analytic wisdom, discover and learn about the qualities and actions, the colors, the beauties, and the foods of the varieties of birds created by *Allāh,* discard what is evil, take what is good, and gather that into the resplendence of the *Nūr* which is *pēr arivu,* the divine luminous wisdom.

You must also understand those creations of *Allāh* that lie hidden in the lower depths of the earth, in the skies, in the oceans, on land, in the mountains and valleys, in the netherworlds, and in the hereafter, and also of all the things that are not hidden. You should learn the nature of each of these, and, with your divine analytic wisdom, sift what you have learned, discard what is harmful, and gather what is good into the resplendence of the *Nūr* which is *pēr arivu,* the divine luminous wisdom.

Further, you should analyze and understand with *pahuth arivu,* divine analytic wisdom, the moon, the sun, the stars and the planets—all the various aspects within them—as well as the glitters and subtleties of their rays. You should analyze the heat and the coolness generated by their radiant light, and also the atomic energies, magnetic forces, and atomic particles that emanate from that coolness. Then, analyzing the good and the evil that arise from them, you should take what is good and beneficial and secure it within the *Nūr* which is *pēr arivu,* the divine luminous wisdom.

In this way, man must know and understand, with his divine analytic wisdom, the forces greater than all the universes—the vast, countless forces of illusion *(māyā sakthis)* as well as the powers of the truth residing in *Allāh's* grace in this world known as *dunyā,*[25] the formless energies of illusion in the skies, the resplendent powers of the grace of *Allāh* in *ākhirah*[26] (the hereafter), and the forces of the hypnotic torpor of darkness in *auwal*[27] (the period of creation), as well as that wondrous Power that subdues and controls all these forces, compressing them into an atom within an atom, a particle tinier than the minutest particle, thus compressing and containing the entirety of everything inside an indescribably and unimaginably minute portion of the *qalb,* the innermost heart of man. Once a man knows this, there will be none greater than he in all the universes. All the universes will be subdued, compressed, and condensed within the effulgent wisdom of *Allāh's* grace within him. As a result, he will see them all within his wisdom. And he will be one who possesses the wisdom capable of understanding the good and evil in them.

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[25] World; the alluring earth-world in which we live; the world of physical existence; the world of five elements that exists both within the body and outside of it; the shadow-form of the five elements that exists within the body; the shadow that separated from the *Nūr* when the *Nūr* emerged from *Allāh.*

[26] The hereafter; the next world; the kingdom of God. *Ākhirah* is one of the three worlds:

If he is able to understand the explanations given by the wisdom that arises from the truth within *Allāh's* grace, he will become one who knows the inherent capabilities, attributes, and truths of all things. And if he knows these, he will understand the explanation of the truth of his having been born as a human being.

Therefore, my fellow beings, you must use the resplendent wisdom inherent in the truth of *Allāh's* grace (which alone is capable of perceiving and understanding the import of every one of the words given above) to analyze and understand all things.

Further, all the things you see and the various scenes toward which you direct your gaze—all these spectacles of nature in the *dunyā,* which is the world—have been fashioned by *Allāhu ta'ālā Nāyan* as your friends and loved ones, who will give explanations to your wisdom.

My fellow beings, it is through the quality of love, the clarity of grace, the radiance of wisdom, the limitless wealth of *īmān* (with its power

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auwal, dunyā, and *ākhirah. Auwal* is the beginning of creation, the realm of emergence or appearance, where soul lives are created, and manifestation occurs. *Dunyā* is the realm of the universes, the place where lives, or creations dwell. When both *auwal* and *dunyā* have been transcended, it is *ākhirah. Ākhirah* is the end, where one has become *fana'*—nothing. *Ākhirah* is open space—a place where nothing exists—a place where That exists as That.

[27] The beginning, the period of creation; the time of the creation of forms; the stage at which the soul became surrounded by form and each creation took shape; the stage at which the souls of the six kinds of lives (earth-life, fire-life, water-life, air-life, ether-life, and human, or light-life) were placed in their respective forms. *Allāh* created these forms and then placed the entrusted treasure, the soul, within those forms. When the power of God is first revealed, that is *āthi;* in *auwal,* through that power the creation is brought forth; in this period all things are first manifested and become visible.

of determination), the mature and beneficent truths of divine analytic wisdom, the resplendent resonance of the divine luminous wisdom of *Allāh, Allāh's* tolerance and peacefulness, His qualities, actions, behavior, conduct, and patience, and the explanations we receive as a result of that patience, that we, using our own inherent tolerance and peacefulness, must know and understand the explanations existing in each of the things we see, and also know their respective levels of wisdom and understanding.

However, my fellow beings, as you learn each thing, instead of keeping it within yourself, you should deposit it within the resplendent *pēr arivu,* the *Nūr,* the light of divine beauty, the divine luminous wisdom of *Allāhu ta'ālā Nāyan,* who is the *Anāthi* and the *Āthi,*[28] the Beginningless Eternal One, who protects us. If you do that, you will be free of any fault or blemish. Only then can you be a student of everything you see and continue to learn more and more, and come to understand.

If, however, you consider yourselves to be learned ones, you will not be able to learn the things that still remain to be learned. Moreover, it will be impossible for you to discover and know with clarity that which extends from the very time of your emergence in *awwal* to your end in *ākhirah,* where you will disappear into That from which you first appeared. It will also be impossible for you to attain the state of maturity that must be reached, or to realize its benefits, or to realize God's grace, His wisdom, His truth, this world, and all things in the macrocosm and microcosm. None of this can be done by one who considers himself to be a learned person.

You who have been born with me! Throw away all the things you have accumulated. Discard them. Realize the one eternal, undiminishing, imperishable Thing that exists as Original Nature—filling everything, remaining as itself forever—and partake of it. Seat only this treasure—nothing else—within your *qalb,* your innermost heart. This state will be the state of your maturity, the state in which you are worthy of receiving His reward. O beings born with me! Attain this state, and you will realize all of this with clarity.

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[28] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One, *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

My children, if you wish to study the four scriptures,[29] you must first rid yourself of the artificial things you have acquired and use only the resplendent wisdom inherent in the grace within *Allāh's* truth to study, analyze, and understand those scriptures. Otherwise, you will not be able to learn even one aspect of them. Nor will you receive their benefits.

Moreover, my children, if you want to learn about *Allāh's* ocean of divine knowledge (the *bahrul-'ilm*)—*Allāh's* names of grace, *Allāh's* bounty of grace, *Allāh's* vast ocean of grace, *Allāh's* undiminishing wealth—you must cast out the things you have accumulated, the darkness concealed within you, and the taints that have grown from that darkness. Only then can you come to know that ocean *(bahr)* and the divine knowledge *('ilm)* of *Allāh*. By *Allāh's* command, I swear to the truth of this.

Further, if you are to know that truth, the resplendence that is the *Nūr* (the wisdom of *Allāh's* grace) must appear and resonate within your *qalb,* your innermost heart. For it is with that resplendence that you can know all of everything. If you lack that resonance, you cannot know the resplendent truth of *Allāh's* grace, even if this world were to be destroyed and recreated 800 million times—even if *yuga*[30] upon *yuga* were to dawn and set.

My children, if the truth contained in the resplendent explanations that come from *Allāh's* grace could be made clear and printed in books, and if you wanted to understand it, you would need the wisdom of the resplendent *Qutb,*[31] which is *Allāh's* grace. My brethren who have been born with me, it is with that wisdom that you should delve into those books in order to learn and understand what is contained within them.

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[29] *Zabūr* (Hinduism), *Jabrāt* (*Hanal,* or Zoroastrianism), *Injīl* (Christianity), and *Furqān* (Islam).

[30] An age; eon; a period of existence of fifty million years. Four *yugas* or two hundred million years represent one cycle of existence for the universe. [The present time is said to be close to the end of the fourth and final *yuga.*]

[31] The wisdom that emerges from the *Nūr,* which is *Allāh's* resplendent light of wisdom; divine analytic wisdom *(pahuth arivu),* the sixth of the seven levels of wisdom innate in man; the discerning wisdom of grace that explains right and wrong, good and evil; the wisdom that can measure the length and breadth of the seven oceans of the base desires; the wisdom that awakens all the truths that have been buried in the ocean of maya (illusion); the wisdom that awakens true *īmān* (absolute faith); the wisdom that explains to the life *(hayāt)* its state of purity as it existed in *awwal,* the beginning of creation; the grace of the essence *(dhāt)* of God, which awakens the life of purity and transforms it into the divine resonance. The *Qutb* within the heart is what provides the greatest clarity. Even in people with much learning, it is this *Qutb* that is giving the explanations. [M. R. Bawa Muhaiyaddeen ☺ uses *Qutb* and *Qutbiyyat* interchangeably regarding this level of wisdom.]

Now, if you wish to understand this book, *The Resonance of Allāh: Resplendent Explanations Issuing from the Nūr, the Wisdom of Allāh's Grace,* which has been revealed by the grace that resides in *Allāh's* power, you can do so only with the resplendence of the *Nūr,* which is *pēr arivu* (divine luminous wisdom), and the resonance of the resplendent light of the *Qutb,* which is *pahuth arivu* (divine analytic wisdom). Only when this wisdom resonates within you will these explanations shine, resplend, and resonate within you.

My children! The explanations contained in this book are from my true experiences. If you come to understand them and would like to speak of them, if you wish to hurl the wondrous lance of power, the *sakthi vēl*[32] (which is faith, certitude, and determination), in any particular direction, and if it is to pierce the prescribed target exactly—then you must throw that lance of power, which is *Allāh's* rare and exalted treasure, with the hand of steadfast determination and firm faith called *īmān.* If that lance hurled by you should pierce the intended target, it will be greatly beneficial to you. And that will be *Allāh's* joy. But if you should hurl the lance at a target it fails to pierce, it will rebound and come back to harm you. You must know and understand this when you use the lance of power of *Allāh's* grace.

Know therefore, my children, that if you attempt to teach divine knowledge, or *'ilm,* the resplendent truth residing in *Allāh's* grace, to one lacking in wisdom, it will not enter his heart, but will be transformed into a dangerous weapon, and he will use that same weapon to attack you.

My children, you must reflect upon this and understand it well. If you throw a knife at the stem of a banana tree, it will pierce it easily and remain embedded there. But if you throw a knife at the rock face of a mountain, it will rebound to come back and harm you; and what is more, you cannot anticipate where it might pierce you.

Therefore, if you attempt to expound *Allāh's* truths to one without wisdom, one who does not accept those teachings, it is sure to harm you on the rebound. If someone accepts them, however, that will be of great benefit to both him and you. You must know this before you set out to teach the truth that emanates from *Allāh's* grace.

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[32] The lance, or spear of absolute faith, certitude, and determination *(īmān)* that was given by *Allāh* to the *Rasūl* ⓢ. It has the power to overcome all the deceptive mayic forces.

Children! I swear this is the truth!

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

2

Explanatory Notes by Muhammad Raheem Bawa Muhaiyaddeen

Explanations Arising from Wisdom Born of Experience

Secrets Contained within Man's Body

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

The *kāmil shaikh*[1] gives explanations of wisdom to his children by showing them examples that illustrate an underlying principle, helps them to perceive the truth within that basic principle, and explains and reveals to them that which stands resplending within that truth—the infinite Omnipresence, the Sustainer of both worlds, That which resonates, pulsates, and resplends everywhere, permeating all of everything as the undiminishing Plenitude of perfection, as the *Anāthi* and the *Āthi,*[2] as the imperishable, eternal, all-pervasive Effulgence of perfection.

Children! The disciplines that have to be followed and the conditions that have to be fulfilled by you must not only be learned, understood, and acted upon with clarity, they must also be experienced. Only then will the wisdom capable of distinguishing joy from sorrow, good from evil, and real from unreal manifest within you. On the other hand, speech that lacks the wisdom of experience, actions that lack the wisdom of experience, study and learning that lack the wisdom of experience, and work that lacks the wisdom of experience—all these, much like the scenes seen by your physical eyes, will be mere illustrations. If you scrutinize all these carefully, recognize how their qualities and actions form, realize their good and evil effects, and experience those effects, and if, through that experience, wisdom dawns shining and resplendent within you, resonating, pulsating, and explaining—that will be the most excellent understanding for you, the understanding born of experience. Only after this happens will you be able to realize and acquire the truth that must be known by you, and thus reach the station that must be attained by you. But in order for you to reach that state, the divine analytic wisdom *(pahuth arivu)* and divine luminous wisdom *(pēr arivu)*[3] of truth must dawn, resonate, and resplend within you.

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[1] Perfect spiritual guide; true guru; a perfect example; a divinely wise spiritual master; one who has developed the 3,000 gracious attributes of *Allāh;* one who, knowing himself and *Allāh,* guides others on the straight path, the path to *Allāh*. Sitting on the throne of patience, with the quality of compassion, he comforts the creations and dispels from them the karmic evils of this world, the *dunyā*. He teaches them wisdom. He teaches them to see their form and makes them realize the form within that form, the form that is the light of the *Nūr.* He also shows them the form and the light of *īmān* and shows them that *Allāh* is the wealth that exists within *īmān*.

[2] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One, *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

It is in that state and with this wisdom that you must attempt to understand this book called *The Resonance of Allāh: Resplendent Explanations Issuing from the Nūr, the Wisdom of Allāh's Grace.* To acquire this understanding you must first break open the gates that you have closed so securely, the gates of the arrogance born out of the festering sore of your religious bigotry. After that, if you come out from behind the enveloping veils of the mind and stand in the light that is the infinite, wide-open space and then read this book, all secrets, inner and outer, will be revealed.

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[3] *Pahuth arivu:* Divine analytic wisdom; the sixth of the seven levels of wisdom, or consciousness. This is the discerning wisdom that computes all that we have understood at earlier levels. It distinguishes between right and wrong and (with certainty) chooses only what is right. It gives immediate answers from within. It explains the truth of God. From this level we must strive to reach the next level, the light of pure wisdom (the *Nūr*), and thus return to our original state of purity.

Pēr arivu: Divine luminous wisdom; the seventh of the seven levels of wisdom, or consciousness. This wisdom is the resplendent light of *Allāh*, the wisdom of the *Nūr*. It is God's greatest gift to mankind. At this level, our soul is connected to the power of God and communes with Him. We finally know who we really are and realize that God exists within us and we exist within God. And when we receive His plenitude and completeness, He uses us to do His work toward all creations. It is the final attainment of knowing that nothing but God exists, that all else is illusion. See Glossary: seven levels of wisdom; also *The Divine Luminous Wisdom That Dispels the Darkness*, by M. R. Bawa Muhaiyaddeen, pages 1-6; *Come to the Secret Garden: Sufi Tales of Wisdom*, by M. R. Bawa Muhaiyaddeen, pages 422–433.

When you are in this state, children, you will understand with wisdom that all the outer secrets—the visions we see with our eyes, the tastes we experience with our senses, and the forms of darkness within our mind—are perishable things, forms belonging to the darkness of illusion, or maya. Once you have realized that these forms, which are impermanent, are mere examples drawn from this present era, if you push away these external things (which are only examples), identify the fundamental principle underlying them, extract the reality within that principle, and then, if, falling into the effulgent treasure of bliss within that reality, you mingle and merge and subside within it—that will be the most exalted understanding born of wisdom. Only if you are in that state when you read this book can you know and understand its inner and outer meanings.

If, however, you view it from within the confines of the gates of bigotry, it will be very difficult for you to understand these meanings. For, while you are busily occupied looking for all the things you have accumulated from this world and stacked up within the very house you have built, you will not search for that undiminishing Treasure which is the fullness everywhere.

But if you reflect upon this and realize it, make your wisdom radiant, make it resonate within you, and, leaving behind all the things you have accumulated, open those gates and come out as a free being and search, then you will be able to discover that one Treasure, a magnificent Effulgence, which is undiminishing plenitude—incomparable and everlasting. I swear to the truth of this. Realize this and know and understand it. This alone will give you wisdom, discernment, attainment, and liberation in this birth.

Children, once all the examples disappear, the underlying principle will be seen. When the underlying principle disappears, the truth will be revealed. Then, if you make yourself small and subside within that truth, what is within will be God—nothing else. This realization will give you the happiness belonging to the state of blissful, resplendent wisdom. You must know this, my fellow beings, born as the human generation—as mankind, the most exalted life among God's creations. So says the *kāmil shaikh*.

Delicious fruits of my love! Let me give you an example. Fleas, mosquitoes, ticks, and other creatures that breed in dirty water and moist, decaying matter in jungles and other such places sting human beings, animals, and many other creations and drink their blood. When a mosquito is sucking the blood, if its host shakes or moves, the mosquito will give up its feeding and fly away to search for another host. As it flies around, it may be swatted and killed. Even if it succeeds in finding a new host to drink from, it may still be in danger, for, if the new blood does not match the blood of the previous host, toxins will be produced within the mosquito, causing its blood to clot, and as a result, it may die.

However, there are some mosquitoes that, when they bite a host, become so entranced by the taste of that blood that they go on sucking, disregarding their very life. They lie mesmerized, without any thought of flying to other places to drink more blood. Such mosquitoes go on relishing the taste of that blood without concern for the safety of their own life.

Like this, children, among the creations of *Allāhu ta'ālā Nāyan,*[4] there are various scenes, patterns, and colors; honors, titles, fame, positions, money, wealth, religions, castes, doctrines, and philosophies; *vēdānta* and *sitthānta;*[5] *sariyai, kiriyai, yōgam,* and *gnānam;*[6] *sharī'at, tarīqat, haqīqat,* and *ma'rifat;* house, property, and countless other pursuits that man falls into, and like the mosquito, bites a little here and a little there and then starts fights, saying things like, "What's mine is important! Yours is worthless! My religion is better than yours!" Thus he roams, forfeiting his wisdom and forfeiting the One, but still hopeful of realizing the truth, *gnānam,*[7] God, and himself, and of perfecting his wisdom and relieving the hunger of his birth.

But the wisdom of the actions of such a man come from a heart filled with a darkness even darker than that of our present time, the darkness that is the accumulation of the vast darkness of 800,000 million years. If he thinks he can discover the Reality using that darkness, he will not succeed—not in this birth nor in any birth.

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[4] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

[5] [Systems of Hindu religious philosophy. *Vēdānta* speaks of one God, while *sitthānta* speaks of many gods.]

[6] The four steps of spiritual ascendance in the Hindu tradition, corresponding to the four steps of spiritual ascendance in the Islamic tradition *(sharī'at; tarīqat; haqīqat; ma'rifat).* See Glossary for definitions of individual terms.

[7] Grace-awakened wisdom. It transcends religions and merges with God.

Furthermore, just as a mosquito that flies everywhere and sucks blood from several different creatures ends up dying from the poisonous effects of the mixed blood, this kind of man runs around believing that these things he sees with his mental and physical vision are worth being devoted to. Thus he clings to a variety of things, hoping to appease the spiritual hunger of this birth, until finally, unable to reach his goal, he succumbs and goes to his death. Children, this must be realized and understood.

Truth is one. That one is God. We are God's creations. We come from the same original mother and father. Thus we are all one family. Equality is our state. To accept the one Reality (that Treasure which shines eternally) as Truth, and to abide by that, is the true understanding of the wisdom of *insān,* or man. You must realize this, my children. This is what I ask of you. Only when this wisdom dawns in you will you, through it, be able to understand and know this book. You cannot comprehend it through the understandings you have previously accumulated. Moreover, the teachings of God and His explanations of grace will keep coming regarding the future, the present, and the past—all three times. In order to know and understand these teachings, man needs this wisdom. He must use it to know and to understand.

Like the mosquito that clings to its host (disregarding its very life) and bites, sucks, and drinks the blood until its stomach is full, then lies in that place completely entranced—if a man endowed with divine analytic wisdom *(pahuth arivu)* and divine luminous wisdom *(pēr arivu)* will fall within a *shaikh* (a spiritual guide, or teacher) who is an *insān kāmil,* a perfected man, and cling to him like glue, then bite, suck, and drink the truth that is within the *shaikh* until his own wisdom is satiated—he too will lie entranced in that place, attain that treasure, and acquire its grace. Otherwise he will succumb and die, like a mosquito that flies from host to host. Therefore, if you find a true *shaikh,* you must hold onto him, suck the truth from him, drink that truth, and savor and relish its taste. Only then will your wisdom reach perfection. My children, I tell you this with certainty.

All the areas to which a man roams in search of explanations turn out, in the end, to be merely things of hypnotic delusion, which take the form of darknesses that cloud and hide the truth. He sees them as gods, as friends, children, wife, property, wealth, house, learning, titles, fame, religions, paths, philosophies, high and low castes, and as countless acts of ignorance belonging to the realm of selfishness. All these, plying man with ignorance, titles, and fame, obscure his wisdom, exhibit darkness, fill his heart with taints and blemishes, chase away grace, conceal the inner reality, cast out the One and instead promote the two—earth and gold. In addition, they foster desire, propagate attachment, cause disunity in families, burn up wisdom, fill the mind with ignorance, show the way to the cemetery and crematorium, and provide man with the 'benefits' of the vilest, deepest, and most disgusting of hells. You must realize that this is what such efforts will do for you.

Children! Knowing and understanding this, if one falls into a *kāmil shaikh* (divinely-wise spiritual teacher), drinks the truth, draws in the grace, fills himself with wisdom, dispels darkness, and sees only *Allāhu ta'ālā Nāyan*—that all-pervasive, omnipresent Effulgence, the one who is the *Anāthi* and the *Āthi,*[8] the Beginningless One and the one who is the Primal Beginning—if he sees only Him within and without, clings to Him, consumes the truth of His grace and lies entranced by it, such a one will be an *insān kāmil*[9] and his state will be *dīnul-Islām.*[10] *Dīnul-Islām* is the pure resplendence that flourishes and radiates within patience. It is *Allāh's* beauty of grace. Children, you must understand and realize this.

God is one.[11] Only when we see this 'one' as the One that is everywhere in everything, and, making ourselves small, lose ourselves within the One, will the wisdom of grace dawn within us. Only if that wisdom emerges can we understand the meanings contained in this book. Therefore, you must draw forth that wisdom and use it. So says the *insān kāmil shaikh* to his children.

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[8] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One, *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

[9] A God-realized being, perfected in faith or *īmān;* one who has realized *Allāh* as his only wealth, cutting away all desire for the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities, and acts in accordance with those qualities, immersing himself within them.

[10] The path of perfect purity; the resplendence of perfectly pure *īmān;* the ancient truth that was in *Allāh* originally and is always with Him. The light of the truth for *dunyā* (the world) and *ākhirah* (the hereafter). For those who dwell within it, *dīnul-Islām* is the faith of unquestioning surrender to the will of *Allāh*.

[11] God has no duality. That Power is within everything, and everything is within that Power.

The *kāmil shaikh* is giving examples to illustrate the understandings he has gained during his inner experiences. If you want to learn these truths, you must leave behind all the things you have collected, the bundles you have piled up, the evil darkness of the bondage of attachment that you are clinging to, the arrogant fanaticism that comes with deluded wisdom *(mayakkam),* and the debasing false wisdom stemming from your ignorance (that enemy of wisdom that fosters discrimination between 'you' and 'I'). Only if you leave all these behind, come out into that perfectly pure, wide-open space, and then examine this book with the radiance of wisdom, will the meanings and truths within it be seen. Thus says the *kāmil shaikh.*

Those who have attained this state must reflect upon and understand the significance of what I am about to explain.

We who are man *(insān)*[12] must investigate with the wisdom of truth:

Who are we?
Who is it that created us?
When did we appear?
When will we disappear?

Man must realize who it was that appeared on this earth to discover and understand the answers to the above four questions.

The kāmil shaikh explains:

You who have been born with me! That which created us resplends as a Treasure that is one and only one. To the wisdom of perfect purity, that One is not hidden. It exists as the One, as the perfect completeness within all of everything. It is this Treasure that formed us and kept us within It in *anāthi* before *āthi.*[13] Then, in the time of creation, It makes us emerge from It, exist in the present, and disappear in the hereafter. To come to know It, man must research with his divine analytic wisdom and understand with his divine luminous wisdom. Wisdom alone can know that Treasure. Nothing else can.

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[12] [The Tamil word *manithan* (equivalent to *insān* in Arabic) is being used in this book to mean mankind in general, and has no gender connotation. It refers to the children of Adam ؑ, those born as human beings, endowed with the wisdom that is capable of distinguishing right from wrong, and good from evil.]

[13] *Anāthi:* a period without limit before the primal beginning, when God was alone, in a state of silence and darkness. *Āthi:* the primal beginning, the period in which God's power

As the wisdom of man ripens and matures, it becomes radiant. When that radiance expands and showers its brilliant rays, it becomes the light of divine wisdom *(gnāna jōthi).* When that light of divine wisdom falls upon all of God's creations, extracts the truth that is in them, and savors the taste of that truth, it becomes the resplendence of the soul *(ātma jōthi).* When that resplendence of the soul converses with God, without any coming or going, it resplends as divine luminous wisdom *(pēr arivu).* When that resplendent divine luminous wisdom subsides and disappears within the source from which it emerged, it becomes the resplendence that is the *Nūr,* the light of *Allāh.* When the *Nūr,* which is the light of ten million resplendences, disappears into that from which it emerged—that omnipresent Effulgence that fills all of everything[14] in completeness and perfection—then the *Nūr* becomes *Allāh.* This subsiding and disappearing of man's resplendent wisdom of truth into *Allāh* is what is meant by *tauhīd,* or oneness—merging without any trace of duality. To understand this state and to lose oneself in *Allāh* and merge as one is the reason for and purpose of this birth as man. Please understand this, says the *kāmil shaikh* to his children.

Children! I will give you an example. You must analyze it and reflect upon it with divine analytic wisdom *(pahuth arivu).*

There is a sun that your physical eyes can see. You see it rising in the eastern sky and setting in the western sky, do you not? This sky through which the sun travels is filled with natural objects that begin to glitter as soon as darkness sets in. Thus the moon, stars, and countless silvery lights and glitters stand shimmering in the night sky. But as soon as the sun rises and shines (dispelling the darkness), all those glitters disappear within its resplendence. Its brilliant rays fall upon this ball-like earth, enveloping it. Unable to overcome the brilliance of the sun's light, the glitters fade

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is revealed and His resplendent light, the *Nūr,* emerges. So *anāthi* is the unmanifested state, or the state of darkness, followed by *āthi,* the period of the resonance and the resplendence, in which the darkness is dispelled.

[14] [All the universes and everything therein.]

away, although the objects still remain. Now only the light of the sun is visible. Even if we should happen to catch a glimpse of the stars or the moon in the sunlit sky, they seem to have lost all their power. They lack the glittering brilliance they produced in the darkness.

The sun emits its rays from 700 million miles above the earth. (Scientific investigation reports this distance to be about 93 million miles.) The moon, which lies between the two, shines from seven million miles above the earth. (Scientific investigation places this distance at about 239,000 miles.) Even though the sun is much further from the earth, its resplendence is so great that it swallows the rays of the moon and all other objects in the sky, sending its rays beyond them all. Both the darkness as well as the glitters from the celestial objects disappear within the sun's brilliance.

The light and energy of the moon are derived from the sun in the following way. Out in space there is an acid layer 50,000 miles deep. The powerful rays of the sun fall into that acid belt, heating it up, and from there fall as a coppery-acid emanation onto the moon, giving it its cool coppery color. For fourteen days of the month (starting from the dark time of the moon), that acid layer heats up until it reaches its saturation point and boils over. During that time, the moon keeps drawing from the acid layer, until it reaches maximum power, when it resplends as the full moon. Then, for the next fourteen days, the moon (hidden from the sun by the earth) gradually loses its power and wanes, to become the half moon.

The power of the moon, during this waning period, is absorbed every night, in turn, by the cluster of stars it falls upon.[15] For example, when you switch on a powerful flashlight, the light goes out from the flashlight as a thin pointed beam. Only when the thin beam falls on an object does the light spread out, allowing us to see the object on which it fell. Objects outside its path (in the surrounding darkness) cannot be seen.

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15. [In space, the sun, moon, and stars orbit the earth in a belt called the zodiac, which is divided into twelve zones, each one named for a constellation or group of constellations referred to as signs of the zodiac, such as Aries, Virgo, Taurus, etc.

The zodiac is further subdivided into twenty-seven lunar houses or mansions, each one named for a star cluster, or asterism. The moon, as it travels through this lunar zodiac, is said to occupy one lunar mansion for each day of the lunar month, and is therefore said to be related to one particular asterism each night (except the night of the new moon).]

Similarly, when the light of the moon falls on a particular star, only that star will be visible, while all the other stars remain invisible, in the darkness. Thus, although the power of the moon passes across the twenty-seven stars, each star is seen only when it is directly in the path of that light.

Now, when the flashlight is switched off, the light beam that went out returns to the flashlight held in the hand. Similar to that is the power of the angels that emerge from *Allāh's* essence, His *dhāt*. That power exists within His hand of grace. When He turns it on, the power flows out. When He turns it off, the power returns to His hand. My children, we mention this merely as an illustration.

To continue, the light of the moon falls onto each of the stars, and from there that light falls into flowers, food, fragrances, seeds, and so on. It also falls into *insān,* or man, since he is composed of the twenty-seven letters (or star clusters), and into the world and other elemental things around him, supplying energy to them all. You must reflect on this and understand it.

In a similar way, the sun draws and extracts the rays of the resplendent power of the *Nūr,* which are rays of God's grace, and beams them out to the stars and all around them, thus dispelling and cutting away the darknesses and evil forces. Man must understand these explanations about the sun and moon.

The moon draws and extracts energy from objects of hypnotic delusion and makes it useful to man and the world, while the sun draws and extracts the resplendence from the *Nūr* and uses it as a radiant light for wisdom, truth, and *gnānam,*[16] both on the inside and the outside.

Further, there are fifteen worlds within man, and fifteen worlds outside of him as well. They are two different types, like the sun and moon. Whatever appears within the mind (originating from desire) manifests on the outside as scenes seen by the physical eyes. When these visualizations of the mind encounter the darkness of illusion within man, they glitter in that darkness. But as soon as they encounter the resplendence of the resonance of *gnānam* (the resplendent wisdom of the *Nūr*), they lose their power and are destroyed, just as the luminosities that glitter in the night sky disappear as soon as they encounter the resplendence of the sun. Manifesting in these two ways, the moon and sun confer their benefits, one to the earth body (the world), and the other to *gnānam* (wisdom). Similarly, if (like the sun) man's divine analytic wisdom were to resplend and his divine luminous wisdom were to become resonant and effulgent, all the glitters belonging to the world of ignorance (the world of the darkness of illusion that is within *Allāh's* creations) would be engulfed by that wisdom. Only the clarity of truth, which is the infinite, all-pervasive effulgence of God would be evident within that wisdom. This we must realize with our wisdom.

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[16] Divine knowledge; grace-awakened wisdom, the wisdom that knows what is eternal, what is real; the wisdom that enables man to disregard all worldly treasures and take within him only God and His qualities and actions, making them his only treasure and completeness. It transcends religions and merges with God.

Further, my children, the sun and moon are positioned within this ball-like universe. Listen while I tell you about this universe. Within it are the fifteen worlds, and surrounding it is the ocean that is the grace, the *rahmat,* of *Allāh.* The lives (that emerged from His power) and all of everything, are resting on this grace. Seven of the fifteen worlds are below, seven are above, and the *dunyā*—the world in which we live—is in the middle. *Allāh's* creations that have a form exist in this world. In it are things that the creations can learn about and experience through the clarity of their wisdom, as well as things they cannot experience, things that move and things that do not move, things that speak and things that do not speak, darkness and light, and also many countless millions of glittering objects.

So that all of these might be understood, God created man, giving him a wisdom far superior to that of all other creations. There is a gradation in the levels of wisdom given to those other creations. But man, being endowed with divine analytic wisdom, is vastly superior to the rest of *Allāh's* creations, for that wisdom is capable of knowing and understanding all of them. Thus my children, we who are born as man must use that wisdom to investigate and understand.

Now, the sun revolves, observing the ocean of *Allāh's* grace. On that ocean, the world of souls and all of everything rest on a point finer than the sharp point of a needle—the point[17] that is *Allāh's* power, or *qudrat.*

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[17] *Allāh* has placed all the worlds on this one point. If this one point were not there, everything would crash and be burnt up. This world, the world of souls, and all of everything

Like this point below (which it all rests upon), there is also a point above—the throne of *Allāh,* the *'arsh.* The sun[18] of *Allāh's* grace shines in the space between these two points. And within this space the ball-like world called *dunyā* is also revolving. As it rotates, one part of it is in the light (of the sun), while the other is in the darkness caused by its own shadow. And as it continues to rotate, that shadow moves across the part that was earlier in the light.

The alternating concealment of the world by that shadow results in what man calls day and night. Whenever the natural objects, which cannot be seen in daylight, enter the darkness cast by the shadow of the world, they begin to glitter. But as soon as the light reappears, all these things that glittered in the darkness fade and disappear.

Man, according to the understanding of his wisdom, defines these phenomena as day and night and uses them to calculate his age from the day of his birth. But if he looks closely at the true plan of his life, he will see that it does not actually end until *Qiyāmah,* the Day of Reckoning.[19] There is no death for him until the whole world and all of everything are destroyed and then appear once again. Therefore, the entire period of man's life is just one day. In that one day he appears in *awwal* (the dawn of creation), lives in *'asr* (the daytime), and dies at *maghrib* (dusk). That day is his Day of Reckoning, when all of everything within him must die, be called to account, and be subjected to judgment. Until that day comes, his life does not end.

It is like that for the sun too—it will not disappear until that Day of Reckoning. Nor will it appear again. Contrary to man's calculations, the sun does not set on one day and dawn on the next. On one day it appears, by the grace of *Allāh,* observes and comprehends the world and all of

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(awwal, dunyā and *ākhirah)* would perish if not for this one point upon which they rest—the point that protects them. It was from this point that the entire creation emerged in the beginning, in *awwal.*

[18] [The sun referred to here is the resplendence of the *Nūr,* the light of *Allāh,* not the earthly sun.]

[19] The final day, when all lives are raised up from their graves to stand before the Lord and be held to account for their actions. Each will stand in the subtle [animal] form he acquired through his own qualities and actions: for example, a form such as that of a monkey, or cat, or dog, or some other creation. It is the actions of this form that he will have to answer for.

everything, and sets when everything is subdued and comes to rest (the Day of Reckoning, *Qiyāmah*). But human beings, reckoning by their own calculations, assume that the sun is gone. They say, "The sun has set. It is night." In the same way, they say, "This man was born and now has died." They treat both in a similar manner. But man must realize, analyze, and look at such things with discriminative wisdom.

Allāhu ta'ālā Nāyan formed all of everything out of the five elements (earth, fire, water, air, and ether [illegible]). Using these five, He constructed all the universes, and within them He fashioned His many and varied creations. The five elements make up the outer form, but within that outer form is a subtle form, and still deeper within is a formless Effulgence.

The world is the outer form, the ball-like form made by the union of the five elements. The shadow cast by the world is a dark subtle form, the darkness of illusion, or maya. And deeper within that is the all-pervasive, infinite Effulgence that is *Allāh,* the one Reality. Know this with wisdom.

Similarly, the body of a human being is the outer form, a world made up of five components. The subtle form within it is a dark shadow form that belongs to the hypnotic torpor of illusion inherent in the part that is earth. And within that shadow image shines the resplendent effulgence of *Allāhu ta'ālā Nāyan*—that formless infinite Oneness. This we must know and understand.

Children! When the sun rises and begins to shine, the glitters from all the heavenly bodies fade and disappear, and only the sun's resplendence can now be seen. Like that, when the wisdom of the resplendence of the soul, the *ātma jōthi,* becomes radiant, the world (which is form) and illusion (which is the shadow image) dwindle and shrink, losing their power and their glitter, even though they remain exactly where they were before.

We must reflect upon this. If, in this rarest of births as human beings, the radiance that is the wisdom of the resplendent soul (which has the power of ten million suns) begins to shine, the outer forms and the shadowy images glittering within those forms will fade and grow dim.

However, just as the sun can be hidden (by the earth), thus causing the appearance of night, man's intrinsic power can be hidden by the world and its shadow—the hypnotic and delusive darknesses of illusion. If, using the radiance of his wisdom, man removes the dark veils of his form and its shadow image, then the meaning of his birth will no longer be a mystery, and his soul will not die until the Day of Reckoning. Nor will the sun disappear until that day.

But just as those who do not see with the clarity of wisdom and with the resplendence of the effulgent soul may, from watching the sun, conclude that it is day in one place and night in another, there are those who, by using horoscopes and astrological calculations, attempt to explain man's emergence in this birth and to calculate and understand it in many different ways.

The kāmil shaikh explains how to understand a truth:

The one called man attempts to know the world and its many sections by using the wisdom of his intellect in various ways. But as soon as he is conceived in this world, he is confined in the dark prison cell of his mother's womb, where he lives and grows for ten months. For the next ten months, lacking the understanding born of wisdom, he lives in silence in the prison of the cradle and his mother's lap. In the ten months following that, he learns to talk, chattering with his father, mother, and relatives in the way a parrot talks, without knowing good or bad. In the succeeding ten months he lives in the prison of the nursemaid (the interim-mother) who acquaints him with the meanings of father, mother, family, relatives, other people, his things, others' things, and the like. During this time, although he is unable to get around, he begins to learn a few things. After that, up to age eighteen he is entangled in the prison of school, where he studies from books and acquires the knowledge needed to earn a living.

After that, in order to fill his one-span stomach, he becomes entrapped in the prison of a job. Next he becomes embroiled in the prison of sex and rolls around in the dark room of love and lust. Following that, he becomes entangled in the prison of children and the bondage of blood ties. Later, in the prison of old age, he is cursed and driven away by relatives, neighbors, and everyone else and begins to roam here and there—in fields, marketplaces, wayside shelters, and the like. After that, he falls into the hands of the Angel of Death, 'Izrā'īl, and reaches the prison of death. Finally, on the Day of Reckoning, according to the judgment of God, based on the fruits of his search during his lifetime (the balance of good and evil he has acquired), he will either be condemned to the prison of hell forever or awarded the prison of heavenly bliss.

In this way, prison entraps and confines these creations of God eleven times in their life in the world. But this world is such a vast expanse! The fifteen worlds also manifest as vast expanses, both within man and on the outside. What wonders these worlds contain! However, man fails to develop the wisdom that will enable him to discover these wonders. He even lacks the ability to realize his state of entrapment and torment during the eleven terms. And yet, relying solely upon what he has learned during those eleven prison terms, he thinks, "All the things that shine in these fifteen worlds lie within the bounds of what I have learned. There is nothing beyond that. I have learned everything." Such talk is only the ignorant kind of understanding derived from false knowledge.

Children! What we have learned amounts to but a handful of earth. What remains to be learned, however, is as vast as the universe. This is what the wise elders have said. Therefore, if you were to say, "What I have learned is all there is to be learned. There is nothing more. I know what is true and what is false, what is good and what is bad. I am the greatest," such statements would only point out the false knowledge that goes with the ignorance of your present birth, not the understanding of true wisdom. This you must realize.

This place where the creations dwell is called the eighth world. The earth of this world *(dunyā)* contains eighty quadrillion glitters. In it there are many colors and magnetic forces. There are the nine kinds of precious gems, including rubies and diamonds. There are millions upon millions of metals such as iron, lead, silver, and copper. There is oil. There is water. There is fire. There is air. There is electricity. There is delusion.

Like this, there are countless varieties of wonders and subtle secrets glittering within the earth. But you have not been able to use the wisdom that is capable of examining that earth—this eighth world—and understand and know the wonders it contains. As long as you are in such a state, how can you possibly conclude that anything other than what you know is false? You must reflect seriously upon all these things, the things that (from the confines of your various prison walls) you decided were false and unreal. If you look at it with such limitations, how can you possibly determine, "This is false and that is false. Only the things I have learned are true." Only one in whom wisdom has dawned, one who has come to know all the secrets of the earth, will understand those wonders.

So it is equally inappropriate for you, at your present level of wisdom, to declare, from whatever prison you are now in, that everything else is false. For example, if, for some reason or other, a man fell into a well and was swimming around in it, he would be able to assess the breadth and depth of only that well. He could not say, "The ocean can't be any bigger than this. Anyone who says it can be is lying!"

Therefore children it is best for you to learn from one who knows. If instead, you declare, "This is false. That is false. Only what I say is true!" it simply shows lack of wisdom. Only if you get rid of this degraded state and make your true wisdom shine, and use that wisdom to analyze earth—only then can you, who are earth, understand all the things that are concealed within you. Only in this state will you be able to see the earth-world within you and comprehend what lies within it. Only then will you know yourself. It is this state the wise elders refer to when they say, "To know your self is to know God."

Now I will tell you of the glory of the creation that is man and the rare and unique nature of that birth:

Allāhu ta'ālā Nāyan[20] compressed the fifteen worlds and all of everything into the size of an atom within an atom. And within that atom He compressed the secrets of the things He had already created and the things still to be created, the secrets of things that move and things that do not move, the secrets of things that speak and things that do not speak—the secrets of all of everything—and then He placed His secret *(sirr),* His attributes *(sifāt),* His essence *(dhāt),* and His grace—all these—within the within of that atom.

Then, so that these treasures would be discovered and realized, God formed the intention to create *insān,* or man, that rarest and highest of His creations. Toward this end, He wove together the twenty-eight Arabic letters that constitute the *Thiru Qur'ān,*[21] or *Thiru Marai,* to constitute the form *(sūrat)* of *insān.*

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[20] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

Of these letters, one was God Himself, composed both of what He was like when He was in darkness in *anāthi* before *āthi*[22] and of His beauty, which shone resplendent as an infinite, omnipresent Effulgence. The darkness that had been Himself in *arwāh* (the divine realm) He formed into the fifteen worlds and formed those into this world, the *dunyā.* The *dunyā* He developed into the five elements. Then, with His resplendent light, the *Nūr,* He removed the antagonism that existed between those five elements, united them, and with them built the cage that is the body of *insān.* Within that cage He made the resplendent form of the letter that stood alone—as Himself. And He arranged the other twenty-seven letters[23] inside that cage, using five of them to form a space in the center. Within that space (the house made of the five letters) He placed all the things that had been created earlier, establishing the grace of His power as the six explanations within that space (house) made of five letters. He made twelve entrances to that cage, and then, to give it life, He blew into it the soul, which is one of the resplendent rays that showered forth from the *Nūr*, His *hikmat.* In order to make the body grow and move, He made use of earth, fire, water, and air, telling them, "You will be the four signs *(rāsi)*[24] for this house. O earth! If man, who is created out of you, comes to understand the four of you and then to know himself, he will know Me. When he realizes Me, he will disappear into My effulgence, and all four of you will perish and fall away from him." Thus did *Allāh* explain in *anāthi*, in the beginning.

Therefore my children, we who are born as man must realize and understand with the discriminative enquiry of our divine analytic wisdom:

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[21] The primal scripture; the inner *Qur'ān* inscribed within the heart of man. All the secrets and essences of the three worlds have been buried within it by *Allāh.*

[22] *Anāthi:* a period without limit before the primal beginning, when God was alone, in a state of silence and darkness. *Āthi:* the primal beginning, the period in which God's power is revealed and His resplendent light, the *Nūr,* emerges.

[23] This refers to the twenty-eight letters of the Arabic alphabet (the twenty-seven plus *alif*). Each section of the human form is represented by one of these letters. When man purifies himself, these letters take the form of light and appear as the *Ummul-Qur'ān* or the eternal source of the *Qur'ān,* revealed to *Muhammad* ⓢ.

[24] [Signs of the zodiac.]

Who are we?
Who is our Creator?
From what were we formed?

Having understood these, we must learn with our wisdom about the earth from which we were formed and about the things that exist within the house made of that earth. Further, we should reflect upon the letters that constitute our form and understand the stars within it.

My children, when you understand the form in this way, you will realize its subtlety. Let me describe the significance of this. Please reflect upon it.

In the world, the twenty-seven letters of this form can be seen as the twenty-seven stars, as the twelve constellations or signs of the zodiac (whose energies are known as the astrological planets), as the five-lettered *panjāngam,*[25] as the *panjādcharam,*[26] the symbol of five letters, and as *āridam,*[27] the six stations. They are also given many other astrological interpretations that are claimed to be useful in predicting one's fate and in understanding the good and bad effects and the sorrow and happiness in our lives. Similar explanations relating to man's body exist in the world, presuming to serve as horoscopes, which investigate various aspects of birth and death and thus allegedly help to preserve the well-being of the body. Man places faith in these explanations and blames the stars and planets for good and evil, birth and death, and happiness and sorrow, and goes around worrying about them. He interprets happiness as good and sorrow as bad. This seems to be the usual behavior in the world.

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[25] *Panja* means five and *angam* means a part or organ. Thus *panjāngam* refers to the heart made of the five elements (earth, fire, water, air, and ether), which functions within man's body. [*Panjāngam* is the Hindu almanac upon which astrological predictions are based.]

[26] *Panja* is five; *adcharam* means symbol. A five-lettered mantra or incantation; the symbol made of the five letters. At one level, the five letters *(alif, lām, mīm, hā', dāl)* are the five elements that are referred to as the *panjāngam,* or five components. When the elements are understood, they become the *panjādcharam,* the five letters (in their mystical form).

[27] The six levels of wisdom; also the six 'heads' in man. The five elements represent five heads, and the resplendence of wisdom is the sixth. The five are merely pasted onto man, three on one side, two on the other. These five run here and there, bringing one thought after another, searching for things they want and bringing back information about them from the world. But the five cannot speak. Only the sixth—the head of wisdom—speaks with God and the truth. It is the head that gives peace and comfort.

Thus man seeks to preserve his body by consulting his horoscope (the configuration of the stars) yet fails to realize that those same stars are right within his body, incorporated into its very structure. Children! Let me explain this to you.

Earlier I mentioned the significance of the twenty-eight letters. I also mentioned the beginningless beginning *(anāthi)* and the time when God's power emerged *(āthi),* did I not? The explanation for these two resides within man as a resplendent light that can dispel the darkness. You must understand them. They constitute one letter concealed within his form. That letter exists both as grace and as darkness.[28] The darkness is the illusion of this world, while the grace is the effulgence of God.

God used the other twenty-seven letters to fashion the body of man. They resplend as twenty-seven stars within that body. Twelve of these shine as the signs of the zodiac,[29] which represent the twelve openings[30] in the body of man. You must understand the good and evil and the hell and heaven that these twelve openings contain.

Within this cage that is the body is the house of the five letters *(alif, lām, mīm, hā', dāl)* called the *panjāngam*. That is the heart. Please analyze and know these five letters. Once you understand this, it becomes the *panjādcharam,* the symbol of the five letters. You must also understand the five elements: earth, fire, water, air, and ether (which form the cage that is the physical body of man). Then you must dissect and analyze the six stations. The wisdom of divine knowledge *(gnānam),* which is divine luminous wisdom *(pēr arivu),* resonates explanations regarding the six levels of wisdom that form the consciousness within you. It is your sixth level of wisdom (divine analytic wisdom), together with the five levels of wisdom corresponding to the five senses, that manifest as six levels of consciousness, as six heads,[31] and as six rays, within that which you call your body. Know this.

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[28] That letter (concealed within man's form) is the umbilicus. Before it became the umbilicus, it was light, but when satan spat there, it took a form of darkness, like the darkness that comes before the new moon. To this world *(dunyā)* the letter appears to be dark; but to the other side, the hereafter, it is light. The side that is darkness is a poison; the other side is light. Once the darkness is removed, the light of wisdom will appear.

[29] Included in the twelve are signs such as the lion, bull, ram, fish, scorpion, etc., but there is no sign for a human being.

[30] 1) The birth place from which you emerged.
2) The anus, the place of fecal arrogance.
3) The mouth, the place that you drank from and shouted from.
4 & 5) The two nostrils that carry the incoming and outgoing breaths.
6 & 7) The eyes with which you see.
8 & 9) The ears with which you hear.
10) The navel that was cut and sealed.
11) The gnostic eye *(kursī)* in the center of the forehead.
12) The crown of the head *('arsh),* where you merge with your Father and dwell with Him.

Further, you must know whether your body, which is your horoscope, is an asset to you or a burden. If, with the wisdom of divine knowledge *(gnānam)* you ask that body, "Who are you?" it will separate into four parts that will proclaim, "I am earth! I am fire! I am water! I am air!" You will see them opening their mouths from within you to boast of their powers as they display their prowess and conceit and caution you, saying, "I! I! I!" In that state you must use your wisdom of divine knowledge called *gnānam* to realize: Who am I? Where was I earlier?

Further, when they boast about themselves saying, "I! I!" with the vigor of arrogance, you must try to understand their qualities. You will see the actions that stem from those qualities standing as four, displaying their pride with the frenzy of the arrogance of the 'I'. They are the four scriptures, the four signs, and the four steps:

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[31] The six heads refer to the six wisdoms. The five elements constitute five of the heads; the resplendence of wisdom is the sixth. While the body remains where it is, the five elements within it run here and there, taking this form and that, each one of the five heads searching for a different thing. But one head always remains in one place—the sixth head, the head of divine knowledge, or *gnānam,* which always gives peace and comfort.

The five heads roam and meander around the world, picking up impulses and bringing them back. They are merely pasted on—two on one side, three on the other—but they do not have the power to speak with God. Only the sixth head, the head of wisdom, can speak with the truth and with God.

The six heads are six rays—one from each of the elements and one from the power of God. All six together constitute the human form and the six-cornered emblem of the heart.

[32] The four elements (earth, fire, water, and air) correspond to the four scriptures *(Zabūr, Jabrāt, Injīl* and *Furqān).* The four elements combine to form the physical body, while the wisdom arising from the four scriptures goes into the form of the subtle body.

[33] The scriptures that correspond to the four religions: *Zabūr* (Hinduism), *Jabrāt* (*Hanal,* or Zoroastrianism), *Injīl* (Christianity), and *Furqān* (Islam). The inner form of man *(sūratul-insān)* is made up of the four religions. First is Hinduism *(Zabūr),* the religion in which

FOUR SCRIPTURES:[32] (Arabic)	THE FOUR CORRESPONDING RELIGIONS:[33]
Zabūr	Hinduism
Jabrāt	*Hanal* or Zoroastrianism—worship of fire, or lights
Injīl	Christianity
Furqān	Islam[34]

FOUR SIGNS:

- Earth sign
- Fire sign
- Water sign
- Air sign

FOUR STEPS:[35]

(Tamil)	(Arabic)
sariyai	*sharī'at*
kiriyai	*tarīqat*
yōgam	*haqīqat*
gnānam	*ma'rifat*

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forms are created. In the human body, Hinduism relates to the area below the waist, the part concerned with procreation. This deals with the aspect of earth. Second is worship of fire and of lights *(Jabrāt)* which relates to hunger, disease, and old age and is in the area of the stomach. The region of the stomach represents aspects of fire—the fire of hunger, the hell-fire of anger, the differences felt between oneself and others, and the evil actions that ensue. Third is Christianity *(Injīl)*. This is the aspect of air, which contains the angels, heavenly beings, jinns, fairies, and spirits. Christianity relates to the region of the chest, which is filled with thoughts, emotions, spirits, and vapors. Fourth is Islam *(Furqān)*, also Judaism, which corresponds to the head and the realm of light, and the seven openings (two eyes, two ears, two nostrils, and one mouth), through which man receives explanations.

[34] [M. R. Bawa Muhaiyaddeen ㊂ explained that Islam and Judaism are like two brothers. They both emerged from the same father, Prophet *Abraham* ㊟.]

[35] The four steps *(sariyai, kiriyai, yōgam, gnānam)* of spiritual ascendance in the Hindu tradition, corresponding to the four steps of spiritual ascendance in the Islamic tradition *(sharī'at; tarīqat; haqīqat; ma'rifat)*.

If we can understand how these (each of which is split into four sections) manifest as the twelve signs, the twenty-seven stars, the four religions, and the four steps, all of which combine into that which is the form of your birth—only then can we realize the excellence and the rareness of this birth as man. Then we will know the true horoscope of this form. And we will know who we are. In that state, we will realize that we are not this form, and we will know the answers to the questions:

> Who are we?
> Who is God?
> Where did we emerge from?
> Where will we go when we disappear?

In this way, you will be able to realize the wonders of the land and the glory of the house you have occupied while here. Once you have realized this, you will be able to give back to its Owner the rented house in which you have been living, and come to know with clarity how to return to and subside and settle back into That from which you emerged in the primal beginning.

For you to discover, know, and comprehend this will be the liberation described in the 'horoscope'[36] of your birth as man. Realizing this, if you hand back all the things you borrowed to the One from whom you borrowed them and make your way back to that place you were in earlier—that will be the ultimate fulfillment of your divine luminous wisdom.

Children! There are many, many meanings to this. I have briefly described a few of them. This is the meaning of horoscope readings and of the planets that affect this human existence. If, with the radiant wisdom that is your *pēr arivu* (divine luminous wisdom), you can evaluate and know the horoscope of your body, discard all that is not truly you, take only the treasure that is you, and, cutting away the dual feeling that says, "You are different from me," if the *khalq* [you, the creation, man] can lose itself within the *Haqq* [the Reality, God] saying, "You and I are one," that will be good. Please understand this.

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[36] The effect of the stars, planets, and signs of the zodiac can be felt only by things that have a form, such as the physical body of man. The soul of man (since it came from God) has no form. Therefore it cannot be affected by planetary influences and has no horoscope.

Only one who has understood and realized with clarity his 'horoscope' (the secrets of his body) is capable of understanding God's truth, God's word, God's sayings, and God's books. Therefore, if such wisdom should resplend within you, it will be good for you to use that wisdom to analyze yourself. I most humbly beg this of you.

Children, the wisdom of this state must be put to use and developed further. If this book is comprehended through that wisdom, then infinite bliss will be realized and experienced. That state will be the good path. The good path will be the path of right conduct, the path of God's qualities. And that will be the undiminishing wealth that rightfully belongs to man in this birth. It is essential that you and I understand this.

Children! If there are any mistakes in this book, please forgive them and correct them yourselves, with forbearance, *sabūr.* Further, in the same way that you discovered these mistakes, please discover your own faults and correct them also. I ask this most humbly, in keeping with the qualities of *Allāh* and His *Rasūl* ⊖. Children! The *Rasūl*[37] ⊖ has said, "Instead of correcting the faults of others, it is better to correct the faults in one's own heart." If we realize this we can become true human beings. This is one thing that we and our fellow beings must understand.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

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[37] A title given to the Prophet *Muhammad* ⊖. The resplendence that emerged from God's effulgence, shining radiantly as His Messenger ⊖. *Rasūl* is a term used for a person endowed with God's wisdom, one who conveys the truth of *Allāh,* and intercedes with prayers for all of *Allāh's* creations.

لا اله الا الله محمد رسول الله

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3

The Biography[1]

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

May *Allāh* help us!
Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

All praise belongs to Allāh alone. The realization
of this by us, His creations, is our story.

All praise belongs to *Allāh* and *Allāh* alone. His story is all of everything. That is the greatest story, the story that is Truth. Truth is that which is imperishable. That which is imperishable exists forever in its natural state. That alone is eternal. That which is eternal has no deficiency or imperfection. That which is free of deficiency or imperfection is complete. That which is complete is the one infinite Omnipresence filling everything, everywhere. That which fills all of everything is mingled with and permeates everything, everywhere, now and forever. It is that which is effulgent. That Effulgence has no crown nor sole.[2] It is perfect purity—incomparable, imperishable, and indestructible, without birth or death, without beginning or end, without race or religion, and far, far beyond the confines of any religion or religious philosophy.

It is all-pervasive perfection, resplending as the form of compassionate love. It is common to all. It is endowed with tolerance and peacefulness and is unaffected by happiness or sorrow. It has no wife or children. It belongs as much to a wandering beggar as to a king. It is free of religious differences. It is merged within conscience, flourishes within truth, and abides within compassion. It is the completeness within the verdict of justice. It reposes within patience. It neither comes nor goes. It is totally free of any form of evil. It dwells within us, merged within you and me. It has the capacity to give us anything we ask for. It bestows its help upon you and upon me at every moment of need. It bestows its grace without forsaking us for even a second. It is the One without beginning, the Original One that existed before creation began, the *Anāthi* before *Āthi*.[3] Even if our father and mother should forget us, it never forgets to bestow its compassion upon us.

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[1] [This was the reply given by M. R. Bawa Muhaiyaddeen ☺ in response to a request for the story of his life.]

[2] [No top or bottom limit, no spatial boundaries.]

In this world and in the next, in the night and in the day, in joy and in sorrow, in dream and in thought, while asleep or awake—in whatever state we may be—that eternal, causal Omnipresence, in the compassionate state of love, soothes and comforts us, without anger or resentment, without selfishness. Its heart is what is known as *alhmd* (the praise). It watches over all three stations called *Bismillāhir-Rahmānir-Rahīm*[4] and showers its mercy upon them.

Its sound is the sound of the *hu* in *lā ilāha illallāhu*.[5] It is the thing that resonates with the sound of *kun*.[6] It is That which understands the creations, the *sifāt,* and delivers judgment on them. It is the unique, magnificent Effulgence that is *Allāhu ta'ālā Nāyan.*[7] It is something that will never diminish, no matter how much is taken from it.

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[3] A name for God meaning the Original Beginningless One before the primal beginning.

[4] In the name of God, the Most Merciful, the Most Compassionate. *Allāh* is the *Rahmān* and the *Rahīm* who creates, protects, and sustains the three worlds. That is His duty. Only He can do this. He is the one in charge of the three-fold duty of creation (the beginning), protection and sustenance (this world) and destruction (the hereafter).

[5] There are two aspects to this *kalimah*. *Lā ilāha* refers to created things *(sifāt)*, while *illallāhu* refers to essence *(dhāt)*. All that has appeared, all creation, belongs to *lā ilāha*. The One who created everything that has appeared is *illallāhu*. *Illallāhu* means: There is nothing other than You. Only You are God. To accept this with certitude, to strengthen one's *īmān* (absolute faith), and then to affirm this *kalimah* is *Islām*.

[M. R. Bawa Muhaiyaddeen has defined this *kalimah* in different ways:]

There is none worthy of worship other than You; You are God.
There is nothing other than You; You alone exist.
There is no reality but for You; You alone are Truth.
Not I, O God, only You.
I am not; only You are, O God!

[Lit. There is no god but God.] See Glossary: *kalimah; dhikr.*

[6] When *Allāhu ta'ālā* decides to create each thing, He says, "*Kun!*" and it comes into

Children! Investigating and learning the story of that Thing is our story, our biography. Apart from this, you and I have no story. That is the Natural Treasure. We, on the other hand, are artificial creations. Created things perish. That which is Original Nature[8] is imperishable.

So, which story are you asking me to tell you? The story of that which remains imperishable forever and ever? Or the story of something that will perish and be destroyed? All that we have been explaining to you thus far is the story of that which is eternal, imperishable, and indestructible. You, however, instead of inquiring into the story of the Eternal One, have set out to learn about the artificial, or created, thing. So let us describe that story to you now.

We are the artificial things. All of us are created things, created by that Natural Thing. Let us speak about these creations.[9]

There are five letters: *alif, lām, mīm, hā', dāl.* Together they form *alhmd* (the praise).[10] *Alhmd* is given the name *Sūratul-Fātihah.*[11] It is an *āyat.*[12]

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being; the word of the Creator meaning, "Be! Arise! Come into existence!"; the word with which He caused all of everything to be.

[M. R. Bawa Muhaiyaddeen equates the word *'kun'* with *'hum'*. The sound of *hum* relates to the awakening and raising of *Allāh's* creations. *Allāh* made all the lives rise with the sound *hum. Hum* is the force of His creations, of the angels, and of the earth.] See *God, His Prophets, and His Children,* by M. R. Bawa Muhaiyaddeen, pages 180–182.

[7] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

[8] [Original Nature as used here is from the Tamil word *iyatkai,* which literally means natural or original and refers to the primality of God. It may also be translated as Natural Primal One, or Uncreated One.]

[9] This refers to the creation called *insān,* or mankind, the one created most exalted, endowed with *pahuth-arivu,* or divine analytic wisdom.

[10] *Alhmd* [pronounced *alhamd*]: the purpose given to it is to praise *Allāh;* it is the word by which all of everything praises *Allāh,* saying, *"Al-hamdu lillāh!"* That praise, the five letters, expanded into 125 letters, becomes the *Sūratul-Fātihah.* That *sūrat* is you. Thus all the praise offered to *Allāh* by all His creations is within you. If you can understand and establish this praise, you will know yourself. And when you know yourself, you will know *Allāh.* [Footnote continues on next page.]

This *āyat* is composed of 125 letters.[13] *Alhmd* forms the introduction to that *āyat*. *Alhmd* is the *Sūratul-Fātihah*. The *Sūratul-Fātihah* is but your form.

It is the clear intention of God that we should come to know and understand this *sūrat,* this form of ours. We must know what things are mixed into it—our inherent nature, characteristics, and capabilities. We must know that *Allāhu ta'ālā Nāyan,* the Maker, who created this *sūrat,* fashioned it out of earth, fire, water, air, and ether. This has been revealed and explained in the *Thiru Qur'ān,* known as the *Thiru Marai,*[14] which descended to *Allāh's* divine Messenger ⊖ as a resonance and continues to resonate forever.

What is called the divine Messenger ⊖ dawned within *Allāh,* emerged within Him, resonated, resplended, and spoke within Him, mingled and moved about within Him, and then disappeared to shine within Him. It is to that treasure that *Allāh* resonated this *sūrat (Sūratul-Fātihah)* and revealed it as the preface to the *Thiru Marai.*

Thiru Marai:

Allāhu ta'ālā Nāyan, the Creator, fashioned man in the most exalted form as *insān,* a creation superior to all other creations, with the wisdom capable of realizing and knowing Him. The ones endowed with such a level of wisdom are the ones called man; they form one [of three].

The five letters face in sixteen directions. If you understand this, you will see that *Allāh* is praised in all sixteen directions, not just eight. Thus, wherever you may face, you will see that there is only one—*Allāh*—and that *Allāh* is the one for everything.

Allāh praises *alhmd,* saying *alhmd* is the beginning. *Allāh* also praises man *(insān)* as the only one of His creations capable of knowing and proclaiming His glory.

[11] The opening chapter of the Qur'an. It is also called *Sūratul-Hamd,* the chapter of Praise.

[12] One of the signs of *Allāh,* a sign or token of His limitless power and knowledge; a miracle of *Allāh*. [The word *āyat* also means a verse of the Qur'an.]

[13] The 125 letters are hidden within the five letters—*alhmd*. Expanded, the five letters become the 125 letters that constitute the *Sūratul-Fātihah*. These 125 letters correspond to the 124,000 prophets, a certain number for each letter, with each one praising *Allāh*.

[14] *Thiru Qur'ān* (T, A) or *Thiru Marai* (T) The primal divine scripture inscribed within the heart; the inner *Qur'ān*, within which *Allāh* has enclosed all the secrets and essences of the three worlds—*awwal, dunyā,* and *ākhirah* (the beginning, this world, and the hereafter).

The three are:

The resplendent Messenger *(Muhammad* ﷺ*)* that manifested from *Allāh;*

the *Nūr*[15] (His grace, which is His essence, or *dhāt*), which dawned within Him and shines and resplends within Him;

and within that, He *(Allāh).*

In other words:

He is one.

His grace, which is the *dhāt,* the essence of His completeness, is one.

And man *(insān),* the creation with exalted wisdom who has understood and realized what was imparted by that grace, is one.

Man's realizing who he is and losing himself in that which is the Natural Thing is the meaning contained within the *Thiru Marai.*

The *Sūratul-Fātihah* is formed of four *sūrats.*[16] These four *sūrats* represent the locations of the four sections of man's body and enable man to know himself. The first section is earth, the second is fire, the third is water, and the fourth is air. These four sections[17] comprise the form that is his body. They are mingled within him as the artificial, or created, component.

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[15] The resplendent light of *Allāh;* the light of *Allāh's* essence *(dhāt),* His grace; the plenitude of *Allāh's* qualities; the fullness of *Allāh's* light, which shines with the brilliance of a hundred million suns. *Nūr* is the resplendent wisdom that is innate in man and can be awakened; it is divine luminous wisdom *(pēr arivu),* which is the seventh of the seven levels of wisdom innate in man.

When the plenitude of all these (*Allāh's* qualities, His wisdom, and His beauty) become one and shine as one, that is the *Nūr.* [For a description of the emergence of the *Nūr,* see Chapter 1, pages 6–8.]

[16] The inner form of man is made up of four *sūrats: Sūratul-Hamd, Sūratul-Ikhlās, Sūratul-Falaq,* and *Sūratun-Nās.*

[*Sūratul-Hamd* is the opening chapter of the *Thiru Qur'ān.* It praises the supreme majesty of *Allāhu ta'ālā,* and also proclaims His infinite mercy to all beings. The other three are short (but powerful) chapters at the end of the Qur'an. *Sūratul-Ikhlās* (Purity) affirms the oneness of God. *Sūratul-Falaq* (Dawn) seeks refuge in *Allāh* from the evils that may harm us from outside, such as the dark forces of sorcery and envy. *Sūratun-Nās* (Mankind) seeks refuge in *Allāh* from the evil thoughts and forces that assail us from within ourselves.

These four *sūrats* (chapters) are together called *Sūratul-Fātihah: 'Sūrat'* means 'chapter', and, ordinarily *'Sūratul-Fātihah'* is the name of the opening chapter of the Qur'an. Another name for this chapter is *'Sūratul-Hamd',* or Chapter of Praise.

But *'sūrat'* (spelled with a *sād*) means 'form, or body', and M. R. Bawa Muhaiyaddeen ؓ

That which is Natural, or Original, is contained within this created, or acquired, form. The *Sūratul-Fātihah* enables man to discover that Natural Thing which unites these acquired things into one and exists mingled within them. This we must know. This is a vast story. It is to read and understand this story and become clear about its meaning that we have been born into this world. Once we understand the meaning of this story, then, after all the acquired things have been shed, That which is left as the Natural Thing—That will be the real story.

It is this story that we must study. We must discover it, know it, and learn about it through perceiving, observing, hearing, and experiencing, and, in this way, realize and acquire God's qualities, actions, conduct, behavior, virtue, love, compassion, tenderness, sympathy, beneficence, tolerance, peacefulness, patience, and many millions upon millions of similar qualities of mercy and compassion. To act and abide by these actions, which are the actions of His virtuous conduct, and to adhere to them is what all His creations [mankind] need to know with clarity of understanding. This is His natural story.

My child! There is one more point. He is the Creator. The creations manifested by Him are countless beyond estimation. These creations resonate all over the world in the form of innumerable scenes—scenes

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reserves the term *'Sūratul-Fātihah'* to mean the inner subtle body of man, which is made up of the four chapters *(sūrats)* mentioned above. The transforming of man's body into these four chapters *(sūrats)* represents the opening of the light form of his body *(Sūratul-Fātihah)*.

This may explain why, in certain parts of India and Sri Lanka, the recitation of a *'Fātihah'* involves the recitation of these four chapters, not just the chapter that is ordinarily called *Sūratul-Fātihah*. (Muslim assemblies, *maulids,* and other celebrations open with the recitation of these four chapters, with *Sūratul-Ikhlās* being repeated three times.)]

[17] Earth, fire, water, and air correspond to the four steps: *sharī'at, tarīqat, haqīqat, ma'rifat*. They are also: *Zabūr, Jabrāt, Injīl, Furqān*. These are acquired things, things that are grafted on. The Original is unique and different from all of these. This is what must be understood here. [To understand further how these four sections relate to the human body, see Glossary: four religions.]

made up of various shapes, colors, beauties, speech, qualities, levels of wisdom, and many other attributes. It is from God's story that all these creations have appeared. We see them and we are happy. We enjoy looking at them and relish what we see. Through their many forms of beauty they demonstrate His exaltedness and glory and help a man of wisdom to realize and understand the meaning of God's story in this world. Our story is to study these and understand them.

It is to learn the nature of God's story that man was created in such an exalted state. All the creations of God are there to point out His wonders to this man endowed with superior wisdom, and they have been given various amazing artificial forms in order to feed his wisdom and make him realize and understand the story of that Natural Reality. Discovering, investigating, studying, and knowing the story of that Reality is what will form our story. That will be the most wondrous biography for man.

Further, we must realize the difference between that Natural Thing and the artificial [created] things. Having realized this, we must consider:

> Does that which is Natural endure forever?
> Do created things exist forever?
> Which one is eternal?
> Which is perishable?

Reflecting upon, learning about, and realizing this truth will be our real story.

Whatever is true, or real—that is what is complete. That which is complete is undiminishing. That which never diminishes will never perish. That which is imperishable is real. That which is real is the one indivisible, infinite Omnipresence. And that one indivisible, infinite Omnipresence is *Allāh*. Apart from That, all else is artificial and carries the quality of destructibility in each and every part. Only that which is Natural (not created) stands firm and endures forever. Our coming to know that which endures is our story.

The 'I' is acquired property. 'I-lessness' is what is natural. Therefore we must understand the two sections of 'I' and 'He' and realize that the 'I' is destructible, while 'He' is that exalted thing that is Truth. Our realizing this is our story.

Children! We are the highest among God's creations, are we not? Has not our original Father, *Allāhu ta'ālā Nāyan,* made the clarity of wisdom, which is so vital to us, resonate within us? It is because we have this wisdom that we are called human beings. As for the other creations, since there is a gradation in their levels of wisdom, some high and some low, the explanations appropriate for them have been set forth, in keeping with their respective capabilities, by that Being that resplends as the Original, Beginningless One before the beginning, as the *Anāthi* before *Āthi.*[18]

One who has taken this human birth must study the explanations and the splendor that can be found in all the beings created by Him. He must study the drama enacted by these creations in the world, the *dunyā,* (which is a stage for drama), and having understood them clearly, he should proceed to learn more and more of the story of *Allāhu ta'ālā Nāyan.*

Essential to that knowing, however, is the understanding of certain things that have been placed within man, mingled with that which is created. They are the evil things of that drama-stage, things that tend to ruin the divine analytic wisdom of this human birth. These things are the arrogance of the 'I' and the conceit that says, "Mine!" Both of these are evils that plague and torment one's life in this birth as man. There is a saying: The arrogance of the 'I' afflicts one and the conceit of 'mine' torments one. You must reflect on this.

For this human birth we must also consider:

> Hasty, uncontrolled anger is the enemy of wisdom.
> Impatience eats up wisdom.
> Anger is the guru of sin.
> Lust is vaster than the ocean.
> Duty is plenitude to this birth as man.
> The actions of one who does not pause to weigh the consequences thereof will lead him to unending agony.
> All that glitters is not gold.
> A golden pot needs no adornment.

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[18] A name for God meaning the Original Beginningless One before the primal beginning.

Consider further:

Intoxicants, lust, theft, murder, falsehood, miserliness, envy, hypocrisy, treachery to family and clan and friends, breach of promise, treachery to God (who is the Guru, Teacher, and Guide for our birth as man), and many such evil actions—all are mixed into the acquired thing that is this human birth.

These qualities, however, belong only to the artificial [created] part of man. Therefore, man must completely cut away all of them—within his lifetime. This is but one story out of all the lessons he must learn in order to understand the meanings revealed in God's commands. Children! This is a learning which every life that has taken a human birth must acquire, a learning based upon an understanding that comes from the resonance of wisdom.

However, my children, in a choice between the Natural and the artificial, you have chosen to ask for the history of the artificial thing that is me. I will tell you. But first let us speak of some points that are vital to this human birth.

Allāhu ta'ālā Nāyan, that infinite Omnipresence who is one, who exists as Original Nature—as the complete plenitude, without foot or crown, unique, incomparable, eternal, without birth or death—has manifested the creations, His *sifāt,* in numbers that defy estimation. Of these, He has created man with the exalted wisdom capable of knowing God, knowing himself, and knowing all the other creations.

He created millions upon millions of these creations: the land, the sky, the earth, the netherworld; the *'arsh*[19] (throne of God), the *kursī*[20] (the station where God's resplendence, *Nūr,* becomes manifest), *al-lauhul-mahfūz*[21]

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[19] The plenitude from which God rules; in man, the crown of the head. *Allāh* is so heavy that man cannot carry the load with his hands or legs; the *'arsh* is the only part that can support *Allāh*. The soul, a ray from God, enters the baby (in the womb) through the crown of the head.

[20] In man, the center of the forehead, where the light of *Allāh's Nūr* was impressed upon Adam ؑ; the gnostic eye, the eye of enlightenment. [Lit. The seat of *Allāh's* resplendence.]

[21] The tablet of light upon which is inscribed the secret nature of all things and the history of all that will come to pass in all three worlds: *awwal, dunyā,* and *ākhirah*. It is known only by the knowers of God, in varying degrees, according to their stations. The tablet is protected from being seen by the eyes of all who are unworthy of reading it. It is said that when one has become *hāfiz*, when he has truly assimilated the *Thiru Qur'ān,* his tongue becomes *al-lauhul-mahfūz*.

(the guarded tablet), the *qalam*[22] (the pen), hell, heaven, eighty-four trillion kinds of creatures from the tiny flea and the ant to the jinns, fairies, angels, celestial beings *(dēvas),* illumined beings *(olis),* divinely wise beings *(qutbs),* saints *(auliyā'),* prophets *(ambiyā'),* messengers, kings, mendicants, satans, reptiles, beasts, birds, winged creatures, and so many others. He created millions upon millions of creations—too many to count or even estimate—and He made them sing, dance, and act their many different parts on the stage of this world created by Him.

Among these are living creatures that are tinier than an atomic fraction of an atom, smaller than the tiniest particle of a particle. And *Allāh* has created me tinier than the tiniest of all of them, as the most rejected among the most discarded of His creations, lower than the lowest, as one lacking in truth, awareness, or perception, as a discarded thing that is not capable of realization or understanding.

For such a paltry being who is incapable of realizing or understanding awareness, perception, wisdom, truth, goodness, worship, meditation, prayer, *dhikr, fikr; sariyai, kiriyai, yōgam, gnānam; sharī'at, tarīqat, haqīqat,* and *ma'rifat;*[23] the five outer duties *(furūd),* the six inner duties,[24] the five senses, the angels, the archangels, the heavenly beings, prophets, saints; the glory, praise, esteem, and honor of *Allāh* (the Creator, Protector, and Redeemer), and the excellence of His qualities; for such a being who is unable to realize that *Allāh* is the Merciful One, *ar-Rahmān,* worthy of millions upon millions of praises; for such a lowly one, the most rejected and lowest of all things, one who is fashioned and created out of artificial things—for so infinitesimal a thing such as me—what history is there to be written? What story can be told about such a worthless, rejected thing,[E1] my son?

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[22] The divine pen; the pen with which God is said to have prerecorded the actions of His creations. In the traditions *(ahādīth)* of the Prophet ⊖, it is said that the first thing that God created was the pen *(qalam)* and that it wrote down the destiny of every individual thing to be created, all that was and all that will be, for all eternity.

[23] See Glossary for individual definitions.

[24] Performing duties based on truth, duties that are pleasing to wisdom; prescribed duties. *Allāh* has given man five outer and six inner duties. The five outer duties *(furūd)* refer to the five pillars of Islam: faith in God and the *Rasūl* ⊖, prayer, charity, fasting, and *hajj,* or holy pilgrimage.

The six inner duties are explained by Sufis as follows:

1) If you go deep into *Allāh* with the certitude of unwavering faith, you will see that within this eye of yours is an inner eye which can gaze upon *Allāh.*
2) Within this nostril is a piece of flesh that can savor the fragrance of *Allāh.*
3) Within this ear is a piece of flesh that can hear the sounds of *Allāh.*
4) Within this tongue is a piece of flesh that can taste the beauty and the divine knowledge of *Allāh* and know the taste of His wealth.
5) Within this piece of flesh is also a voice that converses with Him and recites His remembrance in a state of total absorption.
6) Within this innermost heart is a piece of flesh, within which are the eighteen thousand universes, the heavens, and His kingdom. And there the angels, the heavenly beings, prophets, and lights of *Allāh* prostrate before Him.

What story, then, shall we relate, my brother, regarding the form (in this birth) of this artificial thing that is the most discarded of all of *Allāh's* creations? Can a lowly, discarded thing even have a story? What story am I to write, my brother? You asked me for my biography. And yet that is the very thing I have come to this world to discover! Let us speak about that a little.

Children! We came here from somewhere else. As soon as we arrived here, we saw the world *(dunyā),* which is a drama stage for actors. Upon that stage, many, many kinds of dramas, historical plays, poetry, wit, and millions upon millions of other acts such as these are depicted. Pathos, rage, fame, tragedy, the sorrow of separation, titles, prestige, and popularity are witnessed here, as well as the skill and dexterity of the actors. We too (like those before us), upon arrival here, become fascinated by that stage. As we watch the many different actors and their acts, our power of judgment fails and our intellect grows dim. And yet we stay on, continuing to gaze at that stage in a dazed state of hypnotic fascination *(mayakkam).* Instead of trying to find out where we came from, where we will go from here, and which path will take us there—instead of looking ahead and searching for that path or striving to find it—we gaze at the acting and wander around looking down at the ground.

In the end, we all will be delivered into the hands of death. This will be the clear decree of your *nasīb,* your destiny. At that time, all those actors will cluster around you saying, "You idiot! You have forgotten the path by which you came. At least now, from the place you are presently in, try to find the place to which you must go." Using water, which is one of the elements, they will clear away the excretions and wash the corpse made of the five elements. They will lay you out north to south, fold your hands one over the other as in prayer *(takbīr),* straighten out your legs, close your mouth and your eyes, and then, saying, "Now go find the path by which you came," they will leave you looking up at the sky. This is what they will do—the relatives who received help from those same [your] five elements and enjoyed life at your expense.

It is only in that state, children, that man (who now has no speech, no breath, no movement, no acting, and is no longer able to see the drama stage) directs his attention toward the place from which he came. All this is the history of our coming here and of the dialogue and the acting we do here, my children!

We must reflect on this a little and realize that *Allāh* alone exists forever. We must understand that we came from Him and that it is to Him we must return. We must conduct ourselves with the actions that exemplify His qualities, grow in the nature of His love and compassion, study and learn the meanings of His commandments, realize the truths of the justice in His judgment, and pass the test with honors.

Children! After that, we must accept the just verdict of His judgment, place Him in front of us, and know the truth—that it is He who is responsible for that judgment. This is the truth. What we came here to learn is the truth of that judgment. However, my children! Those actors tell that lifeless body made of the elements, "Find the way back to where you came from!" They keep the body for a while and then dig up the earth and bury the corpse made of earth, fire, water, air, and ether, telling each of those elements in the earth, "Take the portion that belongs to you!"

Then the portion belonging to earth is taken by earth, the portion belonging to fire is taken by fire, the portion belonging to water is taken by water, the portion belonging to air is taken by air, and the portion belonging to ether (the spirit of the *rūhānīs* and the *nafs ammārah*)[25] is taken by the ether. But the portion that belongs to God [the soul] must return to God. That cannot be kept back or shared by anyone else. That is God's portion. It is His property, and He alone has the right to it. It belongs only to Him.

My children! It is His compassion that we must strive to earn. That is what is enduring for us—our birthright and our truth. To understand and realize this is the reason we have come here. This is the story of our birth. Apart from this, what other story can we relate or explain?

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[25] *Rūhānīs:* elemental spirits arising as a result of desires; when the 400 trillion, ten thousand intentions and thoughts take form, they are called *rūhānīs*. *Nafs ammārah:* this represents the *nafs* at the lowest level of the self—the carnal or base instincts, devoted to self-gratification.

Further, my brother! Everything that you and I have been seeing during the entire time we have been in this world are really the scenes of God's story, the subtleties of His creations and their beautiful forms. Here, on this drama stage of the world, this *dunyā,* we keep discovering that every single thing we see contains lessons from which we can learn, and we are acquiring the subtlety to realize the truth within those lessons. We, and those close to us, along with other creations who are manifested by God from time to time, are the only ones engaged in inquiring into this story.

Since He is Original Nature, He exists forever, filling all of everything. He has made the many, many creations in the form of scenes that tell His story. We come here, we live here, and some time later we disappear. Until then, we are simply watching the scenes of His story. We have failed to learn to live as His story, on this drama stage of the world.

His prophets also came. They realized themselves and preached to the creations of God. Then, leaving this place they had come to, they returned to the place they had come from—to merge and subside there. While the fruits and benefits and the histories of these prophets and messengers reveal such exalted states, how can I dare to set forth my biography, the biography of this insignificant, most discarded of all lives that is dust to all dust? Could there be a story for such dust? Blown hither and thither, beaten by the wind, and carried on the whirlwinds—can there be any history for such dust? Does it even have the capacity to stay in one place, my brother?

So you see, my child, there can be no history concerning the state of such a being, who is the lowliest of all beings, the most insignificant speck of dust. What I have come here to discover is the epic history: the explanations, the laws, the conduct, the virtue, the love, the tolerance, the peacefulness, the patience, the tranquillity, the honesty, the justice, the charity, the beneficence, and the countless, inestimable qualities belonging to the truth of *Allāhu ta'ālā Nāyan,* who is the ocean of compassion. My coming here to discover the nature and meaning of all these qualities is my story.

However, my brother, you may be aware of the actions, qualities, behavior, conduct, virtue, and love of the millions upon millions of creations manifested by *Allāhu ta'ālā Nāyan* on the drama stage of this world. Just as you are content with simply observing the acting of the many millions of those creations on this stage, why can you not be content with observing the acting of this one who is mere dust, the drama enacted by this worthless, rejected being, in his birth on the drama stage of the world?

Further, to know what actions are good and what actions are evil and to eliminate the evil and adopt the good is one of the lessons to be studied in this birth. To know what lies within good and within truth, to understand with clarity what is artificial and what is Natural, to learn that what is artificial will perish one day and realize that what is Natural, or Original, will remain forever—this is the story you and I have come here to discover.

This is the story of God, the one who rules us. It is the eternal story, the story that will go on pulsating, shining, and resplending, both here and in the hereafter, in this world and in the next, forever. This is the story we came here to learn.

Apart from this, there is no other biography for this lowliest, most rejected being among God's creations on this drama stage. All the biographies and the *purānas* (mythologies) that I set out to study are in fact His story. It is that very story that I have learned about thus far through my experiences on the drama stage, and this is what is incumbent on me to explain to you now.

We took this birth, took a form, and came from there to here in order to learn this story, which is Truth. Even if we remained on the drama stage of this world for thousands of millions of years, acting and learning from our experiences, we could never hope to finish learning the biography of that one infinite, all-pervasive Omnipresent Being called Truth *(Haqq)*. While such a gigantic story exists as the story of that Natural Thing, my brother, what story can there be regarding the actors who use artificial things as props?

We, and those close to us, along with all those who have come to act on this stage, must scrutinize, realize, and know this clearly. We must discover that truth and realize it with clarity in this very birth as a human being. It is this that is the truth, and He is that Truth. He is the one infinite, omnipresent Being. It is that infinite Omnipresence—the Lord of compassion who abides in all His creations and showers them with His mercy—who fills all of everything. He is merged with everything that can be seen. He is the ocean of compassion. He is *Allāhu ta'ālā Nāyan,* the beneficent Lord of compassion who transcends all imagination and estimate, the Being that never diminishes by an iota, no matter how much is taken from Him.

It is the story of that Being that is vibrating, shining, and resonating throughout all the universes, in all of everything. Our coming here to learn that story is the real biography of this birth. Other than this, we have no biography. It is the story of this truth that I am explaining to you, my brother. You and all of His creations must know this story. This is what I ask of you.

If, on the other hand, these created beings set out to write a history for the house built of artificial things, they will find that earth and fire are hostile to each other, and water and air are enemies. When, sooner or later, these things start fighting and break away from one another and the house falls apart, then what will the fate of that story be? All of our poetic prowess will have been in vain.

Therefore, if, in place of the biography of these artificial shareholders, we learn the history of that natural, all-pervasive Omnipresent One, that will be a fitting finale for the wisdom of this birth and for the clarity of divine analytic wisdom of one who is born as man. That clarity is the truth for this life. And that truth is what we came here to learn. Knowing this, my brother, may we all begin to discover the story of that all-perfect, Omnipresent Being who is *Allāhu ta'ālā Nāyan.* May He bless us all with the beauty of His patience, His peacefulness, His tolerance, and His other gracious qualities! May He elevate us victoriously to our right to His actions and His divine qualities, and may He help us put them into practice! *Āmīn.*

I came to this place from somewhere else. In this place to which I have come I did not find any history about myself. What I began to see was the history of the One who sent me here. It is His history that resplends everywhere and in everything. This is the history I have been investigating, observing, studying, and understanding, every moment of my life, no matter what I am doing—whether walking or not walking, sitting or not sitting. And it is His story that I am continuing to study and learn.

His story is the greatest story. Our purpose in coming from there to here is to learn the meanings that lie within that ancient story. If we could learn them and victoriously pass the test on what we have learned, then we could return to where we were earlier and be appointed to an appropriate post there.

My native land is also there. It is there that my father, mother, and those born with me live. The only purpose in my coming to this school in an alien land was to study for the examination on that ancient story. There is no job or story for me here. It is only in my native land that my story, my job, and the honor and esteem that come from passing this examination can be found. And so, what story can there be for me in this land we are visiting temporarily, my brother?

Because there are many universities in this temporary land called the world, I came here to study in them so I could pass the great test. My brother! If we can complete and pass this examination successfully, there will be no further story for us.

I have been explaining to my brethren born with me the story of my arrival here, but it is in my native land that my real history lies. It is there that I will be given a history and a job. If you too can pass this examination and return to that land, then you will understand the subtlety of that history, its meaning, its results, and its benefits. This is it, my brother. This is all there is of my biography in this temporary land to which I have come.

This is the explanation born from the experience of the wisdom of this humble *miskīn,*[26] the lowest and most rejected among all of *Allāh's* creations. May *Allāh* help us! May the Almighty God bless us all with the plenitude of success in this examination. May my *salāms*[27] go to everyone.

Āmīn, Yā Rabbal-'ālamīn.

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[26] A poor one; one who possesses no property at all. God's grace and blessings are his only possessions.

[27] When we say *salām*, it means 'in God's name' or 'in the presence of God'; both of us become one without any separation, both of us are in the state of unity, a state of peace.

As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

ENDNOTE

1. QUESTION: How can it be that such a being knows nothing about these things?

M. R. BAWA MUHAIYADDEEN ⊜: Gold is always hidden under the earth; it is not found above ground. One must go through all kinds of trouble and difficulties to locate it and dig it up; this is why it retains its value. So, whatever is high must remain low; what remains low will rise up later. The one who knows is *Allāh.*

We have learned only as much as a handful of earth. What we still need to learn is as vast as the world. The letter *alif* has seventy thousand *nuqat,* or dots; this whole world is only one of those seventy thousand dots. There are eighteen thousand universes, and there are seventy thousand dots in the *alif.* If this one dot is an entire universe, or even eighteen thousand universes, what do the seventy thousand dots amount to? So, how much have we really learned, when we still do not understand one dot out of the seventy thousand? We still have not realized ourselves. So it would be wrong for us to claim that we know everything.

If a man takes a mere drop of water out of the ocean, can he say, "I have measured the ocean. I know all about it"? He has taken but a drop. That drop has not reduced the capacity of the ocean. The grace *(rahmat)* of God is vaster than the ocean, so how can we say we know anything?

Allāh's story is the real story. That is the story you must write. You must look at it and learn about it. That is the only story. What is the point in writing about my previous generations or from whom I am descended? All those things will go to the grave with me.

Even the *Rasūlullāh* ⊜ told his daughter, Lady Fātimah ⊜, "Don't presume that since you are the daughter of the *Rasūl* you can do anything you like. When you go to your grave, you do not go there as the *Rasūl's* daughter. You will have to face your own judgment."

So if I claim that I am descended from some great person or that I am from such and such a dynasty or a representative of so and so or that I belong to the family of a certain shaikh, what good will that do?

The *Rasūlullāh* ⊖ spoke words of grace: "I may be the *Rasūl,* but I do not know what is going to happen to me tomorrow. I do not know what *Allāh* holds in store for me. We are all brothers, we are all one; there is no real hierarchy among human beings—no high, no low. *Allāh* is the only one worthy of praise."

So, how can we consider ourselves elevated or exalted? How can we consider ourselves lower than somebody else or think that somebody else is lower than we are? *Allāh* is the only one who knows who is high and who is low. Do we have the authority to say that we are high and someone else is low? The words of the *Rasūlullāh* ⊖ teach us this. How can anybody claim, "I am great, I have studied a lot." That is the sure way to hell. We should never bring that hell upon us by claiming we know everything.

If man *(insān)* wants to receive the grace of *Allāh,* he must be a slave of *Allāh,* one who performs service to all of *Allāh's* creations. If someone has fallen down, he must try to help him up. To help a beggar, he must become even lower than a beggar. To help a rich man, he may have to rise up, but without considering himself elevated or worthy of praise.

Sometimes a celebration is held to honor a man just because he has recited the Qur'an a thousand times (even though he does not know how many universes are contained within that one dot under the letter *bā'*). The story of *Allāh* is so vast that the telling of it can never be finished, even if you were to turn all the water of the ocean into ink and all the wood in the world into pens. And yet, here is a man who claims to have recited the story of God a thousand times and wants to have a party celebrating it! But then, in keeping with his station of understanding, that is all right.

4

A Proclamation for Your Birth

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

These are some things you must know, my son!

1. Do not crave the world;
It will lead your wisdom into the darkness of ignorance, *angnānam.*[1]

2. Do not fall in love with the beauty of the world
as seen through your physical eyes;
It will cause you to incur an enormous debt in this birth.

3. Use the inner eye of your wisdom to adorn that truth which is
the secret *(sirr)* of *Allāh* within your heart;
It will make the dark form of the world within you shrink.

4. Install your conscience firmly
within the wisdom of this human birth,
without deviating even an atom;
It will explain and elevate the truth of your birth
and its greatness.

5. Make your patience grow;
Allāh's greatness will be revealed.

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[1] Spiritual ignorance; the lack of knowledge of what is real and enduring; knowledge limited to that of the perishable things that belong to the physical universe; worldly or materialistic wisdom; speech from the level of intellect; *angnānam* arises from egoism and gives rise to *vingnānam* (scientific or intellectual knowledge).

6. Make your compassion grow;
You will understand the rights of all lives
and the truth of your human birth.

7. Make your wisdom mature, and look;
You will understand both the virtue and the sin of your body.

8. Do only good;
You will understand the good and the evil in the world.

9. Know yourself;
The truth will be understood.

10. Control your mind;
The world will shrink.

11. Know your heart;
You will know the fundamental support that lies within it.

12. Kill your desire and craving for worldly riches;
You will know the greatness of the world,
the greatness of your body,
harmony among your fellow beings,
and the true qualities of man's birth.
Once you know this, you will know who you are and what
your rightful heritage is.

13. Look intently with wisdom into your heart;
The body and the universe will be seen.[2]

14. Search for and find the beauty of wisdom and make it resplend;
The beauty of *insān*[3] will resplend and shine,
and you will realize what true beauty is.

15. Know what wisdom is;
You will know *Muhammadur-Rasūl* ⊖, which is *Ahamad* ⊖,[4] and the
Triple Radiance.[5]

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[2] [Microcosm and macrocosm.]

[3] Man; human being; mankind; the progeny of Adam ⊖; the most exalted among God's creations, the only one endowed with the wisdom capable of differentiating right from wrong and good from evil.

[4] *Muhammad* ⊖: the effulgent face shining with God's light; the light of God's qualities

My son, here is an important word for you—a message for your perfectly pure wisdom:

Whatever the circumstances may be, instead of flying into uncontrolled anger, you must analyze patiently with your wisdom and keep your heart *(qalb)* of purity still, without agitation, for wrath has appeared within the heart of man in the form of demonic forces that are intent upon killing the truth of the wisdom of one born as man.

Therefore consider carefully:

> Hasty, uncontrolled anger is the enemy of wisdom.
> Hastiness will eat up your wisdom.
> Anger is the guru of sin.
> All that glitters is not gold.
> A golden pot needs no adornment.

You must pay very careful attention to these five sayings.

Let us relate five more:

> Lust is vaster than the ocean.
> Duty is greater than God.[6]
> The actions of one who does not pause to weigh the
> consequences thereof will lead him to unending agony.

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shining in the face; *Rasūl* ⊖: the resplendence that emerged from God's effulgence, shining radiantly as His Messenger ⊖; *Ahamad* ⊖: the beauty of *Allāh's* qualities in the heart.

[5] The resplendence of *Allāh, Nūr,* and *Muhammad* ⊖. The innermost heart *(qalb)* of man is formed of the five Arabic letters: *alif, lām, mīm, hā',* and *dāl*. Of these, *alif* is *Allāh; mīm* is *Allāh's* Messenger, *Muhammad* ⊖*;* and *lām* is the *Nūr,* the resplendence of *Allāh's* wisdom. The wisdom that emerges from the *Nūr* is the *Qutb,* or Muhaiyaddeen.

[6] [This is an old adage from the Tamil (Hindu) tradition. This commentary is offered by M. R. Bawa Muhaiyaddeen ⊖:]

None is greater than God, and there is no duty greater than God's duty. However, God has no impediments to hinder Him from performing His duty. He has no body, no world to deal with, no attachments to friends or family, no qualities such as selfishness, desire, anger, envy, pride, and discrimination. Man, however, is hampered by all the things inherent in his body made of the five elements—things such as mind, desire, ego, selfishness, anger, envy, pride, and attachments.

Therefore, if man, who has so many handicaps, can overcome them and perform his duty to God and the creations in the same selfless, impartial way that God does—then man's duty can be said to be most exalted.

> What is learned in childhood is like writing etched
> on stone.
> What is learned in old age is like writing on water.

You must dissect and analyze these ten precepts with your wisdom. Understand and know them. Then, focusing specifically upon the words 'writing etched on stone', you must learn your lessons in the time allotted to you and thus transform yourself into the form of compassion. The form of compassion is *Allāh's* nature. Use your wisdom to know this with absolute certainty.

My son, here is another rule for your wisdom:

Placing *Allāh's* truth within wisdom and expanding it, you must research into the judgment regarding your birth. In that state, you must analyze your body, come to know all the good and evil within it, eliminate the evil, take the good, and store it within the treasury of your wisdom.

After this you must come to understand your actions and the actions of all God's creations and realize both the faults and the virtues of your actions and of theirs. Before you pass any judgment, however, place your faults within them and their faults within you and examine those faults carefully. Then, in each instance, say to yourself, "He committed that fault due to the circumstances he was in. If I were in the same situation, would I have committed the same fault? Or would I not?" In this way, if you examine yourself fully in the light of your own justice and find yourself at fault, you must then correct yourself and also teach that wisdom to the other person and to other lives. If you do not act in this way, the Lord (who is greater than you and passes judgment on all lives) will find you guilty and subject you to the punishment of His verdict.

Therefore, correct yourself first before you set out to correct others. If, without realizing this, you pronounce a verdict or pass judgment on another, you will become responsible to God for two great sins: committing a fault against Him with your spoken word, and grievously sinning with your wrong thoughts. You will also be found guilty of having judged another without having corrected yourself. Thus you must realize that one such statement from you will have rendered you guilty on three different counts in the eyes of God.

Therefore, analyze and understand your conscience, your wisdom, and yourself, making sure that any word or statement that comes from you does not deviate by even an atom from your conscience or from God's truth. If you follow this, you will save yourself from being guilty of any evil or fault toward God.

More of what you must know:

Do not love the world or enjoy it, believing it to be real. It will cause you, within this very birth, to be born over and over again into three stations[EN1] [desire for earth, desire for woman, and desire for gold]. In the very place where you enjoy pleasure, yearning forms, and that grows into desire. It is this desire that becomes mother to those three horrible stations and leads you to them. Again and again it leads you through cycles of birth and death and God's judgment, until finally it delivers you into the vilest of hells.

Therefore you must realize, cherish, and nurture the beauty and qualities of man that have manifested in this birth—his wisdom, awareness, compassion, patience, duty, and virtuous conduct. You must take the truth that lies within these virtuous paths, analyze it using man's divine analytic wisdom *(pahuth arivu),*[7] take the good that emerges from it, throw out all the unwanted portions within you into the earth, take only the truth, stand as one being with the beauty of the One appearing within you, see only the One, and abide with that One. That will be the ultimate attainment of this birth and the liberation from future births *(mukthi).*[8] Know this state and make the world that you enjoyed die from you. Only then can this birth be called a human birth. If you miss your chance in this birth, you will not be blessed with another birth like this, no matter how many births you may take. You must know this without the slightest doubt.

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[7] Divine analytic wisdom; the sixth of the seven levels of wisdom, or consciousness. This is the discerning wisdom that processes all that we have understood at earlier levels. It distinguishes between right and wrong and (with certainty) chooses only what is right. It gives immediate answers from within. It explains the truth of God. From this level we must strive to reach the next level, the light of pure wisdom (the *Nūr*), and thus return to our original state of purity. See Glossary: seven levels of wisdom; also *The Divine Luminous Wisdom That Dispels the Darkness,* by M. R. Bawa Muhaiyaddeen pages 1–6.

[8] Any man who has cut away the world from himself does not live within the world, and he will not be born in this world again. But the man who has not succeeded in cutting the world and continues to be enmeshed in the five elements will be born over and over again into this world.

My son! If you look at earth and become entranced by it, it will cloud and conceal your eye of wisdom.

If, when you see gold, you desire it and become infatuated by it, it will destroy your ability to make decisions from your conscience, which arises out of the truth of your wisdom.

If you look at a woman and desire her, you will forfeit all the precepts of wisdom you have learned and will roam day and night like a ghost, transformed into a lunatic who cannot tell the difference between day and night. It will make your divine analytic wisdom into a corpse. It will make you wander aimlessly, destined to lunacy. It will make you retrace your steps to the place from which you came and then hurl you into the crematorium of the most evil of hells and burn you. You must analyze and realize this with your wisdom.

My son, this is no trivial matter. The greatest of *dēvas, munivars, gnānis, sitthars, 'ulamā', auliyā', sūfis,*[9] and so many millions of other worthy ones of wisdom have all been afflicted by obsession with the illusion of this world, which leaves them helplessly insane and makes them wander aimlessly, lost and blind. Those who have escaped from this obsession are the rarest of the rare. Extricating themselves somehow or other, realizing the self, and comprehending their death and their birth, these rare few, who have analyzed discriminatively with their divine analytic wisdom, run and hide in jungle, desert, and wilderness to escape from this destiny of madness and save themselves, seeking only *Allāh's* truth. If you too can understand this well, and, like those few, escape from such madness and correct and improve yourself through *Allāh's* truth—that will be the good path.

My son, please listen very carefully to what I am about to say. You have been born a human being, have you not? Try to find within yourself this thing that I will now describe. It will be the divine mantra[10] for your wisdom. In order to understand this, you must, using resplendent subtle wisdom, look without distraction at the resplendence of the *Nūr,*[11] the secret treasure that is *Allāh's sifat.*

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[9] *Dēvas:* celestial beings worshiped as deities; *munivars:* ascetics who practice austerities and undergo bodily mortifications; *gnānis:* sages; those possessing knowledge of God, souls, etc.; *sitthars:* ascetics who have attained some supernatural powers; *'ulamā':* informed men of learning; *auliyā':* saints; *sūfis:* mystics.

[10] [Ordinarily, a mantra is an incantation or formula; special words repeated in order to invoke spiritual energies. However, here M. R. Bawa Muhaiyaddeen ☺ is using 'mantra' with a higher meaning—prayers that transcend the energies of the elements and invoke

In that state, the face of grace, which is the divine face, will appear within you in the form of compassion. It will resplend within your heart as the resplendence of grace emerging from wisdom. Your soul will mingle with that resplendence of wisdom and begin to function. Then this state will be two faces, shining as two faces within your purity.

Then, when you have made your certitude, faith, determination, and intention—these four—into a formless state within your body, you must take the truth of the intention of that formlessness and establish it within the resplendence of the *Nūr.* When you focus intently on it, these two will merge within it and shine as one resplendence, in the form of the *Nūr.* That resplendence will reveal itself to your wisdom as three faces. In this state, you will have cut away the face of darkness of the world *(dunyā)* and taken the form of *insān kāmil.*[12] That form has three faces:

the face of *Allāh's* grace
the resplendent face of wisdom
the compassionate face of the *Nūr*

These three will manifest as the face of grace for that form of *insān kāmil.* Know this, and take that form.

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the power of God. A prayer such as the *dhikr,* although it is repeated over and over, does not seek to arouse the energies of the elements, but rather to cut their influence, thus purifying the heart.]

[11] The resplendent light of *Allāh;* the light of *Allāh's* essence *(dhāt),* His grace; the plenitude of *Allāh's* qualities; the fullness of *Allāh's* light, which shines with the brilliance of a hundred million suns. *Nūr* is the resplendent wisdom that is innate in man and can be awakened; it is divine luminous wisdom *(pēr arivu),* which is the seventh of the seven levels of wisdom innate in man.

When the plenitude of all these *(Allāh's* qualities, His wisdom, and His beauty) become one and shine as one, that is the *Nūr.* [For a description of the emergence of the *Nūr,* see Chapter 1, pages 6–8.]

[12] A God-realized being, perfected in faith or *īmān;* one who has realized *Allāh* as his only wealth, cutting away all desire for the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities, and acts in accordance with those qualities, immersing himself within them.

The kalimah[13] *of your certitude:*

> Before you are born into this world, it [your soul] says the *kalimah* to the resplendence in the place you were before. After you are born into this world, it again says it to that resplendence. And after death, it says it once again.
>
> Thus, since you meet the *Nūr* and *Allāh* and say the *kalimah* to them in all three stations, this is the triple world.

The *kalimah* is the form of the body you have now assumed. Let us explain its actions and the significance of its letters:

The *kalimah* has twenty-four letters. Then, for the form of the body [of twenty-eight letters], the twenty-fifth letter, which came as the soul for that *kalimah,* is the resplendence of wisdom; the twenty-sixth letter is the *rūh,* or soul; the twenty-seventh is the *Nūr;* and the twenty-eighth is *Allāh.*

That form [of the *kalimah*] is the condensed form of the form of *insān.* That condensed form is *Allāh's sifat.* The meaning of that *sifat* is *alhmd.*[14] The *sifat* of *alhmd* is the secret of the 125 letters.[15] Those are *Allāh's sifāt.* The condensed form of those *sifāt* is the six inner duties, or inner *furūd,*[16] for that form. The *rūh,* or soul, of grace for the truth of these inner duties is the vast ocean of wisdom of *Allāh's* grace, which belongs to your pure wisdom.

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[13] The first *kalimah*: *Lā ilāha illallāh, Muhammadur-Rasūlullāh* (None is worthy of worship except *Allāh,* and *Muhammad* is His Messenger); the affirmation of absolute faith in the one God, said in *awwal,* the time of creation, by the life or soul when it first appeared. As each ray came into contact with the world, bad qualities or karma resulted. This karmic connection has to be washed away from man's heart, using the *kalimah* of grace.

When Adam first opened his eyes, he saw written above the gates of heaven the words *lā ilāha illallāh, Muhammadur-Rasūlullāh.* This is called the *awwal kalimah.* It is written over the eyebrows of every human being. Everything that has been manifested has this *kalimah* written on it.

[14] The five letters *(alhmd)* of the Arabic alphabet that form the innermost heart of man, the heart of praise, which praises only *Allāh.*

[15] The 125 letters are hidden within the five letters—*alhmd.* Expanded, the five letters become the 125 letters that constitute the *Sūratul-Fātihah.* These 125 letters correspond to the 124,000 prophets, a certain number for each letter, with each one praising *Allāh.* See Chapter 3, page 46.

[16] There are five outer and six inner duties. The five outer duties refer to the five pillars of Islam, while the six inner duties are meant to cleanse the heart of all thoughts other than those of *Allāh.*

That ocean exists within your form in three parts. To your wisdom these parts will be:

the ocean of the heart that belongs to illusion (maya)
the resplendent ocean of wisdom
the resplendent ocean of the *Gnāna-Nūr*[17] of *Allāh's* grace

These three exist within your form, revealing themselves as the triple ocean to the true wisdom of the inner duties, the inner *furūd.*

Now let us describe the flag of unity belonging to the conscience of your determination:

Allāh is the resplendent flagstaff of our wisdom, which has grown from *awwal* to *ākhirah,* from the time of creation to the hereafter. The flag flying on this flagstaff is man's determination. On this flag are the four religions. The court of justice belonging to the truth within your inner heart is a fifth religion. These are the five religions and the five colors.[18] These five colors are the five *kalimahs.* The five *kalimahs* make up the one flag of unity. This flag of unity is man's wisdom, and the radiance of the truth of this wisdom is the resplendence of the *Nūr.* The *Nūr* is *Allāh.*

The meaning of this state:

This state is not limited by the confines of what the world calls 'my religion' or 'your religion'. It is the true state of love on the virtuous path of *Allāh's* truth. It is pleasing to the beauty of His patience. Its state is supreme bliss. This bliss is the true path, the path in which birth and death have been cut away. Right and virtuous conduct consists of harmony and unity on the good path. Unity is truth. Truth is the One. The paths of good conduct are joy to that One. The truth of these paths is integrity. That which submits itself to the verdict of this integrity is the wisdom of awareness belonging to the human being. One who is endowed with this wisdom is the form of compassion. The form of compassion is God's nature. It is this form that is the one born as man.

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[17] *Gnānam* is grace-awakened wisdom; *Nūr* is *Allāh's* resplendent wisdom.

[18] [These refer to the five elements.]

Within the innermost heart of the form of *insān,* or man, shines the body of absolute certitude of faith, *īmān*. The life for this body of *īmān* is *Allāh's* truth. That truth is the resplendent state of the pure intention of your wisdom. Let us speak about the ways and means of establishing this state:

When you take the wisdom that is within your wisdom, analyze it to the point of clarity, and seek to know God (who created both that wisdom and you), then the wisdom in your innermost heart *(qalb)* must resplend with purity. You must be in the form of the gaze of that resplendence, looking intently at that state. Only then can you place your faith in it. In order to give form to that, you must use three powers:

faith
certitude
determination

Using these three, you must make the form of grace of *Allāh's* truth (which is the purity within the purity of your wisdom) appear. Only then will that state unite with your wisdom and shine as a resplendent form within your *qalb,* your heart. It will take the form of grace, as the body of *Allāh's* true *īmān.*

In this state, when you look intently at that form of grace, with the resplendent wisdom that is within your *qalb,* it will shine as the resplendent form of the twenty-four letters of the *kalimah*. Then *Nūr,* the light of *Allāh,* which shines as the resplendence within your resplendence, standing with grace, will resonate through mouths of grace: *"Yā Allāh!"*

As soon as this sound is heard, the wisdom of your resplendence and you will become aware of the body of grace of the *īmān* that originates from grace (the body you fashioned with your wisdom of certitude) and also of the resonance of the *Nūr* that appeared within that body. After that, using the radiance of the *kalimah* of your intention that you have now come to know, you will see the resplendence of the *Nūr* (your joy for both worlds and *Allāh's* Messenger for the truth of your *īmān),* shine and pay obeisance to *Allāh,* right within the *īmān* of your own yearning.

As soon as the radiant wisdom of your intention of faith sees this, you must take the radiance of the divine luminous wisdom that is within the intention of your wisdom, and, without allowing your attention to wander here and there or to deviate by even an atom, you must focus intently and fix that radiance within the resplendence of the *Nūr*. As soon as you do that, the *Nūr* that appeared within your wisdom, will—standing as your *shaikh,* as *sayyid* (master), as *nabī* (prophet), as the divine Messengerﷺ of *Allāh,* and as *Nūr*—open its mouth of grace, and say, "Recite that *kalimah* of certitude!"

As soon as you see the resplendence of the *Nūr,* you must place, within your wisdom, the truth that is the grace belonging to the *kalimah*, place that wisdom within certitude, and with the inner heart of certitude say that pure *kalimah* to the resplendence that is the *Nūr*. As soon as you see the *Nūr* of grace, which stands in the form of the *kalimah,* and focus your intention on that, then the grace-form of the *kalimah* of your faith will acquire life, a soul *(rūh)*. Only on that day will you become the perfectly pure effulgence that knows the Triple Radiance[19] that is *dīnul-Islām*—the plenitude in both worlds.

In this state you will see *Nūr Muhammad*ﷺ, who is *Allāh's Rasūl*ﷺ, and you will say the *kalimah* and obtain the benefits of: *"Allāh,* the Lord, belongs to you, and you belong to *Allāh."* It is this state that is called *Islām*. This is the state described by the words in the *Thiru Qur'ān:* "You must see *Allāh* and *Allāh's Rasūl*ﷺ and affirm the *kalimah*."[20] This state is the body of grace for the *kalimah*.

One who has seen *Allāh* and His *Rasūl*ﷺ and affirmed the *kalimah* will have cut away the darkness of his own five-elemental body and will shine radiantly in the resplendent body of the *kalimah*. He will begin to know the twenty-four letters that emerged from it, the form of the *kalimah* of the grace of divine wisdom, the God who created it, and the secret, or *sirr,* of the *Rasūl*ﷺ, in whom he affirmed his certitude. He will cherish and foster the qualities, actions, and conduct of this state. He will stand in the form of the truth of *Allāhu ta'ālā's* grace, his actions not deviating even an atom from *Allāh's* judgment in all fifteen worlds. One who attains this seal and says the *kalimah* is *dīnul-Islām*.[21]

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[19] The resplendence of *Allāh, Nūr,* and *Muhammad*ﷺ.

[20] Affirmation of faith. There is none worthy of worship other than *Allāh,* and *Muhammad*ﷺ is the Messenger of *Allāh (Lā ilāha illallāh, Muhammadur-Rasūlullāh)*.

[21] The beauty of the pure light *(dīn)*; the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

My son! Unless you realize this state and have certitude in it, the twenty-four letters of the *kalimah,* which are letters made of the five elements, will take the form of a body that lacks the life of grace. This will be a state that lacks the radiant purity of wisdom. The wisdom in this body will be covered over and hidden by 105,043,000 veils of darkness. The form of those veils is desire, and you will be the world, in the dark form of the illusion of that desire. It is within that world that all those veils dwell.

In such a state you will not have certitude in the awareness-intention, or *niyyat,* arising from perfectly pure wisdom. Although you have been born as man, if you search with an intention that does not realize the truth, your faith will not be pure. The intention in your search will be that of the darkness of the desire that goes with your illusion, which is incapable of finding God or His Messenger⊖, or of investigating and understanding with divine analytic wisdom *(pahuth arivu).* And if you stand within those veils of darkness and seek to know God, you will find those veils to be the very form of your worldly desires. It will be impossible, in that state, for you to know the truth of God.

Do not pray desiring to see God. He is far, far beyond the veils of your illusory form and beyond the wisdom present within those veils. The distance between you and Him is vast. Since you are darkness and He is Light, far, far away, no matter how many births you may take or how many costumes[22] you may change, you can never hope to see Him—not even in your dreams. Such is the futility of the desire with which you have thus far been striving to see God, for desire is the dark form of illusion, which is your form.

If, however, you have been born as a true human being, you must kill all the desires that arise within this illusory form. Only then can you conquer the dark form of illusion, and only after that will the true form of prayer manifest in you.

Let us explain to the perfectly pure wisdom of your innermost heart, your qalb, the intention of the true state of your faith as it was before this form of worship appeared.

This state is the state of your heart's pure awareness. Certitude, faith, and determination, shining in the radiant form of the wisdom of your awareness, becomes the resplendent wisdom of the heart and manifests within the form of your intention. When the resplendence of pure wisdom of your heart looks, it does not find, within that pure heart, the form of desire that arises from your five elements. It sees *Allāh*. For, when the form of your desire disappears, that radiance (of your wisdom) sees the resplendence of your *Nūr.* And when your radiance disappears (in the *Nūr*) and that resplendence then disappears, the effulgence of *Allāh* will be resplending in the same place now as it resplended then, when it manifested in the beginning, in *awwal.*

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[22] The physical body, which is discarded at the end of one's life in this world.

Whatever it was that you emerged from then, you will now have entered into and merged with once again. That thing, His secret, remains intermingled with Him always. You must realize that within this secret manifestation of *Allāh,* the resplendent house in which you dwell is formed by your awareness, your soul, the light of your wisdom, and your immaculate intention.

However, my son, I will tell you something of great importance! In this world, that resplendent house has been divided into many parts. When you examine all these parts carefully with your wisdom, you will see that they have assumed a body formed of the five elements, and the world has formulated for it differences of castes, religions, and philosophies. These are in the nature and form of darkness. It is this created thing that is called religion by the world, and its 'beauty' is what is known as caste discrimination. With such beauty as this, people attempt to analyze the *Vēdās* and *Vēdāntas,* the religious texts and philosophies.

This world claims that it can find the true Thing, the Reality (which is far, far beyond all scriptures and philosophies) through the dark form of religions, caste systems, and other such discriminations. That Thing, however, is the one infinite, omnipresent Effulgence of Truth called *Tatthwamāsi,* the Reality that transcends all discriminations and differences of caste, religions, and philosophies. Nevertheless, the people of this world persist in utilizing such means to try to find that Reality!

But they will never know or understand the religions, religious texts, God, truth, His state of perfect purity, His judgment, compassion, patience, love, grace, or the truth and resplendence of truth arising from the unity of that God who, without discrimination, showers harmony and compassion upon all lives and resplends as the Reality, the one God, the one Being.

These people have divided the body of man (made of the five elements) into four parts. With the sword of darkness they have cut that body into four pieces and cast them to the four directions. Those four pieces (the four religions)[23] lie as four separate sections, each one claiming, "I am greater than you!" and they rise up from their places in their attempts to discover, know, and capture God. Or so they say! But, my son, in God's creation, these four parts, which people have divided up and cast asunder, had originally been joined together by Him as one human form, endowed with various faculties—eyes to see, legs to walk, hands to give and take, and a heart to know the truth within it and to speak that truth. Must not these parts be established as a single united form before one can be called a human being? This is the prerequisite for man's body, in order that he may come to know that Thing of truth. Once this happens, he will search—walking, running, looking, learning, giving, taking—and thus will succeed in finding that which needs to be found. So, my son, we can see that man's form is a single, united form, just as God is one, and only one.

But the one who was born as man has split apart the oneness of this form that was constructed by joining together the four parts so beautifully. This body that was united as one, man has cut into four sections and flung them far from each other. Fighting and arguing with each other, each section cries, "I am the greatest!" and yet they each claim they are going to find the one form that is real.

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[23] *Zabūr* (Hinduism), *Jabrāt* (Hanal, or Zoroastrianism), *Injīl* (Christianity), and *Furqān* (Islam). The inner form of man *(sūratul-insān)* is made up of the four religions. First is Hinduism *(Zabūr)*, the religion in which forms are created. In the human body, Hinduism relates to the area below the waist, the part concerned with procreation. This deals with the aspect of earth. Second is worship of fire and of lights *(Jabrāt)* which relates to hunger, disease, and old age and is in the area of the stomach. The region of the stomach represents aspects of fire—the fire of hunger, the hell-fire of anger, the differences felt between oneself and others, and the evil actions that ensue. Third is Christianity *(Injīl)*. This is the aspect of air, which contains the angels, heavenly beings, jinns, fairies, and spirits. Christianity relates to the region of the chest, which is filled with thoughts, emotions, spirits, and vapors. Fourth is Islam *(Furqān)*, also Judaism, which corresponds to the head and the realm of light, and the seven openings (two eyes, two ears, two nostrils, and one mouth), through which man receives explanations.

My son, how can that cut-up body move or do anything? How is this possible, my son, with no legs to walk, no eyes to see, no hands to function with, and no inner heart to know that One? Surely this is not acceptable to our wisdom? Those of wisdom must realize this.

If this man, who was created by God, wants to know the one Being that is the infinite Omnipresence, he must exist as one form. Separately, the four parts are incapable of realizing Him, for in that state they lack the qualities needed to know Him. They will merely keep rolling toward each of the four directions, until finally they fall prey to the worms and maggots and the earth of hell. Know this well.

Similarly, the people who are God's creations have created four divisions based on caste and religion, and the nature of this division is such that the state of man's wisdom has been split into four parts. So, he is attempting to see with just one-fourth the capacity of his wisdom. If divine analytic wisdom *(pahuth arivu),* the sixth level of consciousness, is split into four, the wisdom in each part will amount to no more than one-and-a-half levels. With the one-and-a-half portion that lacks the state of unity, man can never hope to see or know God, who is one. Only on the day that he unites these four into a single form, makes his divided divine analytic wisdom whole again, and analyzes and examines with that—will he see God as one. Know this most definitely, with firm certitude.

My son, man stands as four pieces—as four religions or four philosophies—and in this divided state he is trying to see the one God. This is something that can never happen. The truth of the wise elders and the truth of *Allāh* proclaim that the reality of that one Thing can be seen only if His creations stand in one form—that of the subtle form of the effulgence of God's wisdom. While that Thing is one, human beings dress up religion, divide it into four, and celebrate its four parts. Those with deluded wisdom, who remain within the confines of those religions of hypnotic delusion *(mayakkam),* can never see that truth.

The scriptures that come from *Allāh's* truth tell one who is man that he must realize himself and thus know His Lord. The laws of justice of these scriptures dictate man's true moral codes of conduct. These codes are the stations of justice residing within *Allāh's* truth. These stations are in the nature of man's compassionate love. That nature is the resplendent beauty of the form of *Allāh.* That beauty is the treasure of wisdom. That treasure is the undiminishing wealth of truth. That wealth is the thing that remains indestructible in both worlds. That Thing is *Allāh.* The purpose of being born as a human being is to come to know the one who is *Allāh.* This is the duty of man's birth. This birth of man is the wealth of *Allāh's* grace, manifested in the form of His truth. To experience and realize the unity of that truth—that treasure which fills the heart—is the truth of the human birth. It is this truth that is *Allāh's* religion.

While all religions are acceptable to God, it is only those of His creations who take as their religion the form of the beauty of His truth that He will cause to merge with His compassionate heart and His compassionate love, which are the resplendent grace of His truth. This is what He loves most. Whatever the religion may be, it is His truth that is pleasing to Him, not the religious philosophies. Ever since man was created, the wise elders and others who have known God's grace and have discovered the truth through the understanding of all religions have said, "Man's truth and God's truth were created by God Himself."

Further, they say, "That treasure is one. That is the eternal Reality. We who have come to realize that treasure are the ones who comprise this human birth." They also say, "It permeates and fills all of everything. It has no equal and no helper." Like this, the beauty of the manifestation of His truth has been described in many millions of ways by elders of wisdom who have realized themselves.

We have been born as man to discover this—not to look at the differences among religions. However, in spite of the religious divisiveness that has been established by people in the world, these religions must continue to serve as guidelines for man's ethics and morality, which are the rules for the pathways upon which those of human birth can go in their quest to realize God.

The wise elders have told us that we must utilize these moral laws to govern our qualities, actions, and behavior. We must abide by these laws, foster the wisdom that can know God, and thereby attempt to realize that truth.

The wise elders say further, *"Allāh* is one. Truth belongs to *Allāh.* We are the ones who have come here to discover that truth. To realize ourselves, and thus to realize God, is the truth. That truth is one. And that One is *Allāh."* You must know this.

My son! These are exalted words of the wise elders, addressed to the wisdom of man. Those elders say that if the resplendent beauty of the truth of God is to be known, man must dissect his divine analytic wisdom and use the resplendent wisdom of divine knowledge that lies within it to know the treasure that is God. It is impossible to do so by any lesser means. We must open our hearts with our wisdom and realize the truth of *Allāh,* my son!

Let us give some explanations of this to help you understand with your wisdom:

My son, we will describe a secret *sifat* of *Allāh.* This is very important to the treasury of your wisdom. When perceived by your wisdom, this appears as the radiance of wisdom, as formlessness, as the radiance of true divine knowledge *(meingnānam)* as the secret of that Omnipresence. To those who look, it appears as many millions of forms, and to those who have not analyzed with their divine analytic wisdom, it seems to be many different paths. To such people this most wonderful *sifat* appears to have form. But the secret of that treasure cannot be discovered through the many forms or the many religions. Only after the outer form of religion has disappeared within the radiance of man's wisdom will the effulgence of grace that is the wisdom of *Allāh* manifest. That manifestation is the *Nūr,* the resplendence of a thousand million suns, which is the secret treasure of the truth of *Allāh.* It is that which people call by any of 201 divine names[24] (*Nūr, Nūr Muhammad*⊖, *Rasūl*⊖, etc.), each person calling it by a different name, depending on the level of his wisdom and the station from which he sees and hears it.

Even if we were able to count, grain by grain, all the sand in the eighteen thousand universes, we could never hope to count the number of resplendent rays of that secret *Nūr.* It is to this *Nūr* that *Allāh* has granted the totality of this manifestation. The resplendence of this manifestation can be realized only through the radiance of wisdom. The truth of this manifestation lies beyond learning and religions. It can be seen only within *Allāh's* truth. You can realize it only if you are within it. To realize in this way is the purpose of your birth as a human being endowed with wisdom.

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[24] When the *Nūr,* the Light of *Allāh,* mingles with His ninety-nine names, what results is the ninety-names of the *Rasūl*⊖. The ninety-nine names of *Allāh* along with the ninety-nine names of the *Rasūl*⊖ make up 198, and when you add *alif, lām,* and *mīm* to the 198, what results is the 201 names of the *Nūr.*

You must know that as long as the torpor of religions exists, the radiant form of the truth of wisdom will not manifest. Realizing that religious differences and conflicting religious philosophies will only create confusion in the mind about the one God, man must analyze with wisdom and enjoy the bliss of perceiving God, who is One. Then he will take on the form of compassion. It is such a being—one who is in that form of compassion—that is a true human being. Please realize this without the slightest doubt, my son.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability and to the extent of our wisdom. Those with more wisdom may have a deeper understanding of the truth within these pages.]

ENDNOTE

1. These three stations are also those of *tārahan, singhan,* and *sūran,* the three sons of illusion, or maya. They are impressed upon the fetus at the time of conception. The first, *tārahan,* is the force of the mind, or the force belonging to the thought of the sexual act. That thought passes through the birth canal first, with the arrogant force of the elephant. The second, *singhan,* is the force of the actual act, the arrogant quality of the lion present at the height of the sexual act, when the semen is ejaculated. The third is *sūran,* the illusory body that is formed at the time of the act. It is all the qualities and energies of the mind—the many millions of thoughts, ideas, and fantasies, and the four hundred trillion, ten thousand energies and qualities that run through the mind during the sexual play. These energies, which take many millions of different illusory forms, are constantly changing from one form to another.

These three are the sons of maya. As long as earth, fire, water, air, ether, mind, and desire exist, these three will not die but will continue to take form after form after form.

Only if the five elements, mind, and desire die will these three die. Otherwise there exists a never-ending battle, a battle between wisdom and the demonic qualities of *tārahan, singhan,* and *sūran.* The battle goes on in everyone.

Tārahan, singhan, and *sūran* must be destroyed. As soon as they are, illusion (maya) will leave of its own accord; it will run away and hide. Only when wisdom conquers and destroys these three can we reach the state of divine analytic wisdom.

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لا اله الا الله محمد رسول الله

5

A Disclosure to the Good Thoughts in Your Heart

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

You have been born as man, have you not? In this birth into this illusory earth-world, your form is made up of the five elements. These five elements (which adorn your body) lust for the formless woman of illusion with whom they are passionately in love. Dividing that dark form into two regions (an upper and a lower), and separating themselves into two groups, they rule over that woman, each group craving one region and controlling it. The elements ruling the upper region act out desire and craving, while those ruling the lower region act out lust, sexual desire, and sensual enjoyment. In this way, the five elements conduct their activities in the two regions.

The Meaning

When desire and craving join to experience pleasure together, the blood changes to phlegm, which is either spat out or swallowed. This phlegm, or mucus, supplies everything that that *nafs*-woman[1] of their desire needs. As a result, the intensity of desire will mount. As soon as the desire becomes stronger, you begin to crave the passionate woman called lust, who is in the lower region. In that state the blood, which lost its strength to become phlegm, now becomes even thinner and changes into the form of semen.

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[1] This represents the *nafs* at the lowest level of the self—the carnal or base instincts, devoted to self-gratification.

Thus in the upper region the craving changes to phlegm, while in the lower region the vigor of the blood is changed into semen. In the upper region the form of the illusory woman is a gateway for passion, while in the lower region that form is the gateway for lust. Thus there are two entrances to the woman of illusion within this form made of the five elements, which conducts its life of sensual pleasures in the world, lusting and craving in two regions. In each region there is an illusory woman to suit the nature and extent of your desire. It is that woman which the five elements have wooed and married in each of the two regions. Please look at this carefully and know it well.

If you look into this, you will see a lustful, passionate woman in both regions. There is phlegm and saliva in the upper region, and semen in the lower. Reflect on this for a while. Foul odors and poisonous germs are always present in both of these openings. It is only after you have eliminated this [the desire related to these two openings] that you will come to realize yourself and comprehend the illusory woman in each of these regions. Then, good and evil will be understood.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

6

Explanation of *Allāh's* Form in *Āthi*[1]

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

Where was *Allāh,* in *āthi?*
What was His nature?
What did He look like?
From what did He emerge?
In what form was He?

Allāh, in *āthi,* the primal beginning, was a Natural Effulgence. All the natural things that formed within Him, He kept within Himself. The truth of His essences *(dhawāt)* and attributes *(sifāt)*[2] that formed within that Effulgence, the awarenesses that formed within them, and everything that had those awarenesses—*Allāh* contained within Himself.

Then *Allāh* spread out in His own nature within all of them, diffusing and mingling as the resplendent form of awareness. Standing as Himself and making all the natural things resplend within Him, He, as Himself, contained them—condensed, compressed, and stilled—within Himself, while in a state of still silence *(mounam)* in *āthi,* the primal beginning.

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[1] The period after *anāthi;* the primal beginning, when God's power is revealed and His resplendent light (the *Nūr*) emerges and gives explanations to Him, and the darkness is dispelled; the realm of grace in which the first sound, or vibration, emerges in the form of resonance; the time when the *Nūr* (the plenitude of *Allāh's* light) and the *Qutb* (the wisdom that explains the truth of God) manifest within *Allāh,* press and rub against each other, and bring forth the souls. *Āthi* is followed by *awwal,* when forms are created out of the elements, to house those souls.

[2] [*Dhawāt* (*dhāt* sing.) are *Allāh's* essences, or intrinsic nature; they underly all outward manifestations and are permanent and unchangeable. *Sifāt* are creations, things which have been manifested; *sifāt* can also mean attributes of God.]

Then *Allāh* saw everything that was contained within Him resonate in a state of clarity and purity within His *qalb,* His innermost heart of beauty, which is His resplendence of grace. In this state *Allāh* gazed intently at that heart of resplendent grace with His eye of effulgent grace, which looks on as the all-pervasive Omnipresence. There He saw: the resplendence of awareness that appeared within Him, the form of grace of His truth, and His effulgent nature that perceives everything everywhere—these three—mingling with one another, yet resonating as separate entities within His essences and His attributes.

Then *Allāh* again looked pointedly at His *qalb* (the innermost heart, His essence) with His effulgent eye of grace, which is always looking on as the all-pervasive Omnipresence. He saw: the form of awareness that was within Him, the truth that appeared within Him, and His power *(qudrat)* rubbing against one another[3] within that very state of still silence. Blissful and joyous upon beholding this, *Allāh* looked at them keenly with His look of loving compassion. Then those three, which had been buried and resonating within Him, emerged from His innermost heart *(qalb),* spread all over, resplending as the plenitude in all of everything from *awwal* to *ākhirah,*[4] and threw forth showers upon showers of rays of grace. These stood revealed as Himself, as that which was contained within Him, and as the outward manifestation, which was also Himself.

In this state, the resplendent rays of the three powers that had formed from His essence, His *dhāt,* all became the nature of individual life *(jīva uyir mayam).*[5] They burst forth and scattered and fell, both as radiant light rays in atomic form and as atomless effulgences. Wherever they fell, they became His *sifāt,* that is, the life-forms that would be brought forth later as creations. In this way these rays fell and mingled with water, fire, sky, every grain of sand[6]—with all of everything—and remained in the nature of life[7] without form, in formless state. Thus did the resplendent life-rays exist in *āthi,* when no life had yet been created in manifest form.

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[3] [M. R. Bawa Muhaiyaddeen ⊜, when he described this, rubbed the palms of his hands together, in a circular frictional motion.]

[4] From the beginning, the time of creation of forms, to the hereafter, the other world.

[5] *Jīva:* individual lives; *uyir mayam:* life form or nature of life; the first signs of the formation of life. Thus *jīva uyir mayam* is the nature of individual life, or soul. [According to the Vedantic system, it is the emanation from God (the Source) that becomes incorporated into a body equipped with senses. That is, the individual soul, as opposed to the universal soul, which is always with God.]

Now *Allāh,* alone, by Himself, unaware of His own state, forgetting the state of perception *(unarvu),* awareness *(unarchi),* and truth, was in a state of darkness in still silence. For however long the clarity of these three (which had spread everywhere as natural things, as of lives, and had fallen on earth, sky, and everything) stayed concealed, *Allāh* remained as Himself, in that state of darkness, in the still silence of *mounam.*

Within that state of darkness, which enveloped everything, the rays of the three resplendences (which had emerged from Him and fallen from Him and mingled with earth, sky, and everything) were throbbing, pulsating, and shimmering, resonating all the while.

It was because of the resplendent nature of that perception, awareness, and truth that the shimmering and the resonance occurred. And because *Allāh* was enveloped by the darkness He could see those life-resplendences resonating and shining within that darkness. Blissful and joyous upon beholding this, He exclaimed, "O Truth! O Perception! O Awareness! O you who are My grace, you who settled, radiated, and resplended within the effulgent form of the grace of My love, filling it to completion!" And, standing in His own state, He laughed in blissful joy and looked intently at them.

Then the dark form of *Allāh's* state of still silence gave way to a form of Effulgence, and He, filling all of everything, gazed intently. Next His grace, in the nature of life, mingling with His awareness, His perception, and the truth of His grace, settled on all of everything, everywhere. At this stage, *Allāh's* truth and awareness separated off as a resplendent effulgence, rose resplending to the sky, and stood in *Allāh's kursī,*[8] rubbing against each other. The rays produced and scattered by this friction spread out and fell everywhere, on all of everything, in the nature of compassion—the compassion of *Allāh's* grace.

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[6] The rays that fell on earth became earth-lives, those that fell on water became water-lives, and so on. The elements existed naturally within Him (in subtle form) before creation.

[7] The first signs of the formation of life.

[8] The station in which God's resplendence *(Nūr)* becomes manifest. In man, the center of the forehead, where the light of *Allāh's Nūr* was impressed upon Adam ﷷ; the gnostic eye, the eye of enlightenment; the seat of *Allāh's* resplendence.

Now, even though *Allāh's* grace (as Original, Natural Life) lay hidden from *awwal* to *ākhirah,*[9] the manifestation of that grace (the form of His awareness and truth) burst forth as rays in the nature of compassion, and all the lives, both hidden and not hidden, gathered those radiant rays of His compassion as their nourishment and consumed them. In this way did all lives grow and flourish in *arwāh* (the divine realm), in *awwal* (the time of the primal manifestation).

Once again, *Allāh* remained as Himself, alone, in *mounam,* His state of still silence. His resonance of grace went on resonating endlessly from His gnostic eye *(kursī),* and rays continued to burst forth from it. Even as His lives of grace were gathering and consuming the rays as their nourishment and thriving thereby, those lives began to develop perception and awareness, and from this state of perception, they thundered with the resonance of *"Yā Allāh! Yā Rahmān! Yā Rahīm!"*[10] offering prayers of glorification *(tasbīh)* and seeking Him, from wherever they had fallen.

Then *Allāh* hearing the sounds of those lives and savoring them with happiness, forgetting Himself, became filled with compassion and grace; His love expanded and blossomed, and in that state of bliss He opened His eye of wisdom *(kursī)* and gazed intently at Himself. He saw, concealed within His *kursī* and filling it in the form of billowing rays, truth and awareness standing as one, shining, radiating and resonating. *Allāh,* observing this from His state of still silence, saw the natural seeds [of life] take the rays (which had fallen resplending from the awareness that comes from His truth) as their food and as their wisdom, and thereby flourish and remain imperishable within Nature. Blissful upon seeing this, He thought, "Aha! I must bring them to life as the most beautiful beings—these seeds that are nourishing themselves and growing on the rays of My truth and awareness!" With this divine intention, He gazed intently once again from His state of still silence at the rays of truth-awareness mingled within those seeds of life, and then truth and awareness burst forth from those natural seeds of life, rose up to the sky, and stood on the throne *(dhāhuth)*[11] of *Allāh,* rubbing against each other. Then *Allāh,* the unique, all-pervasive Omnipresence (who exists beyond form or subtle form within that throne) mingled with truth, and, as Himself, stood rubbing against truth and awareness.

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[9] From the beginning, the time of creation of forms, to the hereafter, the other world.

[10] *Allāh* is the *Rahmān* (Merciful One) and the *Rahīm* (Compassionate One), who creates, protects and sustains the three worlds. *Ar-Rahmān:* He is the King, the Most Compassionate; He is the one who reigns with justice; He is the beneficent one who protects all creations and gives them nourishment, food, houses, and property; He gives them everything that is within Himself; He holds His creations within Himself and protects them; He looks after them, gives them love, comforts them, and takes them unto Himself. *Ar-Rahīm:* He is the one who redeems, the one who protects us from evil, the one who preserves us and confers eternal bliss. He is the tolerant one. No matter what fault we may commit, He forgives us and accepts us back. On the Day of Judgment, on the Day of Inquiry, and on all days since the beginning, He is our Savior.

> It is impossible for man or any other being to discover, through learning, science, photographic instruments, or any other means, the nature of the life that has appeared within the creations. No matter which creation we may examine, it is impossible to discover what that life is like—whether it be its color, its smell, or any other aspect of its nature. For that life is *Allāh,* shining within all of the natural things that appeared within Him, mingling within every atomic grain of sand in all the eighteen thousand universes—as atom within atom and as atomlessness, in the form of integrity-grace, in the form of awareness-truth, and as the resplendence of wisdom in each and every thing. Thus was *Allāh* in *āthi,* the time before creation, and thus He remains, now and forever. The *rūh* (the soul) is a shadow of the resplendence of *Allāh's* grace, and *Allāh* Himself exists as the form of grace for that soul, or life.
>
> This is why, if the being created as man is able to discover the nature of his life—what its qualities are, what color it is, and what it is exactly—he will be able to discover the resplendent form of *Allāh's* grace, which exists in atomless form within every atom. One who does not realize the

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[11] The throne of *Allāh;* the *'arsh;* the kingdom of heaven from which *Allāh* gives judgment. The station from which *Allāh* cautions each of us through revelations and through subtle warnings such as, "What you did was wrong. Go ask for forgiveness."

nature of his life, his soul, will never know that all-pervasive Omnipresence, even if he were to measure and take stock of all the universes. You must know this.

In *āthi,* before creation, *Allāh* was mingled within all of the natural things that emerged within Him, as the form of their awareness and as the truth of that awareness. Thus, spread out as all of everything and filling everything, He existed resplending within them in a state of silence for ages without beginning or end, in *āthi*.

After this, observing that all of the natural *sifāt,* the life-rays that had emerged from Him, were standing in the form of truth-awareness, savoring only Him, *Allāh* thought to manifest them in the beautiful form of awareness-truth. And within that manifestation He would make the fragrance of His truth-awareness and all the secrets within His *sifāt*, those life rays, appear as the radiance of wisdom, make that radiance into the beautiful fragrant flower of wisdom, distill that flower and make it an essence, apply that fragrant essence to all His creations in the nature of truth-awareness, and thus create them with the fragrance of grace of that beauty.

In that state, *Allāhu ta'ālā Nāyan,*[12] observing the fragrance that was His truth and His awareness (which had dawned within Him), saw His effulgence and that truth and awareness (His fragrance) rubbing against one another. Wanting to make the truth and the awareness into one, *Allāh* gazed intently with the resplendent eye of His grace at His own effulgence.

Then the resplendence of truth, which was in the nature of His perception, emerged from within Him. *Allāh* stood as a shining mirror of grace, while that which emerged from Him in the form of resplendent rays stood before the radiance of that grace, shining with a resplendence more brilliant than that of a thousand million suns. *Allāh* gazed intently at the resplendence that emerged from Him. Thereupon that resplendence—with a thousand million faces, a thousand million forms of awareness, and a thousand million forms of the beauty of compassionate love—

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[12] *Allāhu*: Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

standing with melting love before *Allāh's* effulgence, paid humble obeisance, offered the praises of the name: *Bismillāhir-Rahmānir-Rahīm!*[13] *Yā Allāh! Yā Rahīm! Yā Rabbal-'ālamīn!*[14] and remained in reverent worship. This was in *āthi,* the time before *Allāh* had manifested His secret *(sirr)* and His creations *(sifāt)* in form.

Then that primal Effulgence gazed intently at that resplendent form of awareness, which had a thousand million faces. Those thousand million resplendent faces melted into one, and, as one face with the resplendence of a thousand million suns, expanded and grew from *awwal* to *ākhirah*[15] and stood resplending as *Allāh's* form of grace.

Joyous upon seeing this, *Āthi Allāh,*[16] the Primal One, said, *"Yā Nūr!*[17] Since you gave Me names of praise and prostrated before Me, and since you also bestowed upon Me the glory of the duties of creation, protection, and redemption, I am going to create laws governing creation, protection, and redemption that will be worthy of that exalted praise. The lives for those creations emerged from within Me, who is Original

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[13] In the name of God, the Most Merciful, the Most Compassionate. *Bismillāh: Allāh,* the first and the last; the one without beginning. He is the one who is the cause for creation or for the lack of creation, the cause for the beginning and for beginninglessness. He is the one who is completeness.

Ar-Rahmān: He is the King, the Most Compassionate; He is the one who reigns with justice; He is the beneficent one who protects all creations and gives them nourishment, food, houses, and property; He gives them everything that is within Himself; He holds His creations within Himself and protects them; He looks after them, gives them love, comforts them, and takes them unto Himself.

Ar-Rahīm: He is the one who redeems, the one who protects us from evil, the one who preserves us and confers eternal bliss. He is the tolerant one. No matter what fault we may commit, He forgives us and accepts us back. On the Day of Judgment, on the Day of Inquiry, and on all days since the beginning, He is our Savior.

Allāh is the *Rahmān* and the *Rahīm* who creates, protects, and sustains the three worlds. That is His duty. Only He can do this. He is the one in charge of the three-fold duty of creation (the beginning), protection and sustenance (this world), and destruction (the hereafter).

[14] The Creator and Protector of all the universes.

[15] From the beginning, the time of creation of forms, to the hereafter, the other world.

[16] [A name for God, meaning the Primal Original Source.]

[17] The resplendent light of *Allāh,* which shines with the brilliance of a hundred million suns; the plenitude of *Allāh's* qualities; the seventh of the seven levels of wisdom innate in man; divine luminous wisdom *(pēr arivu).*

Nature,[18] as far back as *āthi awwal,* the ancient beginning, and remained right within Me, within the treasury of My patience, mingled with My awareness-truth.

"Yā Nūr! Do you know who it is that was within Me in the form of awareness-truth? That was you! You were awareness and I was truth. The resplendent light rays, which burst forth and scattered when We were rubbing against each other in that state of silence, showered upon, covered and enveloped *awwal, ākhirah,* and all of everything. They spread out as rays in the nature of life throughout the skies, the worlds, the netherworlds, the earth, and the heavens. I will fashion them as creations that reflect the nature of the place where each one fell.

"Even after this, when you and I rubbed against each other again, you standing as awareness and I as perception, the rays that then burst forth and scattered were taken up and consumed by those lives, which then flourished and went on performing prayers of glorification *(tasbīh)* to us. Upon hearing the resonance of that worship, I reverted back to the form of truth, while you remained as the form of awareness. Now the two of us will exist together within each of those lives. Sending you into those lives as the form of awareness, I will resplend within them as the form of truth. Toward this end I am going to fashion those lives as creations, with the properties, good and bad, entailed on them by the inherent characteristics belonging to the particular place where each ray fell in the beginning, in *awwal.*

"Yā Nūr! There are specific reasons for this. Even before I manifested you and spoke to you, grace was already in existence within My *dhāt* and *sifāt,* My Essence and attributes. At that time you existed as rays in the nature of that grace, while I, existing as truth and awareness, continued feeding those natural things (the rays) that appeared within Me with the fragrance of the wisdom of grace-awareness and the fragrance of grace-truth. In this way, standing in the form of awareness, I went on feeding them with awareness, while I remained in a state of still silence.

"All of those natural things went on gathering that truth and recognizing and savoring its taste (through awareness), and I resolved to create those natural things, which recognized and savored that taste, as *hayāt,*[19] as life.

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[18] [Original Nature as used here is from the Tamil word *iyatkai,* which literally means natural or original and refers to the primality of God. It may also be translated as Natural Primal One, or Uncreated One.]

"It was with this intention that I, existing in My own state within Myself, gazed intently at Myself. I saw your thousand million faces and your beauty, which appeared shining within Me as the form of awareness. And I saw that beauty grow within Me—expanding from *awwal* to *ākhirah,* blossoming into the resplendence of a thousand million suns, and permeating My form as rays. Then, when I looked penetratingly at that resplendence, I saw the thousand million resplendences come out of Me, and, with a thousand million resplendent faces, prostrate before Me, and stand in reverential obeisance.

"Further, *Yā Nūr!* Since you shine with the resplendence of a thousand million suns, if I were to place you, in all your resplendence, before the creations that I am going to bring forth, they would all be scorched and burnt up, unable to stand the brilliance of that resplendence. Therefore I will conceal your resplendent power of a thousand million brilliant suns and keep it as My secret, My *sirr.* And I will fashion all My secrets contained within those thousand million *sifāt* (which originally appeared as your face of a thousand million resplendences) into one single face of awareness, install the resplendence of truth within that, and, compressing all of these secrets within it, I will make that face of awareness My one resplendence, which will exist forever and ever."

So saying, *Allāh* stared intently at that resplendence. Then that resplendence melted, and, as the resplendence of the wisdom of truth in the form of awareness-wisdom *(Allāh's* semblance), it paid humble obeisance to *Allāh* and stood in worshipful reverence. Joyous upon seeing that resplendence that had emerged from the bliss of His awareness, *Allāh* bestowed upon it names of grace: *"Yā Nūr!* (Resplendent wisdom of *gnānam*). *Yā Muhammad!* (Divine analytic wisdom). *Yā Rasūl!* (Divine luminous wisdom of truth). O Original Nature, forever without destruction! O *Nūr Muhammad,* who emanated in the form of grace, encompassing My truth, awareness, love, compassion, sympathy, patience, justice, and honesty, and now stands before Me in subtle formless state! Because you stand resplending, expanding from *awwal* to *ākhirah,* with a thousand million faces (which bloomed out of the awareness of the compassionate love that emanated from the beauty of the wisdom belonging to My awareness), I bestow upon you the name *Nūr Muhammad.*

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[19] The plenitude of man's eternal life; the soul *(rūh),* the splendor of man's life. [M. R. Bawa Muhaiyaddeen ⊜ uses *hayāt* to mean everlasting life, life without end, in contrast to the *jīva uyir,* which are individual lives, bound by a time limit, a cycle of birth and death.]

"Yā Nūr! Yā Muhammad! I have been forever and ever mingled as Nature within nature, in the form of awareness within the form of truth. Within that very form, all of My natural things appeared within Me, blossomed in the form of awareness, and mingled within that very nature. To all those natural things, I went on giving the fragrance of My awareness as their nourishment while I remained in *mounam,* the state of still silence. In addition, I went on bestowing the awareness of truth upon those natural things.

"Then, *Yā Nūr,* you appeared within Me as the light of My awareness. It was this awareness, belonging to the wisdom of that light, that I made you give to these natural things. You and I dwelt together within these things, you as wisdom in the nature of awareness, and I within that as the nature of the grace of truth.

"To protect those creations, you will exist as the *badushāh* (emperor) of grace and as the resplendence called *Nūr* for My truth, My awareness, and My creations, as the main prophet of grace and the one resplendent divine Messenger for those creations, and as My beloved friend, My *habīb.* Since you existed within Me, appeared within Me as the form of awareness, and anointed Me with names of praise, I give you the name belonging to the wisdom of the truth of awareness. That name, *Nūr,* which is My name, I now bestow upon you. Just as I will carry out the actions appropriate to the names that you bestowed upon Me, you, in turn, must conduct yourself toward those creations with the actions deserving of the praise of this name that I am giving you."

So saying, *Allāh* looked intently at the resplendence of the *Nūr.* As He looked, that resplendence rose up in the form of a thousand million resplendences, pressed down on *awwal* and grew all the way up to *ākhirah,* then paid humble obeisance and stood in reverential worship. As it remained in reverential obeisance in this manner, *Allāh* looked at it in blissful joy. Then He saw a shadow separate from that resplendence and stand apart from it.

Allāh resonated from His resplendence, *"Yā Nūr!* Turn and look to the left! You emerged from Me, and now something has emerged from you. Look at it!"

The resplendence called *Nūr* turned and saw a shadow standing very close to him on his left side. He attempted to catch hold of it, using the hands of the rays of the resplendence of a thousand million suns. But every time the resplendent hands of his rays attempted to grasp that shadow, which was darkness, it kept moving further and further away.

Upon seeing this *Allāh* said, *"Yā Nūr!* You emerged from within Me as the resplendent form of awareness. The shadow that emerged from within that awareness as a form of darkness has assumed the subtle form of *insān* (man). If you attempt to capture it by seizing it with your hands, it will continue to move away from you. If you want to capture that darkness, it can be done only by embracing it with the six rays of the resplendence of divine analytic wisdom *(pahuth arivu)*. It is in this way that I will make it come before Me.

"Yā Nūr! You are the resplendent form of awareness that emerged from Me. I am the Effulgence of Truth that emerged from within that awareness. Thus you and I—awareness and truth—are one. And since this dark form emerged from our resplendence to stand apart as a shadow, I am going to send you to dispel the darkness of that shadow form, make it stand in awareness and come to know the truth with clarity, transform it into the resplendence of wisdom, and bring it back into us.

"Yā Nūr! In the beginning, in *āthi,* when I was intermingled within all things as the natural form of awareness and was imbuing them with the fragrance of awareness, all those natural things were savoring it. Now, with My resplendent gaze, I am going to create those natural things as eternal lives, as *hayāt,* in the form of the beauty of the awareness belonging to your radiance, and make them shine here, there, and everywhere.

"Yā Nūr! For all these creations, you will be the highest form of awareness (which dawned from Me), the most exalted, filled with truth, existing with the greatest clarity, with the resplendent light of wisdom, with patience and compassion, love, sympathy, clemency, justice, honesty, and integrity. Because this shadow split away from that awareness as a dark form, I will make it into the five elements, make those elements into the form of man *(insān),* transform that form of man into My beauty, make your resplendence the wisdom for that beauty, and make My *hikmatus-sirr* (unrevealable secrets) the life, or *rūh,* for that wisdom.

"Further, I will make that same shadow, which split away from your resplendence, into the *māyā dunyā,* the illusory world, make that world into desire, and that desire into the seven *nafs.*[20]

"Then, in order to eliminate those *nafs*, I will make:

> My *Nūr* into *Muhammad,*
> *Muhammad* into My secret,
> that secret into the six precepts (which are the six inner duties),[21]
> the six precepts into the six wisdoms,[22]
> that wisdom into the *Nūr,* the resplendent light,
> the *Nūr* into the resplendent wisdom of *gnānam,*[23]

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[20] [M. R. Bawa Muhaiyaddeen ⊖ uses the word *nafs* to refer to the *nafs ammārah.* The word *nafs* literally means the self or essence of a thing. It is the lower self; the ego-centered self; the "I" nature, the self-nature.] *Nafs ammārah* describes the *nafs* at the lowest level, the level at which a person is motivated by the seven kinds of base desires, by selfish desires and cravings that are always saying, "I want this, I want that." They are the cravings for the world. These desires are aimed at gratifying one's own pleasure and comfort. All thoughts are contained within the *ammārah. Ammārah* is like the mother while the *nafs* are like the children. There are seven *nafs* (desires or cravings) for the world. They are the energies of the world, of the five elements, and of mind and desire.

[21] Performing one's duties *(furūd)* based on truth; prescribed duties. *Allāh* has given man five outer and six inner duties. The five outer duties refer to the five pillars of Islam: faith in God and the *Rasūl* ⊖, prayer, charity, fasting, and *hajj,* or holy pilgrimage.

The six inner duties are explained by Sufis as follows:

1) If you go deep into *Allāh* with the certitude of unwavering faith, you will see that within this eye of yours is an inner eye which can gaze upon *Allāh.*
2) Within this nostril is a piece of flesh that can savor the fragrance of *Allāh.*
3) Within this ear is a piece of flesh that can hear the sounds of *Allāh.*
4) Within this tongue is a piece of flesh that can taste the beauty and the divine knowledge of *Allāh* and know the taste of His wealth.
5) Within this piece of flesh is also a voice that converses with Him and recites His remembrance in a state of total absorption.
6) Within this innermost heart is a piece of flesh, within which are the eighteen thousand universes, the heavens, and His kingdom. And there the angels, the heavenly beings, prophets, and lights of *Allāh* prostrate before Him.

[22] The first six levels of wisdom in man, the highest of which is the discerning wisdom called *Qutbiyyat,* or divine analytic wisdom *(pahuth arivu).*

[23] Divine knowledge; grace-awakened wisdom, the wisdom that knows what is eternal,

and the resplendence of *gnānam* into the resplendent
prophets of My grace.

"I will contain those prophets within My *Nūr,* make the *Nūr* My treasury of grace, place all My secrets within that treasury, and make you, the *Nūr* upon *Nūr,* the *badushāh,* or emperor, for that treasury, while I remain *Allāh,* the Almighty Emperor over that emperor.

"Yā Nūr! It is upon you that I will bestow the complete wealth of truth and grace that is contained within My effulgence. You must give it to those who have firm certitude of faith in Me. You and all those who rely upon you must come to know Me and keep offering Me the aspirations of that resplendent true wisdom. Further, since you are the ruler of the treasury of My wealth of grace, you are the one who must distribute it among your followers (all of My creations), and you are the one whose duty it is to deliver the profits that accrue from it, to Me. Know this well.

"Moreover, *Yā Nūr!* You have emerged from Me, and countless millions upon millions of rays have emerged from you—more than all the grains of sand in all the eighteen thousand universes. I will create every one of them as lives of *hayāt,* or eternal lives. I will bring forth that soul of life *(rūh* of *hayāt)* from within My secret and lodge it within your resplendent rays. That will be the life for the creations. One who has seen that soul, that *rūh,* will see everything that is within My creations. One who has seen My *habīb,* My beloved friend, the *Nūr,* will become one who will see My form in its entirety. It is so the truth of this secret may be known, *Yā Nūr,* that I caused you to emerge within Me; and I have made 124,000 resplendent lights manifest within you. For these resplendences and for all the created beings that manifested within you, you alone will be—both in the beginning and in the end—the *gnāna piragāsa Nūr,*[24] the resplendent light of wisdom that stems from the wisdom of grace. You will be My beloved friend, My *habīb,* who is merged with Me. And you will be My disciple.

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what is real; the wisdom that enables man to disregard all worldly treasures and take within him only God and His qualities and actions, making them his only treasure and completeness. It transcends religions and merges with God.

[24] The resplendent light of divine wisdom; the resplendent wisdom that is complete and has understood all the mysteries within the heart.

"I am going to make all these things manifest within you, O *Nūr,* who manifested within Me. But I alone will be Lord over the sustenance, creation, and destruction of all these things. No one else can provide nourishment for My creations. Nor can anyone else create. However, as you are My beloved, My *habīb,* and as it was from you that this form of darkness split away, I am going to send you to dispel that darkness and to bring back the resplendence of awareness and truth that emerged from Me and from you. Even at the beginning, in *awwal,* I sent you in the resplendent nature of formless wisdom. And later, having manifested every one of the 124,000 prophets from within that resplendence of yours and conferring the mantle of prophethood upon them, I placed you within them in the resplendent nature of the light of wisdom. Each time they came to the world and did not succeed in dispelling the darkness, they suffered despair and torment, and I took them back into Me, and continued taking them back, over and over again.

"Therefore, when I send you again as the final one, I will send you as *Nūr,* the light, without any shadow. Whoever sees you will see, not a body, but a resplendent face of grace. When you take this form, in the end, I will give you the name *Nūr Muhammad.* At that time your form will be My form of grace. Your speech must be My truth, nothing else. Your conduct, qualities, actions, virtues, and wisdom must be My conduct, qualities, actions, virtue, and wisdom. If someone wants to know you, he must know the nature of his soul, the *rūh.* If he wants to know the truth of your words, he must know who he is. Only one who knows his own truth will know the truth of your words and understand their meaning. Only one who has understood the wisdom of the truth of the six precepts, which are the inner duties within himself, will know the meaning of the resplendence of your wisdom. Only one who has understood this state will know the significance of your fifteen signs.[25] One who knows that significance will know who you are. One who has known you will be able to see Me. One who sees Me will be able to see all My creations. And one who has seen them will come to know, as outer duties, the true form of the five archangels[26] I sent: earth (Ādam), fire ('Izrā'īl), air (Isrāfīl), water (Mīkā'īl), and ether (Jibrīl). If he comes to understand the truth and benefits of these outer duties, he will realize the significance of the things of this world *(dunyā)* and of the other world *(ākhirah)* and know which of these is perishable and which is imperishable. For one who comes to know this, there will be five outer duties.

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[25] See Glossary: fifteen signs.

[26] The angels (which are the elements) form the body. They are the workers. The archangels supervise the angels. They are the life that makes the body work.

"One who knows these duties will also know where My revelation, or *wahy,* originates from, who it is that brings it, and where it goes in the end. One who has known this will know My judgment, My Day of Judgment, My throne *(dhāhuth),* My beloved friend *(habīb),* the *dunyā* and *ākhirah,* hell and heaven, truth and falsehood, that which is destructible, that which is indestructible, and many millions upon millions of secrets such as these, secrets that are beyond and even further beyond these.

"Yā Muhammad! Among all the creations created through you, man is the most exalted. All your secrets and My secrets are impressed, atom by atom, within his *qalb,* his innermost heart. If he were to realize himself, he would become one who knows all of everything. It is to make this wisdom resplend and shine that I am sending you now, as the final prophet. You must go to all of those beings that I created through you in *awwal,* dispel the shadow of darkness, make the resplendence of their wisdom shine, and bring them back to Me.

"That which separated from you as a shadow will become the five archangels. It is they who are seen as the body of earth and as the five colors.[27] The understanding of these five colors constitutes the five outer duties. I send you now to make the people understand beyond the slightest doubt, and to split off and hand over to earth that which belongs to earth and bring back to us that which belongs to us.

"Yā Muhammad! If one were to attempt to fully assess and estimate you and Me, he would find it an extremely difficult task. Let Me explain.

"If one were to cut an atom into seventy thousand minute portions and examine each one of those portions, he would see groups of ninety-nine atoms[28] revolving within each, without one atom touching another. If he took one of those minute portions and cut that into seventy thousand parts, and if he looked at one of those seventy thousand parts, even there he would see the atoms revolving round and round, as groups of ninety-nine and ninety-nine, without one atom touching another. If one of those atoms were cut into seventy thousand pieces and examined, each piece would reveal ninety-nine and ninety-nine, revolving without one touching another. And if one of those pieces were divided seventy-thousand times and all the pieces discarded but one, when he looked at that one, he would see that it too was the same. By cutting and looking and cutting and looking in this manner it might be possible for him to know My attributes, My *sifāt,* but he still would not know Me. For I dwell everywhere, pervading microcosm and macrocosm, then, now, and forever.

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[27] [These relate to the five elements.]

[28] [The ninety-nine beneficent attributes of *Allāh,* known as the *Asmā'ul-Husnā,* His ninety-nine glorious names.] See *Asmā'ul-Husna by M. R. Bawa Muhaiyaddeen.*

"Yā Muhammad! Should any one of My creations go on cutting and looking in this fashion with the resplendent ray of your wisdom, cutting and looking over and over again, particle by particle—as he goes on cutting and looking and cutting and looking, each time going further and further within—I will be beyond that, and even further beyond. As he goes on cutting and looking in this way, it will be only My wonders that I reveal to him, but He will not be able to know Me. If he wants to see Me, he can do so only if, by searching and looking in this fashion, he becomes the light, like you O *Nūr,* and merges with Me. I am within him. Only through cutting and looking in this manner can he realize that I am within him. Explain Me to your devotee who is merged with the resplendence of the *Nūr.* Explain that only I am *Allāh. Yā Nūr!* I am within you, mingled with you, the *Nūr,* and the *Nūr* is within all creations, mingled with them. Therefore, they must see you before they can see Me." Thus said *Allāh* to the *Nūr* in explanation.

The resplendence of the *Nūr* later explained this to those with resplendence of wisdom.

When *Allāh's Rasūl* ⊖[29] came as the last of the prophets, before informing his followers about the five and the six precepts, he explained the five outer *furūd,* or duties, and advised them to act in the manner enjoined by those duties. After that he explained the six inner *furūd* and made his followers know themselves and believe the truth of their Lord, made the wisdom appropriate to that truth shine within them, and explained the qualities, behavior, patience, honesty, and rules of justice appropriate to that wisdom. After that he showed them how night and day can be likened to the darkness of ignorance and resplendence of wisdom that are within man's inner being. Explaining the suffering that comes from the darkness of ignorance and the joy that results from the resplendence of wisdom, he exhorted his followers to dispel the darkness from their hearts, make the eye of their *qalb* shine, and eliminate the two states of night and day, making both into one resplendence.

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[29] The Prophet *Muhammad* ⊖; the resplendence that emerged from God's effulgence, shining radiantly as His Messenger ⊖.

He fashioned for his followers the steed of resplendent grace called wisdom and told them, "If one mounts that horse and rides at the speed of the mind (which is faster than the wind) toward the palace of *Nūr Muhammad* ﷺ, the *Nūr* upon *Nūr,* the light upon light, and if he reaches that palace, opens the door, takes refuge inside, and loses himself therein—then to such a one the *Nūr* will teach what *Allāh* has told him. The *Nūr* will reveal the palace, its entrance, and the way to know his Lord, his *Rabb.* He will say to that one, 'Merge in Him.'"

Thus will the *Nūr* instruct one who knows himself, one with the wisdom of divine knowledge *(gnānam),* who has realized this duty. Son! Only one who knows this state can know *Allāh!* In this manner, the *Rasūl* ﷺ of *Allāh* preached to each person the teachings appropriate to his respective level of wisdom.

If it is at all possible to realize this state, to surrender oneself, and to understand its meaning—only wisdom can do this (not book learning), for each word contains 700,000 million deep meanings and explanations. Once one attains the wisdom of the *Nūr,* the *Nūr* will transmit explanations, in silence, to the wisdom of that elevated soul.

Since our *Rasūl* ﷺ is the *Nūr,* who is the custodian of *gnānam,* he, standing in the form of wisdom, and merging with their wisdom, explains this truth to those in whom the resplendence of wisdom has bloomed.

When one who keeps on learning (intending to know this to completion) reaches a point where he realizes It is beyond knowing, he will say, "It is without beginning or end!"

I will explain more about this to you at another time.

Āmīn, Yā Rabbal-'ālamīn.

As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability and to the extent of our wisdom. Those with more wisdom may have a deeper understanding of the truth within these pages.]

7

The Splendor of *Islām*[1]
The Explanation of *Īmān*[2]

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

INTRODUCTION

The essential prerequisite for īmān is certitude of faith.

Before man, who is the most exalted among *Allāhu ta'ālā's* creations, can realize God, he must know himself, forget his body, lose himself, and have compassion, love, mercy, and sympathy for all lives, loving those lives as he loves his own. Such are the qualities that *Allāhu ta'ālā Nāyan*[3] has placed in the hands of His devotees. Only those in such a state will cut away the forces of illusion *(māyā sakthis)* in this earth-world, forget the self, and come to know the wondrous, unique secrets of God, who is their Lord. After that, standing as the *shaikh,* the spiritual master, they will give explanations to those with the heart of an innocent seven-year-old child (a heart without guile), feed them with God's compassionate form, lay open and reveal to them the wondrous inner heart called the *qalb* (in which God, the Lord of compassion, resides), and make them inwardly realize and know the *Āthi Muhammad* ⊖[4] within that *qalb* and the effulgent resplendence of its form.

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[1] The state of total and unconditional surrender to the will of God; the state of absolute purity; to accept the commands of God and His qualities and actions and to establish that state of purity within oneself, worshiping Him alone.

[2] Absolute, complete, and unshakable faith and certitude that God alone exists, is real; the complete acceptance by the heart that God is One. This absolute faith in the one God, is the first of the five pillars of Islam, the other four being: prayer, charity, fasting, and the holy pilgrimage.

[3] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

Further, that *shaikh* will explain to them, "If you want to see all the secrets within the shrine that is your inner heart, you must clean it out, then apply the wondrous resplendent elixir of grace, which is the *kalimah,*[5] and thus make it perfectly pure. To do this you need the determination and steadfastness of perfectly pure *īmān.* Listen and I will tell you the conditions required for that treatment: Even before affirming the *kalimah,* man, or *insān,* should have transformed himself into a true human being.[6] For this transformation he must have perfect *īmān,* perfect faith, certitude, and steadfast determination. Let us speak of the conditions relating to the *īmān* of this state."

Song of the Rules of *Sharī'at*[7]

Hear about the path of *Āthi Muhammad* ⊖.
Having known it,
Behold the grace of *īmān.*

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[4] The primal *Muhammad* ⊖. *Āthi* is the period when the essence or grace *(dhāt)* emerged from God. When *Allāh's* face emerged it came forth as His essence *(dhāt).* When it attained His beauty, and *Allāh* saw the beauty of His own face in front of Him, He called it *Muhammad* ⊖. That is *Āthi Muhammad* ⊖. See Glossary: nine *Muhammads.*

[5] The first *kalimah*: *Lā ilāha illallāh, Muhammadur-Rasūlullāh* (None is worthy of worship except *Allāh,* and *Muhammad* is His Messenger); the affirmation of absolute faith in the one God, made in *awwal,* the time of creation, by the life or soul when it first appeared. As each ray came into contact with the world, bad qualities or karma resulted. This karmic connection has to be washed away from man's heart, using the *kalimah* of grace. When Adam ⊖ first opened his eyes, he saw written above the gates of heaven the words *lā ilāha illallāh, Muhammadur-Rasūlullāh.* This is called the *awwal kalimah.* It is written over the eyebrows of every human being. Everything that has been manifested has this *kalimah* written on it.

[6] The true form of man is *Allāh's* qualities, actions, conduct, behavior, and virtues. The one who has filled himself with these has realized the completeness of this form.

[7] The first step of spiritual ascendance; the discrimination between right and wrong, and good and evil, and the conducting of one's life according to what is right and good. [The law derived from the teachings of the Qur'an and of the traditional sayings of the Prophet *Muhammad* ⊖.] See Chapter 8.

The *Āthi*[8] filled with justice
Spoke with certainty of His attributes, His *sifāt,*
Which were the resplendent *Rasūlullāh's* ⊖[9] very own secret,
his *sirr.*

'Arsh, kursī, lauhul-mahfūz, qalam,[10] will be heaven.
Hear about the eight heavens formed in *awwal,*
the time of creation.

Let us tell of the *Oliullāh,* the light of *Allāh,*
Who was formed as a secret by *Allāh,*
And of the wonder of his glorious coming to this *dunyā,*
the world.

Allāhu, the *Āthi,*
Who exists in *'ālam* and *arwāh,*
the visible universes and the unseen divine realm,
Did manifest *Hā'-Mīm Muhammad* ⊖,[11]
That ocean of *'ilm* (divine knowledge),
With honor and magnificent splendor,
As the most glorious and exalted of the prophets,
belonging equally to all His creations.

Listen while we tell of the *sharī'at*
Within the duties *(furūd)*[12] decreed by the *Āthi.*
Know the *sharī'at* of plenitude
Brought by the Prophet of *Allāh,* the *Nabīyullāh* ⊖ of justice.

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[8] A name for God, meaning the One who is the Primal Beginning, the Original Source.

[9] The Messenger of *Allāh;* Prophet *Muhammad* ⊖.

[10] *'Arsh:* the throne of God; in man it is located on the crown of the head; *kursī:* seat of God's resplendence; the gnostic eye, which is located in the center of the forehead, between the eyebrows; *lauhul-mahfūz:* preserved tablet on which the destiny of all is written; *qalam:* pen that writes the destiny.

[11] One of the names given to Prophet *Muhammad* ⊖. *Hā'* and *mīm* are letters of the Arabic alphabet. *Hā'-Mīm* is the means to suppress the energies arising from the twelve openings in man's body, and thereby attain realization.

[12] Prescribed duties. In Islam, there are five outer duties, referred to as the five pillars of Islam: faith in God and the *Rasūl* ⊖, prayer, charity, fasting, and *hajj* or holy pilgrimage. There are also six inner duties.

Insān (man), created by *Allāh,*
Must dispel the evil forces of the elements
And recite the *kalimah* of praise within the innermost heart,
the *qalb.*

He must melt that heart and look within.
Compassion and faith in *Allāh* must grow,

Insān's patience and inner patience *(sabūr)* must thrive,
And *Allāh's kalimah* of grace must come to reside in the *qalb.*

Man must conduct himself emulating the actions
Of the compassionate heart of *Khātim Muhammad Rasūlullāh* ⓢ,
Muhammad ⓢ, the Messenger of God, the Final Prophet,
the Seal of the Prophets.

He must know the five and six duties within the heart
and then pray to *Allāh.*
He must know the nineteen disciplines *(sharts)*[13] of prayer,
And know that prayer and its import
Before he can truly pray to *Allāh.*

Insān must realize within his heart the meaning of *īmān*
Before he can know the seven articles of faith,
called *āmantu billāh.*[14]

Insān's heart of compassion must open.
The five evils of
Falsehood, theft, intoxicants, murder, and backbiting
Must be eliminated from his intention.

Within the duties of the *sharī'at* necessary for the *īmān* of bliss,
In the five subtle places that shine unique,

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[13] Correct form; disciplines and conditions decreed by the laws of God; required actions in prayer; injunctions; the way things must be conducted.

[14] [The cardinal articles of faith in Islam. *Āmantu billāhi wa malā'ikatihi wa kutubihi wa rusulihi wal-yaumil-ākhiri wal-qadari khairihi wa sharrihi min-allāhi ta'ālā.* I believe in *Allāh,* His angels, His books, His messengers, the Last Day, predestination by *Allāhu ta'ālā,* the good of it and the bad of it.]

The five actions that the *Āthi Nabī* ﷺ, the Primal Prophet,
has prescribed
Must be known and understood with love.

This is a mantra,[15] a recitation, for prayer,
A mantra established by the *Rasūlullāh* ﷺ, the Messenger of God,
Which shines with clarity within the *sharī'at* of *īmān*
(absolute faith),
Shining as the five letters:[16]
Do you see?

Before one in *Islām* can begin to worship in prayer, he must make the five stations in him—the stations relating to the five duties—spotlessly pure. The first is his body. The second, his clothing. The third, the place of prayer. The fourth, the prayer mat, or *musallā*. Once these four are absolutely clean, the fifth, the innermost heart of man, or the *qalb* of *insān*, which is the inner *Ka'bah*[17] in which *Allāh* and *Muhammad* ﷺ commune, must be made spotlessly pure. This is the prescription by the *Rasūlullāh* ﷺ for prayer in *sharī'at*.

To cut away the evils that adhere to man, to know Almighty *Allāh*, to see *Āthi Muhammad* ﷺ and obtain clarity, to reach God's feet of grace, and to see the effulgent throne of judgment, the *jōthi mahshar*—this is the way prescribed by the resplendent *Muhammadur-Rasūlullāh*[18] ﷺ in *sharī'at*.

An *insān*
whose *qalb*, or heart, shines with the certitude that *Allāh* is the
plenitude for all lives,
who knows that *Muhammad*, the Prophet ﷺ, resides within the
heart that knows with firm certitude of *īmān* that there is
only the *Āthi* and nothing else,

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[15] [Ordinarily, a mantra is an incantation or formula, repeated to invoke elemental energies. However, M. R. Bawa Muhaiyaddeen ق uses this word here to mean prayers that are intended to invoke the power of God.]

[16] The five letters *(alhmd)* of the Arabic alphabet that form the innermost heart of man, the heart of praise, which praises only *Allāh*.

[17] The house of God, the innermost sanctum within the heart of man, where a true man prays directly to *Allāh*, face to face.

[18] *Muhammad* ﷺ, the Messenger of *Allāh*.

who knows that the *Qur'ān* is effulgent purity
and that there is only one resplendent *Rasūl* of *Allāh* ⊖—
such a man, whose heart unfolds like a flower in full bloom,
accepts *Muhammad* ⊖ as the fragrance[19] for that flower, and
conducts himself in accordance with that fragrance—
such a man is perfectly pure *Islām*.

One who knows within his heart the ways prescribed by *Āthi Rasūlullāh* ⊖, the Primal Messenger of *Allāh*, is a Muslim.[20] As long as these disciplines are missing, *dīnul-Islām* will not shine within the *qalb* of *īmān*, the heart of faith. Thus spake our Prophet ⊖, as reported in the *ahādīth*.[21]

Āmīn. Yā Rabbal-'ālamīn.

THE ANATOMY OF *ĪMĀN*[22]—ITS VARIED FACETS

1. *First and foremost for īmān* is God, *Allāhu ta'ālā:*[23] to have perfect certitude that there is no god other than Him.
2. The *crown of the head of īmān* is: to have perfect certitude that *Muhammad* ⊖ is the Prophet, *Allāh's* divine Messenger.
3. The *forehead of īmān* is: to have *īmān,* knowing the certitude of the Lord, who is in charge of the threefold duties of creation, protection, and destruction—*Bismillāhir-Rahmānir-Rahīm.*[24]

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[19] The fragrance that is *Muhammad* ⊖. This refers to *Allāh's* beautiful qualities, called the *asmā'ul-husnā*.

[20] One who has totally surrendered to *Allāh* and submitted completely to His will.

[21] The words of *Allāh,* received directly by Prophet *Muhammad* ⊖ and other prophets. [In Islam, authenticated accounts relating to the deeds and utterances of Prophet *Muhammad* ⊖.]

[22] Absolute, unshakable faith and certitude that God alone is real and that there is only one God.

[23] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness.

[24] In the name of God, the Most Merciful, the Most Compassionate.

Bismillāh: Allāh, the first and the last; the one without beginning. He is the one who is the cause for creation or for the lack of creation, the cause for the beginning and for beginninglessness. He is the one who is completeness.

Ar-Rahmān: He is the King, the Most Compassionate; He is the one who reigns with

4. The *eyebrows of īmān:* the *awwal kalimah: Lā ilāha illallāh, Muhammadur-Rasūlullāh* (There is none worthy of worship other than *Allāh,* and *Muhammad* is the Messenger of *Allāh*).

5. The *eye of īmān* is: the resplendent gaze of *īmān,* the light of the eye that is *nūn*[25] (ن) which, having discarded all the evil scenes observed by the physical eyes, keeps on gazing unswervingly at *Allāh* and the *Rasūl* ﷺ.

6. The *ear of īmān* is: to keep out all evil sounds by sealing off the physical ears with the treasure called the *kalimah* of *Allāh* and His *Rasūl* ﷺ and to perpetually hear and relish only the sounds of *Allāh Rasūl.*

7. The *nose of īmān* is: to discard all the evil smells perceived by the baser self, the *nafs,*[26] draw in the fragrance of *Allāh's* secret, His *sirr,* and the musk scent of His Messenger ﷺ, and savor only that delicious fragrance.

8. The *moustache of īmān* is: the certitude of *Allāh,* the divine Emperor—the certitude that shines with the majesty of a male lion. This certitude, which resplends with the divine beauty of the Lord, is one of the three thousand wondrous *sifāt,* or attributes, of *Allāhu ta'ālā Nāyan,* who has neither male nor female form.

9. The *lips of īmān:* to dispel all evil thoughts, close the mouth to them, and thus attain the safety, or security, called *salāmat.*

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justice; He is the beneficent one who protects all creations and gives them nourishment, food, houses, and property; He gives them everything that is within Himself; He holds His creations within Himself and protects them; He looks after them, gives them love, comforts them, and takes them unto Himself.

Ar-Rahīm: He is the one who redeems, the one who protects us from evil, the one who preserves us and confers eternal bliss. He is the tolerant one. No matter what fault we may commit, He forgives us and accepts us back. On the Day of Judgment, on the Day of Inquiry, and on all days since the beginning, He is our Savior.

Allāh is the *Rahmān* and the *Rahīm* who creates, protects, and sustains the three worlds. That is His duty. Only He can do this. He is the one in charge of the three-fold duty of creation (the beginning), protection and sustenance (this world) and destruction (the hereafter).

[25] One of the twenty-eight Arabic letters which make up the subtle body of man.

[26] [M. R. Bawa Muhaiyaddeen رضـ uses the word *nafs* to refer to *nafs ammārah.*] *Nafs ammārah* is the lowest level of the self—the carnal or base instincts, devoted to self-gratification.

10. The *tongue of īmān* is: to know taste and sweetness, inner and outer secrets, good and evil, and, with the help of *Allāh* and *Rasūl*ﷺ, to dispel the evil and keep it subdued and save oneself. This will be the tongue of the *īmān* of *insān*.

11. The *teeth of īmān:* There are thirty-two different teeth, which bite and chew thirty-two different tastes. They squeeze out and extract these tastes, enabling the tongue to identify them. Thus they help to feed the body and make it grow, thereby increasing its arrogance. And these thirty-two different teeth have poisonous energies *(sakthis),* which relish the taste of the thirty-two different types of food, squeeze out their juices and then swallow them.

    Sixteen of these teeth are powerful by day and sixteen by night. The strength in each of these teeth rises in turn at regular intervals, every forty-five minutes. If a statement is made by a man when the energy of a good tooth is functioning, that statement will bring about favorable results. If he speaks when the energy of a malicious tooth is dominant, he will end up in difficulties. While a snake has only four poisonous teeth, man has sixteen. And if someone is bitten by such evil teeth—whether those of a snake or of a human being—he will die. These teeth bite and chew evil essences and swallow them, and these essences make the body grow in arrogance. To eliminate such evil poisons, to polish the teeth of *īmān* with purity of heart and thereby make them perfectly pure, to control the taste-hungry tongue, and to know the taste of *Allāh* with the tongue of *īmān*—these are the actions of the teeth of spotlessly pure *īmān*. The teeth of *īmān* chew and extract only the taste of *Allāh Rasūl,* feed that to the tongue, and make it realize that taste.

12. The *beard of īmān:* When good conduct, virtue, certitude, good behavior, and the form of compassion of *Allāh Rasūl* emerge and eliminate the evil forces, and one conducts oneself with virtuous faith and the beauty of the patience of *Allāh Rasūl*—this will be the beard of *īmān*.

13. The *neck of īmān: Allāhu ta'ālā Nāyan* created that most praiseworthy creation called man and hung around his neck the garland of inevitable death known as fate, or *nasīb.* He did this in order to make man discern and understand the conditions required to develop the

wisdom that will help him discover the true secret of birth and death. Having created him as man, with that garland around his neck, *Allāh* told him to understand it and to conquer death.

This man, however, although his death is certain, gathers arrogance, thievery, anger, falsehood, deceit, envy, and the vanity of the 'I', and, forgetting his own impending death, goes around committing murders, thus taking control over someone else's death. Because of this, *Allāhu ta'ālā Nāyan* manifested the wondrous Prophet ﷺ, instilled within him the resplendent purity of the *Thiru Qur'ān,*[27] and placed within that the great treasure called *īmān.* And He has shown the way to discover the significance of that treasure and to realize His truth.

Thus the neck of *īmān* is to sever the garland of death that is around man's neck of death, using the *subhānallāhi kalimah*[28] of *Allāh Rasūl,* thus making that neck *halāl,*[29] and then, using that same *subhānallāhi kalimah,* to cut away the evil effects of the seven selfish desires, or *nafs,* of man. If man *(insān)* can stand courageous, wield the victorious sword of *Allāhu ta'ālā Nāyan's awwal kalimah: Lā ilāha illallāh, Muhammadur-Rasūlullāh* (that wondrous sword of subtle sharpness that is *Allāh Rasūl*), sever the garland of death and the seven *nafs,* thus conquering his own death—then this will be the neck of *īmān,* and in this state he will be deathless *insān.*

14. The *throat of īmān* is: the wellspring called *zamzam,*[30] within which the tongue of *īmān* comes to know the truth of the *Thiru Qur'ān,* its taste and its sweetness. This is the resplendent well of *Allāh's* grace,

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[27] The primal scripture; the inner *Qur'ān* inscribed within the heart of man. All the secrets and essences of the three worlds have been buried within it by *Allāh.*

[28] The third *kalimah (subhānallāhi kalimah)* is the remembrance of God that washes the body and heart of man and makes him pure. This *kalimah* is said before animals are slaughtered, in order to remove their animal qualities, thus making the meat acceptable *(halāl)* for man to eat. But it can also be said at any time, thus removing the animal qualities from our hearts and making our hearts acceptable to God. See *Asmā ul-Husna,* by M. R. Bawa Muhaiyaddeen, pages 173–180.

[29] Permissible; acceptable in the eyes of God.

[30] *Zamzam* is the honey that oozes from *īmān* in the *qalb* of wisdom. It is the taste of fragrant honey that oozes from *Allāh's 'ilm* (divine knowledge). The throat is also sometimes called the *zamzam* well. It is the *zamzam* well within man's form, from which ordinary

ever full, never going dry, perpetually giving its unchanging sweet taste.

Man, however, partakes of evil food, malicious actions, and objects of his craving that belong to the world of arrogance, karma, and maya, relishing their taste in the belief that they are delicious, nectary honey. As a result, these evil things drag him to hell and to his death.

This throat of *īmān,* which resplends as the radiance of *īmān* within the effulgent, grace-filled light of *Allāh* is the truth of the *Thiru Qur'ān,* the unswerving honesty of the *Thiru Qur'ān,* the justice of the *Thiru Qur'ān,* the patience within the *Thiru Qur'ān,* the *Rasūl* ⊖ who is that patience, and the water of grace that is the sweetness of the light of *īmān* that dawned within the *Rasūl* ⊖. To know these truths, to taste the sweetness of their secrets, and to thereby obtain clarity—this will be the throat of *īmān* and the *zamzam* well.

15. The *shoulder of īmān* is: the valor that will conquer all the universes with the help of *Allāhu ta'ālā Nayān's* certitude of faith, determination, justice, honesty, forbearance, the truth of the prophets, the truth of the messengers, or *rasūls,* the truth of the *qutbs,*[31] the truth of the angels, the truth of the saints *(auliyā'),* the truth of the *Thiru Qur'ān,* the truth and the laws of the divine *kalimah* of the *Rasūlullāh* ⊖, and of the prayers *(salawāt)*[32] of *Allāh* and the *Rasūl* ⊖.

16. The *hands of īmān* are: *Allāhu ta'ālā* and His divine Messenger, the *Nabī Rasūl* ⊖.

With the right hand holding the sword of perfect purity
  called *Lā ilāha illallāh, Muhammadur-Rasūlullāh*
and the left hand holding justice, forbearance, and compassion

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water comes forth. The drying up of this well is the reason people ask for water when their death is near.

In the world, *zamzam* is a well found near the *Ka'bah,* in Mecca. Originally, this wellspring opened up for the sake of young Ishmael ⊖ and his mother, Hāgar ⊖, and has never stopped flowing since. It is said to flow from the spring of *al-Kauthar* (the abundance), in paradise.

[31] Supreme saint of the age; considered to be the true deputy of the Prophet ⊖; the spiritual axis around which the whole of the cosmos revolves.

[32] [Prayers; the practice of praising, glorifying, and invoking peace and blessings to the Rasul ⊖, the prophets, and the angels.]

(both hands of *īmān* supported by the immense strength
belonging to perfect purity of heart)
and with unswerving justice and faultless conscience,
unshaken by any form of lightning, thunder, or worldly
agitation
and without any waning or change in the light of wisdom—
to wield that sword of victory to the accompaniment
of the resonance of grace of the *awwal kalimah*
(Lā ilāha illallāh, Muhammadur-Rasūlullāh)
and to sever and destroy the products of the darkness of
ignorance, such as hypnotic fascination *(mayakkam),* illusion,
mantras, desire, attachment, and so many similar evil
actions—
this will be the hands of *īmān.*

17. The *chest of īmān: Insān's* chest of *īmān* contains *Allāhu ta'ālā's Thiru Qur'ān,* His triple radiance, His divine *kalimah,* His triple world, His triple mantra, His triple ocean, His divine wisdom, and the secrets of the fifteen worlds. Within this chest also dwell *Allāhu ta'ālā,* His truth, His messengers *(rasūls),* His prophets, His saints, His angels, His archangels, the true justice of the *Thiru Qur'ān* of *Allāh's* divine messenger, the truth of *Nūr Muhammad* ﷺ (the emperor of justice), the truths, laws, and forbearance of the 124,000 prophets, the valiant and courageous, steadfast, determined faith and certitude *(īmān)* of the 313 who were proclaimed and accepted without the slightest doubt as *mursalūn* (chosen prophets),[33] and so many millions of other things.

Allāh, controlling, ruling, and preaching justice to all of them, transforming the form of *īmān* into His own form, transforming the truth of the *kalimah* into light, installing the *Rasūl* ﷺ as *badushāh,* or emperor, for that light, containing all the universes within that chest, and then, standing as the One and the many and as the luminous divine face, He protects and sustains that immaculate chest called *Īmān-Islām* with His grace.

That *chest* of *īmān* is the courageous and determined steadfastness of intention which cuts away all evil using the sharpness of the sword of the power that springs from the determination of *īmān,* along with truth, justice, and honesty, the beauty of the *Qur'ān*, the patience of the *Rasūl* ﷺ, and the truth of the *kalimah*. Having cut away all evil, it takes on the power of that courageous determination called faith and stands shining in the effulgent form of the unique Almighty *Allāhu ta'ālā*. This will be the chest of *īmān,* and the one who realizes this truth is *Īmān-Islām*.

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[33] Chosen prophets who have accepted the laws of God and His truth and have fulfilled the laws and duties of God; the 313 special prophets who embody the grace of *Allāh* and have been commanded by Him to clear the hearts of human beings.

18. The *qalb of īmān:* One who knows *īmān* knows himself. One who knows himself knows *Islām*. One who knows *Islām* knows the *Thiru Qur'ān*. One who knows the *Thiru Qur'ān* knows the *qalb* (innermost heart) of *īmān*. One who knows the *qalb* of *īmān* knows all the universes. One who knows all the universes knows *Allāh's* inner and outer secrets.

Before knowing these: Only one who has realized himself will know his Lord. Only one who knows his Lord will know the state of *īmān*. Only one who knows the state of *īmān* will know the secrets of both worlds. And one who has discovered the secrets of the two worlds will know the inner state of *īmān*. He alone will fill both worlds—here, there, and everywhere—and exist in a state of equality all over.

To discover the secret of this *qalb* of *īmān* is extremely difficult. The *qalb,* or innermost heart, of a human being is very hard to know. Talk is easy, but to act in accordance with what is said is difficult. Only one who has conquered the world, the *dunyā,* will know himself. Only one who has known himself will know his state. Only one who knows his state will know the state of *īmān*. Only one who knows the state of *īmān* will know the *qalb* of *īmān*. And only one who has known that *qalb* of *īmān* will know the truth of the Reality, God, *al-Haqq*.

There are five swords that must be used if you wish to conquer this *qalb*. They are extremely sharp and straight. Of the five, three must be used to overcome the hell-world of illusion. With the other two swords, you must subdue and understand the *qalb* of *īmān,* which is the unrevealable secret, the *hikmatus-sirr,*[34] and discover the hidden secrets that lie within that *qalb.* Then, holding the sword that is *al-Haqq* (the Reality) in the hand of *īmān,* making the justice, honesty, patience, and compassion of *Muhammad* ﷺ its sharpness (which is finer than the sharpness of rectitude), knowing the *qalb* of the *īmān* of *haqīqat,*[35] taking all the good that is in it and cutting away the evil—you must, with the resonance of *Lā ilāha illallāh,* without ceasing day or night, use the sharp edge that is *Muhammadur-Rasūlullāh* to sever and destroy the demonic hordes of the darkness of ignorance, *angnānam.* With each stroke of the sword, you must cut and fell seventy thousand demonic forces. In this way your sword must strike 21,621[36] times each day. And you must go on smiting with the untiring hand of *īmān,* with unswerving justice, with unfailing integrity and unfailing compassion, without deviating from the truth, without losing your patience, without a moment's break—for seven whole years.

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[34] Whenever the spoken word goes out, the *hikmatus-sirr* (the unrevealable secret) is the

Even while this war is going on, you must offer prayers of glorification *(tasbīh)* to *Allāhu ta'ālā Nāyan* seventy thousand times a day. You must prostrate to Him seventy thousand times and offer greetings of peace *(salāms)* to *Allāh* and His *Rasūl* ﷺ seventy thousand times. In this way you must continue to perform worshipful prayers, or *'ibādat,* as you go on waging that war with your hand of *īmān.* Only one who achieves this state without the slightest flaw will realize the truth of *Īmān-Islām.* Such a one will realize the inner and outer secrets of the innermost secret *qalb* of *īmān.* Only one who has realized this truth will be known to *Allāhu ta'ālā Nāyan* and His true messengers. And the one who has realized the *qalb* of *Īmān-Islām* will know the secret of *Allāh* and *Rasūl* ﷺ. This will be the *qalb* of *īmān.*

19. The *breast of īmān:* Every one of the creations of *Allāhu ta'ālā Nāyan* is endowed with the breast of *īmān.* Of these, man is the one He

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part that is retained within; it is the part that man keeps within himself—that which cannot be spoken. The *hikmatus-sirr* stays inside, because it is unexplainable or inexpressible. It is something that only oneself and *Allāh* will know.

[35] The third step of spiritual ascendance; the realization of truth; the beginning of coming closer to God and communing with Him.

[36] A human being takes 15 to 16 breaths every minute. Thus in twenty-four hours, he will take 15 or 16 x 60 x 24 breaths, which works out to 21,621 per day.

created with the greatest clarity. For that man of clarity *Allāh* has created wondrous wisdom, analytic inquiry, love, virtue, compassion, truth, and the laws of justice, to the fullness of perfection. And, so that man could discern and understand all these, He created resplendent wisdom within him.

But that lustful ocean of milk, the breast, which is connected to birth and draws its strength from the five sense organs of the selfish blood attachments of man, ruins and degrades that wisdom, acquires the darkness of ignorance *(angnānam),* cuts away the breast of *īmān,* and, making it prey to the ocean of selfish blood ties of the five senses, turns that breast of *īmān* into the breasts that hypnotize all those who look, filling them with lust, desire, and passion, thus making them roam as beggars, ghosts, and spirits. Such is the milk ocean of craving (these breasts that lead to repeated births) in which people of the world place their *īmān.* To a man with excessive desire and craving who wants to possess the dark world of illusion in order to nurture his own body, this ocean becomes a clinging attachment, one that he is unable to get rid of.

Attachment, or bondage, is what the world is, and this worldly body is darkness. The joys of this darkness form the ocean of maya. As the dark stupor of maya experiences pleasure, it turns into an ocean of blood—the blood attachments. When that blood collects, the ocean of milk flows forth from the breast. These three oceans form the basis of the faith the world places in the passions of the body and in craving and desire. The sight of this breast mesmerizes all creations—man and everything else. In the heat of blood attachments, this breast arouses the kind of *īmān,* or faith, that manifests as desire for the body. With this kind of *īmān,*[37] man experiences either pleasure or pain when he sees the happiness and sorrow and the birth and death in his life. He sees the black sea, the ocean of illusion that is worldly *īmān,* the ocean of blood that overflows from that black sea, and the ocean of milk (the breasts) that is formed out of the coolness of the blood ocean. Entranced upon seeing the ocean of milk, he exclaims, "My love, who is mother to hunger, disease, aging, and death—to all four! My grace! O bewitching mother of maya, who fills the mind and cools the eyes! O faithful wife, who comforts the mind and dispels hunger! O mother of certitude, who has nurtured my body to this state!" Thus he affirms certitude, placing his *īmān,* his belief, in the body.

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[37] *Īmān* is absolute faith and certitude in God. [But here M. R. Bawa Muhaiyaddeen is referring to faith in man's desire for worldly things.]

My beloved son, who is as precious to me as the pupil of my eye! When God, who is *Allāhu ta'ālā Nāyan*—the one who manifested as the *Anāthi* and *Āthi,*[38] that rare, unique, precious One without beginning or end, the One so difficult to know, who stands here, there, and everywhere filling all of *dunyā* and *ākhirah,* this world and the hereafter—when that One was in a state of bliss, that which emerged shining from the tenderness of His bliss and from the light that was *Muhammad Mustafar-Rasūl* ﷺ was the light of *īmān*. When *Allāhu ta'ālā Nāyan* looked at that light of *īmān,* it pressed down on *awwal,* the time of creation, and then expanded and grew resplending up to *ākhirah,* the kingdom of God. Then as *Allāhu ta'ālā Nāyan* looked at its form and its beauty, He saw that the head of that light was supporting the *Thiru Qur'ān*[39] and all the secrets contained within it.

Upon seeing this, *Allāhu ta'ālā Nāyan* said, "O *Rasūl* who appeared out of My beauty and My light! Do you see the form of *īmān* that emerged from your light? This form of *īmān* stands supporting on its head My secret and your secret, the blissful secrets of both of us. O *Rasūl!* I will create all the universes from your light. And I will create all living creatures in those universes and cherish and protect them. And I will use the *Thiru Qur'ān* to create man, *insān*, in your wondrous light. You must speak of this unique, most hidden secret called *īmān* to all those who were created through you and make them know it with certitude. For it is this very *īmān* that is supporting on its head the *Thiru Qur'ān,* your radiance, My radiance, and all of our unrevealable inner secrets, the *hikmatus-sirr.* Thus only this *īmān* knows all our secrets. This is why I ask you to tell all those created through you to come to know this *īmān*. Only one who knows it will know the truth of the *Qur'ān* and know you and Me.

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[38] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One, *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

[39] The primal scripture; the inner *Qur'ān* inscribed within the heart of man. All the secrets and essences of the three worlds have been buried within it by *Allāh.*

"Further, for this *īmān* there are 124,000 graces, which include 313 special graces, or *mursalūn*, and the eight graces which are the most exalted of the prophets,[40] those who can melt the *qalb*.

"That which stands as a mother to them all—
feeding them with the divine milk of *Allāh*
and the honey of the *kalimah* of *Īmān-Islām*,[41]
making all lives grow and lengthening their life-span,
softening and melting the unrevealable inner secrets
of *Allāh* and the truths of His messengers,
which make these lives imperishable and eternal,
melting, churning, and filtering them repeatedly, and
then feeding the refined essence to them—
that is the breast of perfectly pure *īmān*.

"It is the breast of *īmān* that will feed, to all the truths of My prophets, the secret milk that oozes from it—the honey of grace of *īmān*, which is My *hikmatus-sirr*, My hidden secret.

"*Yā Rasūl!* Every time a prophet is sent down to this world, it is this *īmān* of certitude that mothers him. This *īmān* is the milk, curd, buttermilk, butter, and ghee[42] called perfectly pure *Islām*, which reveals you and Me. For all five, this *īmān* of certitude is the mother. And even to the prophets who descended earlier, the certitude of *īmān* revealed itself in these five ways.

"*Yā Rasūl!* Just as one's face can be seen in melted ghee, if one melts himself and looks within, thinking of you and Me with certitude, he will see himself, you, and Me within that very melting. Thus I will melt the fourth, which is butter, into ghee, and I will make that ghee a mirror for *insān*, so that each one can see his face in that ghee, and see his own faults and virtues for himself. In that mirror, each one will see only the form in which he himself has come here. Once he sees his own form in the mirror and recognizes both the good and evil in it, he must scrub himself and wash away the impurities within him.

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[40] The most exalted of the prophets: *Adam*, *Noah*, *Abraham*, *Ishmael*, *Moses*, *David*, *Jesus*, and *Muhammad Mustafar-Rasūl*.

[41] Complete, unshakable faith in *Allāh*, the One who is completeness. The state of the spotlessly pure heart that contains *Allāh's Thiru Qur'ān*, His divine radiance and wisdom, His truth, His prophets, His angels, and His laws.

[42] [Clarified butter, usually made by melting butter, cooling it, and then extracting the clear liquid portion, which is the ghee.]

"In order to do this, *Yā Rasūl,* he must know the *īmān* that knows us. For, that *īmān,* at its manifestation, expanded and grew from *awwal* up to *ākhirah,* carrying the *Thiru Qur'ān,* you, Me, and all of our secrets on its head. Thus, if one who knows that *īmān* carries and supports it, he will know us, who are being carried on its head. It is that *īmān, Yā Rasūl,* that churns together you, Me, truth, the *Qur'ān,* compassion, and patience, and feeds man with the perfectly pure milk of grace, thus helping him to grow." That is the breast of the absolute certitude of faith *(īmān).*

This *īmān* has 124,000 different attributes, such as faith, certitude, determination, truth, justice, honesty, patience, equanimity, compassion, duty, worship, prayer, *salawāt, salāms, dhikr,* and *fikr.*[43] Those attributes constitute the states of the resplendent *īmān* that stands as mother to the prophets, feeding them to fullness with the perfectly pure *īmān* that is the perfection of certitude. Such will be the *īmān* of certitude.

20. The *backbone of īmān* is: the letter *kāf*[44] (ك), which is the spine of *insān.* How firm, stable, and strong it is! It supports and gives shape and form to man's body—to his muscles, skin, sinews, blood, nerves, and the numerous segments of bone; to air, water, earth, fire, ether, and to countless energies of desire and passion—thus displaying man's shape, does it not? It is because these things are attached to it that the backbone is able to carry all of them. Just as the backbone is strong and carries and supports this body, in the same way, evil sinful actions are the support for the karmic evils in man, such as arrogance, anger, impatience, the conceit of the 'I', falsehood, envy, thievery, murder, use of intoxicants, craving for worldly things, and

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[43] [Different forms of prayer.] See Glossary for each word.

[44] In the subtle body of man, which is composed of the twenty-eight Arabic letters, this letter (ك) forms the backbone. See *Dhikr, the Remembrance of God,* by M. R. Bawa Muhaiyaddeen, pages 90–91.

millions of similar sinful karmic qualities and actions, and, like a backbone, give them strength and support. Thus the vigor of the blood in the body, worldly desire, craving, bilious frenzy, and arrogance all attach to this 'bone' and, drawing strength from it, go on ruling with arrogance. And man, believing firmly that the craving arising from the delusory desires of this body is true *īmān,* places his faith in the world.

Allāhu ta'ālā Nāyan has created man in a most excellent mold. But it is up to man to use his wisdom to discriminate, analyze, and know for himself. Moreover, when he acquires certitude of faith, determination, justice, honesty, patience, sense of duty, compassion, and other similar virtues, then that bone of wondrous valor and strength, which is the divine *kalimah*[45] of *Muhammad Mustafar-Rasūl* ⊖[46] (*Allāhu ta'ālā Nāyan's* Messenger of excellence), will be the backbone of *īmān* for one who is *insān.* The valor of that bone is such that it severs all the evil sins of the world and burns them to ashes, rules all the universes with the wonderful sword of *īmān,* hides within the light of the divine incarnation called the *Rasūl Nabī Muhammad* ⊖,[47] and stands with certitude, resplending in both worlds. Such is the backbone of *īmān* of an *insān kāmil.*

Even if all the universes were to come crashing down upon him, even if the seven oceans were to come rolling and tumbling over him, or if jinns and satans, taking many different forms, were to converge upon him, an *insān* would vanquish all of them, using the backbone of *īmān.* Then that *īmān,* blending together the *qudrat* (power) of *Allāh,* the honey of His *Rasūl* ⊖, and the milk of the *Thiru Qur'ān,* will feed this to that *insān kāmil,* thus giving him the strength to overcome even dangerous beings—with utmost certitude, faith, and courage, without the slightest fear or trepidation. This will be the backbone of *īmān* that strengthens the back and the *qalb* of an *insān kāmil,* by feeding him with that honey of *Allāh's* grace.

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[45] The first *kalimah*: *Lā ilāha illallāh, Muhammadur-Rasūlullāh* (None is worthy of worship except *Allāh,* and *Muhammad* ⊖ is His Messenger).

[46] Prophet *Muhammad* ⊖, the chosen Messenger.

[47] Prophet *Muhammad* ⊖, *Allāh's* Messenger.

21. The *stomach of īmān:*
To follow the truth in one's actions
To love other lives as one loves his own life
To abstain from speaking falsehood
To avoid stealing
To avoid treachery toward others
To avoid backbiting
To abstain from killing other lives
To abstain from willful underpayment of wages
To control one's own hunger and appease the hunger of others
To perform charity in the right manner
To have compassion for other lives
To speak only the truth at all times
To live without swerving from justice and integrity
To live without slipping from one's duty and patience
To eliminate lust and wrath
To abstain from committing adultery
To abstain from desiring others' wives
To abstain from alcohol and other intoxicants
To recognize the hunger in the face of a hungry person and offer him food
To make the compassionate form of God appear within
To be born as man, to live as man, and to die as man
To cut away selfishness
To avoid quoting one law for oneself and another for others
To avoid cheating for treacherous self-gain
To avoid distorting justice for the sake of keeping up appearances and good relationships
To avoid suppressing the truth of God for the sake of one's own success
To abstain from ruining another so that one may prosper in one's own life

To abstain from disparaging elders and great ones

To avoid slandering, saying that one has seen something one has not seen

To abstain from saying something different from what one really feels within

To worship *Allāhu ta'ālā Nāyan* day and night

To avoid breaking any of His commandments

To avoid trying to correct others when one has not attempted to correct oneself

To avoid scolding others without knowing oneself

To speak *Allāh's* truths, and keep extolling those truths at every moment

To preach the divine names of *Allāh* to the good ones, without failing for even a second

To pray and worship in accordance with the wondrous truth of *Allāh,* performing *sajdah* seventy thousand times a day, *tasbīh* seventy thousand times a day, *dhikr* seventy thousand times a day, and *fikr* seventy thousand times a day

To offer prayers of supplication *(du'ā'),* to *Allāhu ta'ālā Nāyan* and to plead with Him and with His Messenger ⊖ without ceasing for even an instant

To expound to others the truths and beneficial laws given by the prophets, *auliyā', qutbs,* great ones, elders, and those of wisdom (young or old) who abide by the laws of truth (those who have earned the praises of *Allāh,* the king of justice) and also to teach them the truths that can be learned from the lives of chaste women and virtuous men of excellence, thereby making their *īmān* steadfast

To teach and to instill in others the *īmān* of certitude, filled with faith, determination, patience, compassion, and perfect purity

To expound *Allāhu ta'ālā Nāyan's* truth, the *Rasūl's* ⊖ truth, and the truth of the *Thiru Qur'ān* to others, and to gather all the good in these and preach it to them, feeding them with it

To love others as one loves oneself, feeling the hunger of another's stomach as the hunger in one's own stomach, And, in this way, without swerving even an atom from *Allāh's* truth, to go on scooping up and imbibing those truths again and again until the hunger of one's soul is appeased—this will be the stomach of *īmān.*

Thus, to sever and push away all the evil sins along with their roots and to scoop up and imbibe *Allāh, Rasūl* ⊖, and the truth of the *Qur'ān,* thus appeasing one's hunger—this will be the stomach of *īmān,* called *Īmān-Islām.*

22. The *lower abdomen of īmān:* When the seven full breaths of arrogance rise up from the shores of hell [the lower abdomen], one who is *insān* must cut away the arrogance and the illusory lights that point their sights at his eyes, and he must destroy those seven breaths, thus preventing them from rising up from the lower abdomen, which is the house of the hell of illusion.

    Using the certitude of *īmān,* he must cut away the evil things (which are *kufr*)[48] in that breath, burn up the hell, and transform the breath that rises up from there into the breath of certitude called *Lā ilāha illallāhu.*[49] He must raise up that breath, seat it in the *qalb,* raise it from there, stop it in the throat, and then raise it to the *kursī,* the gnostic eye, which is located in the center of the forehead, between the eyebrows. Then if he gazes intently at it with the light of the resplendence that is *Allāh Muhammad,* the seven evil breaths that rose up from the lower abdomen (the house of hell) will be burnt up. In that state, perfectly pure *īmān* will resplend within that lower abdomen of *insān,* and the light of *Lā ilāha illallāh, Muhammadur-Rasūlullāh*[50] will shine resplendent. Every breath that rises up from that resplendence will be performing unceasing prayers of glorification *(tasbīh)* to *Allāh.* Such is the lower abdomen of *īmān,* known as *Īmān-Islām,* whose form is the sovereign state of *Allāh, Muhammad, Muhaiyaddeen.*

23. The *waist of īmān: Insān* must, taking the truths that are the five and six precepts, the truth called *Allāh Rasūl,* the secrets and beneficial

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[48] [Rejection of faith in God, despite being aware of the truth.]

[49] There is no god other than You; You alone are God.

[50] The *awwal kalimah:* There is none worthy of worship other than the one God, and *Muhammad* ⊖ is the Messenger of God.

truths of his life, and so many more of *Allāh's* qualities and actions of virtue, and placing them securely within the innermost heart, the *qalb,* of certitude, then, holding the sword of purity called *īmān* firmly in the hand called faith, without his justice of truth swerving even an atom—*insān* must sever the forces of illusion, the *māyā sakthis* that rule his body, and also the 105 million toxic poisonous things that enter that body via his food and water, then spread throughout it and settle at his waist, the waist that is ruled by the powerful forces of maya, which are the darkness of ignorance invested with the conceit of 'I! I! I!'

With the aforementioned sword of perfectly pure *īmān* held in the hand of faith, to cut away these demonic forces, and then, with the help of *Allāh Muhammad,* to feed that waist of the purity of *īmān* with courage and plenitude—this will be the wondrous waist of *īmān.*

24. The *seat of īmān:* When one who is man learns the secret of his life, learns of the good and evil in it, and uses his wisdom to discerningly analyze this in detail with certainty, he will see that his seat is unstable. Realizing the instability of that seat, if he can use the truth of *Allāhu ta'ālā Nāyan* and the light of His divine Messenger (the resplendent sword of *īmān*) to cut away that unstable seat along with the evils (which are impermanent), and if he can live with certitude forever in both worlds, with determination, with faith and compassion—with one face, and with the One as his only thought—and if he can use the one sword of the perfect purity of *īmān* to cut away all that is evil, make his seat into a seat of contemplative worship, *samādhi,*[51] see the God who fills all of everything as the only one, and live unwavering in that certitude, holding the *īmān* sword of certitude in his hand—his seat will be the seat of *īmān,* steadfast and unfaltering in both worlds.

    An *insān* in such a state of *īmān* will be unshakable and invincible, no matter what kind of universe comes rolling over him. And those dark evils of maya will not be able to enshroud him or overcome him.

25. The *genitals of īmān:* Cutting away all evil actions and sinful qualities and actions, controlling and subduing the passionate genitals of maya,

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[51] State of contemplative worship; intense contemplation on God.

and burning to ashes the *sakthi,* the energy, of these arrogant genitals until they are free of all evil—this will be the wondrous genitals of *īmān.* Utilizing these genitals that are the radiance of *īmān* to compress and thicken the seminal fluid, cut away the sensual pleasures, and live as a healthy being of perfect purity, laying open the house of *meingnānam,*[52] which is the resplendence of plenitude for both worlds—this will be the genitals of *īmān.*

26. The *anus of īmān:*

To cut away all the dangerous karmas[53] that have accumulated
within the four oceans (ocean of maya, ocean of blood,
ocean of milk, and ocean of sins),
To pull out the ocean of maya by its roots,
To destroy the ocean of blood and subdue the arrogance of
that blood,
To destroy the craving that is mingled
with the bondages arising from the ocean of milk,
To capture, secure, and tie up the seven base desires,
or *nafs ammārah,*[54]
To capture the passions responsible for birth and death
and melt them over and over again, filtering and
washing them repeatedly
in order to make them clean,
To burn up the impurities, the sins, and take that which
is pure
and seat it within the *īmān* of *Allāh,*
the pure One,

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[52] True divine knowledge.

[53] The inherited qualities imprinted on the fetus at the time of conception.

[54] [M. R. Bawa Muhaiyaddeen ☺ uses the word *nafs* to refer to the *nafs ammārah*. The word *nafs* literally means the self or essence of a thing. It is the lower self; the ego-centered self; the "I" nature; the self-nature.] *Nafs ammārah* describes the *nafs* at the lowest level, the level at which a person is motivated by the seven kinds of base desires, by selfish desires and cravings that are always saying, "I want this, I want that." They are the cravings for the world. These desires are aimed at gratifying one's own pleasure and comfort. All thoughts are contained within the *ammārah. Ammārah* is like the mother while the *nafs* are like the children. There are seven *nafs* (desires or cravings) for the world. They are the essences of the world, of the five elements, and of mind and desire.

And to make the resplendence that is *īmān* shine, radiate, and
burn brightly—
this will be the anus of *īmān*.

The anal fire of *īmān* rises from the anal region of a man's body and spreads out as the Triple Flame, which separates into three divine radiances: one as the ocean of grace, one as the ocean of light, and the other as the ocean of the light of wisdom.

This Triple Radiance:[55]
searches and investigates the *qalb,* which is the house of the *gnānāthipathi,* the possessor of divine wisdom *(gnānam),*
cuts away all the evil things therein, rises up to the gnostic eye, the *kursī,*[56] on the radiance of *meingnānam,* true divine wisdom,
stands resplending in the *kursī,* the gnostic eye, or third eye,
searches for and burns up the secrets of the world of ignorance *(angnānam),*
burns up all the sins of the outer and inner self,
takes in the pure resplendence of the inner self mingled with the breath,
climbs up on that breath to the supreme throne, the *'arsh,*[57] and merges with *Allāh* and *Rasūl* ⊖,
descends back again to the gnostic eye,
immerses itself in the *zamzam* well in the throat,
then leaves that well and enters the *qalb* and merges with *Allāh,* who reclines in divine repose in the ocean of *gnānam* (divine wisdom) as *illallāhu.*

That which carries and supports *Allāh* (the magnificent crest jewel in the crown of *gnānam,*[58] who reposes in that ocean of *gnānam*), the *Rasūl* ⊖, and the spiritual teacher, or guru, as well as truth, justice, honesty, patience, *Allāh's* divine radiance, and the compassionate form of the *kalimah,* will be the *anus* of *īmān.*

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[55] The resplendence of *Allāh, Nūr,* and *Muhammad* ⊖.

[56] The seat of divine analytic wisdom, the *Qutbiyyat.* It is situated between the eyebrows.

[57] The throne of God, located on the crown of man's head.

[58] Grace-awakened wisdom.

27. The *posture of īmān:*
To give up this impermanent world,
To forget this life of ignorance, which is as transitory as
writing on water,
And, instead of roaming the world in search of
Allāhu ta'ālā Nāyan
(the one without form or subtle form,
the Treasure that exists then, now, and forever,
the Reality that is roaming here, there, and everywhere)
And wondering "Is He here? Is He there?"
To forget the world,
To remain by yourself, alone, awake, and hungry[59]
And install within your inner heart of purity, with no
movement or wavering,
Only *Allāh*—
that treasure of divine wisdom *(meingnānam)*
that stands as the *Anāthi* and *Āthi,*[60] the ancient,
original One,
the imperishable Treasure, the solitary One,
the One free of movement or agitation—
this will be the posture of *insān's īmān.*

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[59] [This is a saying in Tamil: "Be alone, awake, and hungry."]

Be hungry, but not for food. Have only the hunger felt by the soul, the hunger for the soul's liberation, its freedom.

Be awake means: Be alert. Look around at all the things that are threatening to attack and destroy you. There are four hundred trillion, ten thousand spiritual forces and demons within you, out to grab you and swallow you. Therefore be vigilant, so you can escape from them.

Be alone means: Even in the midst of a crowd, be alone. As God (in the midst of all His creations) is by Himself, alone—similarly, you too (in the middle of the world and all the people in the world) must be by yourself as you commune with God. You must be with God, no one else. There is no one worthy of worship other than He. Your worship must be to God alone, not to spirits or demons or satan. If you take all your thoughts with you when you set out to pray, you are not alone, and that will not be prayer.

[60] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One; *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

28. The *thigh of īmān:* To see only *Allāh,* the Lord, who is without fear, fright, trembling, or agitation, and to prostrate oneself before Him—this will be the thigh of man's *īmān.*

29. The *knee of īmān:* When one who is *insān* bends his knees in prostration at the feet of *Allāhu ta'ālā Nāyan,* and prays to Him with perfect certitude—

knowing what is good (within the two sections called good and evil),
realizing the laws of justice,
understanding qualities such as patience, calmness, serenity, duty, compassion,
and knowing God (who is Truth), His secrets, and His prophets—
this will be the knee of *īmān.*

At that same time, that *waqt,* he must worship God and, entreating and beseeching His help on behalf of those who do good (those of wisdom, people who are just, elders, younger ones with wisdom, and those of exalted virtue, both male and female), asking that *Allāh's* honesty may grow within them, that they may live without deviating from His justice with unfailing patience and compassion, and that His justice may resplend forever in the heart of man, the devotee of that wondrous God. Thus should one worship Him and beg of Him, "May You bestow Your grace eternally, O Lord, O Merciful One *(Rahmān).*" In addition, he must pay respects on bended knee to his father and mother, to those of justice, and to those great in wisdom. This will be the knee of *īmān* and the qualities of true man.

30. The *calf of īmān:*

When wondrous *insān,* the creation of *Allāhu ta'ālā Nāyan,*
walks with certitude, praising *Allāh,*
dispelling his own evil qualities,
holding firmly onto forbearance, serenity, duty, *Allāh's* essence *(dhāt),* His attributes *(sifāt),* truth, and the hidden secret, the *hikmatus-sirr,*
not deviating even one atom from His justice
and not allowing the beauty of patience to fade,

When he walks swiftly in the deep yearning
to see that Lord who is without form or subtle form,
to see the truth of His divine Messenger ﷺ,
to see the beauty of the divine *Nabī* (Prophet) ﷺ,
and the beauty of the compassion within the patience of *Allāh,*
When, carrying the treasure of perfect faith with him,
he walks fast in his longing to see God—
this will be the calf of *īmān.*

31. The *heel of īmān:* If, without treading too heavily on the illusory world, barely touching it as one walks, and, eliminating one's evil actions, one addresses maya:

> "O fire of maya, which has more evil and horrible poison than fire itself! Because your heat in this world consists of so many venomous kinds of burning heat, I fear to touch you on this earth. My heart trembles at the thought of my feet treading hard on you."

And if, with this fear in one's heart, one praises *Allāh,* pleading:

> "O my Lord! Please protect me so that the poisonous fire of maya will not touch me. Everyone who has touched this fire or stepped on it has been fried, charred, melted, turned into charcoal, and cast into the vilest of hells. Please save me from this poison of illusion. And please do not allow my *īmān,* which is Your treasure, to be in any place that is not filled with justice, honesty, patience, truth, the compassion of Your heart, the truth of Your love, and the light of *Muhammad,* the *Rasūl* ﷺ."

If he praises *Allāh* in this manner and lives without letting one's mind dwell on this illusory earth—that will be the heel of *īmān.*

32. The *feet of īmān,* the *toes of īmān,* and the *toenails of īmān:*

Allāhu ta'ālā Nāyan created all the wondrous universes and the world in which all created lives dwell. This world of illusion, the *dunyā,* is filled with energies of illusion and energies of magical spells and incantations, with mental visions, visual scenes, thirty-five million energies of illusion of the mind, and mayic deities who demand sacrifices—all of which man's imagination loves, worships, trusts, and praises, then later blames and disparages, until finally he succumbs.

Such a man, whose life is devoid of good deeds, follows the way of the mind with self-gain as his only motive, and seeks, eats, and lives, looking at this illusory world with many selfish thoughts and schemes. Walking only on evil, this unreasonable man of maya tramples hard and crushes everything beneath his feet with every step he takes. Filled with the scenes produced by the mind, such a man lives, sings, dances, drinks to the point of inebriation, steals, commits murder, tells lies, acts out of envy, destroys chastity, practices deception, engages in backbiting and treacherous hypocritical speech (saying things that are quite different from what he feels), dispenses justice based upon favoritism, loses his compassion, patience, certitude, and faith, forgets the true laws, destroys integrity, forgets God and His laws of human justice, conducts his life with complete selfishness for his own sake and that of his wife and children, and acquires the qualities befitting such actions. Living with hypocrisy in this treacherous world, he walks on sin, takes revenge, and commits the most heinous crimes without the slightest fear, intent only on fostering his own body. The *īmān* of such a man of illusion (who has no awareness of the truth) is really faith in his sinful actions devoted to selfishness and self-gain—actions which stem from the qualities of his baser self, the *nafs.*

No matter what such a man steps on, that thing will stop growing and will perish. Even a mountain, which grows on its own by the grace of God, will stop growing if one such evil man climbs up and stands on its summit, for his feet are forever walking on evil, without any fear of sin or wrongdoing; his eyes are looking only at evil; his thoughts (being full of treachery, deceit, and murder) are always directed toward evil; his actions are those that dedicate body, mind, and soul to illusory objects of passion and craving; and in this way he lives in treachery and deceit, wasting his precious life in vain. Since the feet of this wicked man have been treading on evil, that mountain will stop growing on the very day those feet step on it. Such a man lacks certitude and steadfastness in God; he lacks faith, justice, integrity, and patience, and he fails to perform the essential duties required of a human being.

Moreover, he does not show toward others even an atom of the love he has for himself. The *īmān* of his life is nothing but the three called arrogance, karma, and illusion—arrogance being the feet of his faith, karma the toes, and illusion the toenails. Just as he is attracted by the glitter of his toenails, when he sees the glitter of the illusion of the world, he develops the kind of faith that will protect and foster only his own body. If as much as an atomic fraction of the faith of such an evil man were to fall on the heart of a good man, then goodness, truth, and justice would no longer grow in that heart,[61] not even by an atom's worth.

For an *insān kāmil,* on the other hand, the truth of his feet of *īmān,* his toes of *īmān,* and his toenails of *īmān* will be as follows: With all the aforementioned evils eliminated, with neither mind nor speech nor body settling on this illusory world, the firmly established feet of *īmān* will not tread on illusion, but will walk forward steadily with intention and gaze fixed on *Allāh* and His *Rasūl* ﷺ. The feet of *īmān* will be faith with conviction and certitude. The toes of *īmān* will be assessment, or judgment *(mathi),* filled with certitude. The toenails of *īmān* will be the twenty-four letters, one of which is wisdom. This wisdom is the commander to the other twenty-three, which are: truth, determination, certitude, faith, compassion, patience, calmness, serenity, duty, integrity, justice, loving other lives as one loves one's own, the five *kalimahs,* and the six precepts. These twenty-four letters form the *kalimah.*[62] Only one who has truly understood these twenty-four letters has known the true state of *īmān.* That true state of *īmān* is: having come to know the twenty-four letters of the *kalimah* of *īmān,* to affirm the *kalimah* to the *Rasūl* ﷺ of *Allāh,* who is the twenty-fifth letter, and to have steadfast faith in him. This will be the feet of *īmān.*

Āmīn. Al-hamdu lillāhi Rabbil-'ālamīn.

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[61] If one drop of doubt or jealousy falls into the heart of a man, it can destroy that heart, because that drop can grow very fast, like a cancer cell. Faith, certitude, and wisdom can be destroyed by it. If a man has one atom of jealousy, suspicion, pride, or doubt, he will never enter paradise.

[62] Of the twenty-eight Arabic letters that form the subtle body of man, twenty-four form the *kalimah.*

The kāmil shaikh[63] *explains the state of the kalimah*[64] *of īmān and the meaning of Islām.*

When an *insān* affirms the *kalimah* with the full certitude of *īmān,* when he realizes all the beneficial truths of *īmān,* stands with certitude, learns the perfect purity of *īmān,* believes the truth of the perfectly pure *Qur'ān,* and with firm certitude in *Allāh* affirms the divine *kalimah* to *Allāh's* divine Messenger ﷺ and thus attains the state of *dīnul-Islām*[65]—that will be perfect purity.

That perfect purity is the *Thiru Qur'ān.*

That is: All the varieties of living beings created by God in all the universes, from *awwal* to *ākhirah,* the time of creation up to the hereafter—from the creeping ant to human beings, from demons to heavenly beings, things with form and things without form, things that move and things that do not move, the sea, land, hill and mountain, netherworlds, earth, heavens, trees, shrubs, creepers, grasses, weeds, water, fire, air, and so many other lives—all these coming to know the beauty of the *Thiru Qur'ān* and its perfect purity, and coming to know *Allāh* (who fashioned that beauty) and His divine Messenger, their hearts attaining clarity, filling with the certitude of *īmān,* mingling with the soul, and knowing the *Rasūl* ﷺ, who belongs to that soul—all these affirm the divine *kalimah* of that *Rasūl* ﷺ and resplend as *dīnul-Islām.*

If that purity called *Islām* were not present within the hearts of the creations, if in either world there were to exist even one creation not having that purity—

that creation could not have been brought forth (by *Allāh*) through *Nūr Muhammad* ﷺ.

Thus you need to know without the slightest doubt that not a single thing that was not created through *Nūr Muhammad* ﷺ could possibly exist in this world or in the hereafter.

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[63] Perfected spiritual guide; true guru; one who knows himself and *Allāh,* then guides others on the path to *Allāh.*

[64] The word of God; affirmation of absolute faith, declaring there is none worthy of worship other than God, and *Muhammad* ﷺ is the Messenger of God.

[65] The beauty of the pure light *(dīn);* the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

All lives, all souls, and all of everything (those with mouths that speak and those with mouths that do not speak) know the *Rasūl*⊖ of *Allāh* with their hearts, have absolute faith in him, affirm the *kalimah* to him, and are in *Islām*. For, the life called the soul, or *rūh,* is only able to live because that spotless purity called *Islām* is present within it. Thus, if a single thing in either of the two worlds could possibly exist without having the perfect purity of the *Qur'ān,* the certitude of *īmān,* the beauty of the *Rasūl*⊖, and the knowledge of the truth of the *kalimah,* then that thing would be without a soul. It could not grow. Those with *īmān* must know this with certitude. This is the word of the *Rasūl*⊖, the truth of the *Thiru Qur'ān,* and the decree of *Allāh.*

All living beings (from creeping reptiles to all of everything) are capable of living and growing only because they have affirmed the *kalimah* to the resplendent divine Prophet⊖ of the *Thiru Qur'ān.* Therefore, in their devotional acts *('ibādat)* and worship, each one of them (in keeping with its own wisdom and actions) opens its mouth and recites the *kalimah* to the *Rasūl*⊖, without failing for even a second, each in its own language. And, with their *īmān,* their certitude of faith, they pray to and worship *Allāhu ta'ālā Nāyan,* serve Him with devotion, prostrate at His feet, give their *salāms,* their greetings of peace, and stand before Him in reverence. In this way, in millions upon millions of languages, countless millions of lives, belonging to many millions of species—all realizing the truth of *Allāhu ta'ālā Nāyan,* seeing the immaculate beauty of the *Thiru Qur'ān,* which transcends all estimate and is filled with bliss and eternal youth—all these lives, entranced, come running, see the divine Prophet⊖ of divine beauty (who is the *badushāh,* the emperor, of the *Thiru Qur'ān* and the crest jewel of divine wisdom), recite the divine *kalimah,* and affirm certitude of faith in that Prophet⊖, who is the plenitude for all three worlds. By doing this, they become *Islām* and go on shining now and forever.

Therefore, whatever portion these lives see of that wondrous manifestation of *Āthi Muhammad*⊖ (which dawned in *awwal* and grew all the way up to *ākhirah)*—up to whatever level each life sees that wondrous beauty (how high it has grown) and then affirms *īmān* in it—the bliss belonging to that level is the bliss that particular life will receive. Thus the lives that have seen the beauty of that light of the resplendent divine Messenger *(Rasūl)*⊖ of grace as having grown up to the breast, or heart, are those whose *īmān* in that one has reached the level of *haqīqat,*[66] the station in which God's truth and man's wisdom become one.

This is why *Allāhu ta'ālā Nāyan* split off the 124,000 lights from the *sifāt* (attributes) of the divine Prophet ⊖ and sent them down to this earth-world—to explain to those who, until then, had only seen the light of the growth of the *Nūr* as limited to the level of the chest (the station of *haqīqat*) and to tell them, "Now see the limitless resplendence of the face of *Muhammad,* the wondrous Messenger of *Allāhu ta'ālā Nāyan,* and place your certitude of *īmān* in that face, which shines with the light of so many millions upon millions of full moons." Those resplendent prophets who came earlier were sent to tell the people, "See the resplendence of the face of the sovereign *Muhammad* ⊖, the face that is *ma'rifat,*[67] that resplends forever without day or night, without ever being hidden."

But no matter what the prophets said or how they said it, all living things, creatures and human beings alike, continued to see the resplendent beauty of the light only up to the level at which each had seen it earlier. As a result, because many of the lives in this world did not heed the wishes and the favor of *Allāhu ta'ālā Nāyan* or the word and the call of truth brought by the prophets sent by Him, they became subject to hell. Some of them even harassed and tormented the prophets, the emissaries of God, and attempted to kill them by deceit and treachery. Each time God saw this He took His prophets back into His safekeeping.

Allāhu ta'ālā Nāyan says further, "O divine Prophet, shining with the emergent beauty of the *Thiru Qur'ān,* which dawned in *awwal* and grew to *ākhirah!* May you go once again to the earth-world called the *dunyā* with the captivating countenance of your divine resplendence that shines forever without day or night, and may you reveal the radiance of your face to all those who had previously seen you only as high as the level of the chest and rejoiced in that; may you reveal to them the wonder of this perfectly pure, eternally youthful beauty of the *Thiru Qur'ān* and exhort all My creations to come to know you, to know Me, and to have *īmān,* absolute faith, in your beauty and in the resplendence of *Islām,* to which the perfectly pure *kalimah,* which is truth, belongs.

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[66] The third step of spiritual ascendance; the realization of truth; the beginning of coming closer to God and communing with Him.

[67] The fourth step of spiritual ascendance; the knowledge of the secrets of God. It is the realization that God is mingled within all lives as the Light with no shadow, as Truth within truth, as the Unique One, shining without separation in all the worlds.

"Earlier I split off so many light-filled prophets from you and sent them to the people to make them know you and know Me. Even though those prophets went and preached much truthful wisdom to them, the people would not pay heed, but instead, having previously seen your form (which grew and resplended from *awwal* to *ākhirah)* up to chest level, they developed *īmān* only up to that level. And they continue to see and relish only that level and the places below it. They have not yet seen your divine face. Thus they remain ignorant of who you really are and what your true form is. And since I am the diadem of resplendent grace that crowns your head, they have not seen or known Me either. They see you only up to your chest. They do not see your divine face, or Me.

"Therefore I have made your divine face into the *Thiru Qur'ān,* the *Thiru Qur'ān* into perfect purity, perfect purity into *īmān, īmān* into certitude, certitude into the *kalimah,* the *kalimah* into *Islām,* and that *Islām* of perfect purity into a vast ocean, while I remain as the primal Lord, the *Āthi Nāyan,* who rules that ocean. The water of that ocean is the *kalimah,* the shores of that ocean the *Qur'ān,* the truth of the *Qur'ān* the *Rasūl,* and I the resplendence of the *Rasūl."*

Having explained this, *Allāhu ta'ālā Nāyan* says, *"Yā Muhammad! Yā Rasūl!* Go to all those who saw and desired you only up to the chest and show them your divine face, which is the *Thiru Qur'ān;* feed them with the honey of *īmān,* the honey of that *Thiru Qur'ān,* the honey of grace; feed it to them with certitude, firmly wash their *qalbs,* their inner hearts, with the *kalimah* of certitude, feed them the divine *kalimah,* show them your divine face, and in this way make them shine in all three worlds. Only one who reaches this state will see the divine light of your face and thus see Me—the crown worn on the head of that light. This is *Islām.* One who sees you in your entirety will be perfectly pure *dīnul-Islām.*

"This *kalimah* of *Islām* is the vast ocean that surrounds the eighteen thousand universes. It is on islands within that ocean of the *kalimah* of perfect purity that all those who have seen you up to the level of the

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68. The resplendence of *Muhammadur-Rasūl* Ⓢ extends from the beginning of creation to the hereafter. Each life sees a different aspect of that resplendence. Those who are in the

chest[68] are sitting. If those lives wish to leave their island, no matter in which direction they want to go, they must get into that ocean called the *kalimah* and swim. Or they must board the ship called the *Qur'ān*. Having boarded that ship, they must hoist the sail called *Rasūl*,[69] raise with certitude the anchor called *īmān*, resound with the resonance of *illallāhu*, and call out with the sound of the resonant wave called *Lā ilāha illallāh, Muhammadur-Rasūlullāh*. Only then will the ship called the *Qur'ān* move and sail across the sea of the *kalimah*. Only then will they reach the shore. And only if they reach the shore will they see My secrets *(sirr)* and your divine face.

"This is why,

having made your divine face into the *Thiru Qur'ān*, the *Thiru Qur'ān* into the Triple Radiance,[70]

having made the perfect purity of certitude called *Īmān-Islām* into the *kalimah*,

having made you the *Rasūl*, who guides to the shore all the things created through you (who are the *kalimah*),

having made you Emperor *Muhammad*,
without even an atom within an atom of taint or blemish,
and without day or night,

I am sending you down to this earth-world as the divine Prophet of *ma'rifat*, as the divine face, as the Triple Radiance, and as the untainted, unblemished light of resplendence called *dīnul-Islām*, which resplends day and night without failing even for an atom of an atom of a second.

Your divine face is the *Thiru Qur'ān*. The *Thiru Qur'ān* is the divine *kalimah*. The divine *kalimah* is the Triple Radiance. That Triple Radiance is *dīnul-Islām*. *Dīnul-Islām* is the *ma'rifat* of perfect

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station of *sharī'at*, *tarīqat*, and *haqīqat* dwell on islands in the ocean of the *kalimah* and can see the *Rasūl* ⊖ only up to the level of the chest. Those who exist in the station of *ma'rifat* (the fourth step) ply as boatman in that ocean and can see the head of that resplendence. Those who see the head see the throne of *Allāh ('arsh)*, the eye of wisdom *(kursī)*, and the beauty of *Allāh's* countenance *(zīnat)*. They are the true believers *(mu'minūn)*. Only they can understand *Allāh*, the *Nūr*, and the *Rasūl* ⊖.

[69] *Allāh's* Messenger ⊖.

[70] The resplendence of *Allāh*, *Nūr*, and *Muhammad* ⊖.

purity, which knows no day or night. I am sending down this *ma'rifat* as the fourth and final one, in order that the totality of your beauty can be seen and realized in its fullness. And I am sending you, the divine Prophet, along with the *Thiru Qur'ān,"* said *Allāhu ta'ālā Nāyan.*

"Yā Rasūl! It is within the ocean of your *kalimah* that all things dwell. Further, not one of these things can exist unless it is seeing some part or other of your form. The divine *kalimah* of your complete form is a vast ocean encircling all eighteen thousand universes. Not a thing can exist unless it dwells within that ocean. And inasmuch as all lives exist on the islands within that ocean, those who want to reach the shore must swim in that ocean. No matter where the rain of *īmān* falls, it must reach the sea of *īmān.* It will not go to any other sea.

"Yā Rasūlullāh! All the lives that were created out of you, I created using the light of the divine *kalimah.* Those lives dwell on islands within the ocean of the *kalimah.* And since all the universes are encircled and enveloped by the ocean of the *kalimah,* there will be no destruction[71] for those who dwell on those islands. Nor can they be rejected by you. However, the houses of those who live on those islands have no lamps. Only if they come into that ocean can they search for and obtain the lamps they need and the resplendence for those lamps, as well as the wealth and the things they need for their houses. Therefore, sooner or later, they will have to come to that ocean, and the ocean must always be on the look-out, waiting eagerly to guide to the shore anyone who comes into the ocean. *Yā Rasūl!* Far from rejecting them, the ocean of the *kalimah* should always be waiting with constant anticipation to bring them ashore.

"Yā Rasūlullāh! It is those who have seen your divine face and those that became *Islām* through the certitude of *īmān* who will ply as boatmen within that *kalimah* ocean. They must always be gazing ahead, looking out for any who come from those islands—seeking to help them, not to

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[71] Out of the *kalimah* which is His perfect purity, came the *Nūr Muhammad* ⊖, and the rays that came from him fell on these various islands (which are the ninety-nine qualities and actions of *Allāh*). *Allāh* will protect from destruction all those who have *Allāh's* ninety-nine qualities, those who dwell on the islands in that ocean, as well as all those who dwell in the ocean of His essence, His *dhāt.*

reject them.

"Yā Muhammad! The meaning of the ocean of the *kalimah* is the perfect purity that is your *dīnul-Islām*. The *kalimah* of your radiant resplendence encircles and surrounds all things that were created from you. But since it covers all the universes, how can I describe the vastness of that *kalimah* or your greatness, *Yā Rasūl?*

"Those who have seen you only up to the chest dwell on one of the islands in a secluded corner of that *kalimah* ocean. I am sending you as the divine Prophet so you can show them your divine face and guide them through that ocean of the *kalimah*. May you go and guide them and take them ashore. No one in that ocean can be rejected. Therefore, you must be a guide to all those who followed you and are swimming in the ocean of the *kalimah,* those who realize you and the perfect purity of the *Thiru Qur'ān,* and those who dwell on the islands within that ocean, even those as small as an atom within an atom. You must guide them into the ocean called the *kalimah* and lead them ashore. That ocean called the *kalimah* is the eighteen thousand universes and all of everything. That is *Islām*. Within this inestimable magnitude that is the perfect purity of *Islām* there is nothing that can be rejected. To bring those who are on land into the ocean of the *kalimah* ocean and to guide them ashore is *Īmān-Islām*. This perfect purity is your *Qur'ān,"* explained *Allāhu ta'ālā Nāyan* to the wondrous Divine Prophet ⊖.

Āmīn, Yā Rabbal-'ālamīn.

With the divine word of *Allāhu ta'ālā Nāyan,* the truth of the *Qur'ān,* the certitude of *īmān,* the beauty of patience, or *sabūr,* and the truth of the *kalimah* as described earlier, *Allāhu ta'ālā Nāyan* has sent down to us, who are *Islām,* the Divine Prophet ⊖ of wondrous certitude, and He has given us the *Thiru Qur'ān* and the divine *kalimah* of certitude. In addition, He has given us the crucible of wisdom and the refining acid (the certitude of *īmān*) that can burn up the impurities in any object, no matter how impure it may be, thus rendering it spotlessly pure. When we add that acid to the crucible of wisdom, every impurity will be burnt up. Only the gold will remain. That gold, the good thing that remains after all the impurities have been burnt up, must now be scrubbed and washed clean in the ocean of the *kalimah,* the elixir of grace (given by Him), which can make it perfectly pure.

This ocean of truth (the *kalimah)* can scrub and cleanse any discarded material, or anything containing darkness, and make it luminous. It can get rid of any form of dirt, dispel any darkness, and burn up illness, suffering, and satan. Except for that which is good, it will burn up all objects and reduce them to ashes. Because we have been given this elixir of compassion and patience, this elixir of grace of spotlessly pure beauty that is the *kalimah* of *īmān* of the *Thiru Qur'ān,* we possess the ability to wash anything clean. There is nothing that cannot be washed clean with this divine elixir. It dispels all darkness and reveals the secrets of the here and the hereafter. *Allāhu ta'ālā Nāyan* has given us this wondrous resplendence, which is the Triple Radiance, as a most valuable treasure. We who are *insān* are the ones who possess it. Those possessing this treasure will not reject any being. We are the ones in *dīnul-Islām,*[72] the ones who use this divine elixir that is the *kalimah* to scrub and wash away any form of dirt, thus making everything perfectly pure.

The Rasūl ﷺ speaks further:

"However, my brethren! Even though we hold this inestimable, perfectly pure treasure in our hands, we are unable to realize the truth. Failing to analyze and understand *Allāh's* commands, not knowing the two kinds of *furūd* (the inner and outer duties), and not clearly understanding the inner or outer secrets, we have failed to realize the greatness and worth of this unalloyed gold, this elixir of grace that we hold in our hands. Nor do we utilize it to its full worth. Thus we set out to reject other creations as useless, quoting various rules and laws to justify our actions. Moreover, there are those among us who hold in their hands a lamp without wick or oil, and, pointing to it, go about in the streets shouting, 'Look! This is light!' They scurry about briskly, collecting both good and evil and then mix them both together and call that the truth. Such people progress rapidly on evil paths, accumulating a variety of these things. As a result, falsehood, darkness, and many other undesirable things get mixed in with truth, goodness, and light, and flourish and grow to great heights.

"My brethren, we are those who possess the acid of truth. We are those who dwell in this vast ocean, the ocean of the *kalimah* that is *Īmān-Islām,* vaster than 700,000 million oceans. We are those who possess the acid called *īmān,* which displays the seal of unity, drives away impurities, and makes the immaculately pure truth resplend within the heart of man. Yet in our ignorance, unable to analyze our divine analytic wisdom *(pahuth arivu),* we are not aware of how to eliminate refuse, dispel darkness, make the pure radiance of *īmān* resplend and expand, create certitude of faith, make patience shine, make compassion flourish and grow in all the universes, make unity sprout and soar high, and make the light of *Allāh Rasūl* resplend. Even though we hold in our hands the medicine that can clear away all our refuse, not being aware of this, we set out to destroy and throw away all the good things, devising various rules and laws to justify our actions.

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[72] The path of perfect purity.

"The acid that can eliminate the dirt is in our keeping. To eliminate that dirt with this divine chemical, and then, in order to take in what is good, to keep open the mouth of grace of man's *qalb* of pure certitude—night and day and every minute in eager anticipation—all the while displaying the signs of unity and trusting in and awaiting only the One—that will be *dīnul-Islām.*

"Knowing this well, realizing yourself, analyzing the state of your mind, and scrutinizing and analyzing your conscience;

understanding your arrival here, and analyzing with discernment the place you will be going to;

comprehending your death and the secrets of your life and realizing the number of days you will live in this world;

reflecting deeply upon what is true and what is false, learning *Allāh's* truth, realizing the truth of the *Qur'ān,* researching into the truths of the commands spoken by the *Rasūl* ﷺ and acquiring clarity thereby;

knowing the certitude of *īmān,* learning the meaning of the *kalimah,* understanding the state called *Īmān-Islām,* discovering the beauty of compassion and patience, and learning and understanding the perfectly pure unity known as *dīnul-Islām,* as well as the inner and outer meanings of the *kalimah,* the inner and outer secrets *(sirr),* and your own inner and outer secrets—

if, having understood all these, you use your wisdom to analyze

> and realize them, and, forgetting self-gain, examine yourself with realization and with unswerving justice, you will see within your inner heart the secret of *Allāh's* truth, the secret of the truth of the *Thiru Qur'ān,* and the resplendence of unity, which is the light of the effulgent ocean of the divine *kalimah* of *Islām.*
>
> Only when you have known and realized yourself will you understand this truth."

Thus said the *Rasūl* ⊖.

This is the divine ocean called *dīnul-Islām.* This ocean is the effulgent resplendence of perfectly pure *Islām* called *Īmān-Islām.* Once we have realized ourselves, made ourselves spotlessly pure, and given ourselves in surrender *(tawakkul)* to *Allāh,* if, by directing our wisdom, we dispel the darkness of ignorance and look intently at *Āthi Muhammad* ⊖,[73] this truth will be revealed. Only one who has seen this truth will be *Islām. Islām* is the ocean of the *kalimah.* Within that ocean *Allāh's Rasūl* ⊖, *auliyā', ambiyā',* and *qutbs*[74] are the boatmen who ferry people to the shore.

The essence of *Islām* is the one flagpole of unity. The flag flying on that pole is the five-colored flag of the five *kalimahs.* May we make the five-colored flag of the divine *kalimahs,* which is the praise of *Allāh* and the truth of the divine *Nabī Rasūl* ⊖, fly in *'ālam* and *arwāh,* in all the worlds, both seen and unseen. May we make the sign of unity, the praise of *Allāh,* the lamp of *īmān,* and the divine elixir of grace inherent in *Islām* shine in both worlds. Destroying arrogance, dispelling pride, and burning up vanity, may we all, standing united as one, take the truth of the *Thiru Qur'ān* of *Allāh* (that compassionate One), hoist the flag of the unity of truth, and let it fly in all three worlds (the beginning, this world, and the hereafter). May we make that imperishable flag—that flag which has no beginning or end, that flag which is the Triple Radiance of the divine *kalimah* of *Allāh's* divine Prophet ⊖—fly in all three worlds.

May those who have known the certitude inherent in the *kalimah* of

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[73] The primal *Muhammad* ⊖. *Āthi* is the period when the essence or grace *(dhāt)* emerged from God. When *Allāh's* face emerged it came forth as His essence *(dhāt).* When it attained His beauty, and *Allāh* saw the beauty of His own face in front of Him, He called it *Muhammad* ⊖. That is *Āthi Muhammad* ⊖. See Glossary: nine *Muhammads.*

[74] Saints, prophets, and spiritual masters.

īmān live forever. May their flag of unity flourish. May we all live together in unity. May *Allāh* bestow His grace so that His form of grace may shine and pulsate in all our lives and we may shine in both worlds.

Āmīn, Yā Rabbal-'ālamīn.

Further teachings given by the shaikh to insān.

My beloved fellow beings born with me! *Allāh* fashioned that most exalted, perfectly pure, praiseworthy creation called man out of His attributes *(sifāt)* of grace, out of His light, and out of His compassion, love, mercy, generosity, sympathy, benevolence, charity, honesty, patience, sense of duty, and many other aspects of justice and good conduct. Having created man in this manner, *Allāh* endowed him with that rare, precious wisdom of bliss so that man might come to know Him and realize Him. Only man, who is endowed with the right to that wisdom, will know the wonderful secret of the power of creation that belongs to God, the sovereign ruler of wisdom.

My fellow beings! Even if someone succeeded in measuring all the universes, no one can ever measure the heart of man, this *insān* of such wonderful greatness! This is the truth.

Only a man who,
realizing that he is made out of the five elements,
succeeds in learning about all the energies
of the illusory forms taken by the mind (no matter how many millions upon millions they may be),
destroys those *sakthis* in full,
and, standing alone,
makes his wisdom shine,
and with clarity
fully analyzes that wisdom
and God, who is within that wisdom—
only such a man will know himself.

One who knows himself will begin to recognize within himself the *sakthis,* or energies of the world, and then he will begin to annihilate the *māyā sakthis,* the illusory forces of the world. To help him understand how to destroy these evil forces, there are as many as thirty-five million different types of learning in his life, learnings in which good and bad are mixed together. These include: 'book learning', languages, gurus (teachers), deities, and preachings; lessons learned from death, from birth, illness, poverty, treachery, jealousy, woman, gold, world, husband, child, mother, father, brothers and sisters, uncles, relatives, gardens, wells, house and property; lessons regarding kings, mendicants, maids, slaves, foreigners, caste, religion, discrimination, craziness, fire, water, wind, rain, the sun's heat, cunning and stratagem, pride, arrogance, hypocrisy, breach of promise, treachery toward the teacher of wisdom and toward God, and treachery toward friends and relatives; and lessons relating to intoxicants, lust, thievery, murder, falsehood, beauty, bliss, happiness, sorrow, grief, and many others. All these are here to provide man with the lessons he has to learn. He must examine them all (their inner and outer aspects) within the secret of his life; he must analyze the good and evil in them, burn up the evil, take what is good, and deposit that within the treasure chest of his resplendent wisdom. Only one who has done this is an *insān kāmil,* a perfected human being.

After that he must inquire into his own life. He must ascertain what his life will be like in this world and exactly how long he will live—how many hours and how many minutes; then he must scrutinize and comprehend his own birth and death. However, even all these lessons are not sufficient to enable his wisdom to see the truth. No matter how many languages, philosophies, religions, and religious texts he studies, the benefit he derives from them will be limited to the extent of the wisdom contained in those studies. And so, he may go to his death without ever having found the reason for his coming here. Nor will he have learned the explanation of the laws of truth pertaining to dying before death,[75] eternal life, or eliminating the debt of one's birth.[76]

Even if he learns to measure all the water in the ocean or to twist sand into rope,[77] because he is in a dazed state of delusion *(mayakkam),* he will not know how to utilize the grace of God to dispel the darkness of his birth or to eliminate future births. However, if at such a time he goes in search of and finds a teacher of divine wisdom, a *kāmil shaikh,* then stands in respectful obeisance with virtuous qualities and conduct and pleads with the *shaikh* to save him from the births that have accrued from his previous actions, that teacher will help him to develop the beauty and wisdom of truth within him, reveal the secret of release from the cycle of births, explain the truths and benefits of his life, and explain and demonstrate the various ways in which the debt of his birth can be eliminated.

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[75] Making the world within us die before our actual physical death.

[76] Returning to *Allāh* in its original pure state the treasure (the soul) that He entrusted to us at birth.

[77] [An illusory trick performed by one who has learned to control just one of the millions of the energies of the elements; passes for a supernatural feat.]

The shaikh explains further:

My son! My beloved child! The one who was born as man to rule all the universes emerged from the sea of *Allāhu ta'ālā's* grace—that wealth of bliss, vast beyond estimate or imagination—and received His limitless grandeur and praise.

Allāh has shown man how, with his most subtle wisdom, he can know *Allāh* and know his own life. Further, He has told man that on the path of life, the justice of his steadfast conscience must use the certitude of *īmān,* which is sharper than rectitude, to walk along the sharp edge of justice that is *Allāh's* power—all the way from *auwal* to *ākhirah*—and come to Him. My son! It is on that sharp edge of justice that the secret of our life rests. If you want to find God, you must walk that sharp edge. However, while you are carefully moving along on it, you must be vigilant and not allow your attention be diverted in any other direction; rather, keep your wisdom within His wisdom, keep the resplendent gaze of your wisdom within His gaze, keep the resplendent grace that emerged from your pure wisdom (which claims no substitute or partner to *Allāh*) within His grace; place the eye of the *īmān* of your certitude within His eye, place the light of the eye of the resplendent awareness of your determination within the light of His eye; place the heart of the *kalimah* of your faith within His heart, place the clarity of the certitude of your awareness within His certitude, place the resplendent justice of the divine luminous wisdom that dawned within your divine analytic wisdom within His justice, place your compassion within His compassion, place the patience of the *kalimah* that emerged within your faith into His patience—and walk with great caution and care.

You will never be able to learn about this path or this wisdom from anyone other than a teacher of divine wisdom, a *meingnāna guru.* However, even if you should follow such a true one, if you become distracted and turn around, or look this way or that, you will be trapped in the enchantment of illusion and go to your death. In order that the wisdom of this truth can be put to use, it must be imparted to you by a self-realized true believer, an *insān kāmil mu'min,* one who, having utilized that wisdom himself, can explain it to you with clarity. Seek and find the truth of this wisdom. This is the truth and also the command of the *Thiru Qur'ān.*

The one who is man exists not only in form but also mingled in the expansive, subtle formlessness that covers and envelops all the universes. He has emerged in this world as the most excellent creation, with great clarity and beautiful wisdom. *Allāh* has given him a form and a shape made out of the five elements (earth, fire, water, air, and ether), made him beautiful, and given him a name. With these five, as primal man, he fills the microcosm and macrocosm and rules *'ālam* and *arwāh,* the manifest and the unseen world, in his divine form. But while his subtle form and the formless within him are ruled by his wisdom, by God, and by God's wondrous grace, his body made of the five elements is ruled by certain evil factors—the five elements and the five senses—which control him and impel him into good and bad actions.

THE MEANING

State of being:	God; the Sovereign Ruler
Explanation:	That which exists shining everywhere
That which is pleasing:	Love
Name:	Many names
Form:	Beauty

These five exist shining within man's senses and in the forms within him.

Thus, within this form, God,

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78. [Those who have wisdom perceive this in one way, while those who function at the level of the elements and the senses see it quite differently.]

whose nature is eternal existence—exists, or does not exist;[78]
who is the Explainer—gives explanation or does not;
whose nature is love—gives love where there is love and exists as one without love where there is no love;
who is beyond name—exists as one with many names or as one without name;
who is beyond form—exists as one with form or without form within the heart of man, who exists with form.

Thus does He exist and resplend.

That Treasure exists without movement, as the atom within the atom and in atomless state. But man, although he carries this Treasure within him, manifests as a form made of the five elements (which are subject to movement, or agitation), and so he goes through life with constant agitation in his mind. Desire emerges from this agitation of the mind, the mind lives soaked in this desire, and the son begotten between desire and the movement of the mind is the infatuation called *Manmathan,* god of love or Cupid, who incites delusion *(mayakkam)* within the mind.

Let me explain the meaning of this *Manmathan,* or Cupid, born of the mind. *Māl* is Tamil for desire. *Manam,* which means mind, was born from desire. When mind is taken over by *matham,* which means arrogance, it is called *Manmathan* (Cupid), who is depicted carrying five kinds of arrows and a bow of sugar cane. The sugar cane bow stands for the sweet words of the mind, and the five arrows represent five different kinds of flowers: jasmine, *asōka,* blue flower, mango flower, and lotus. Each one stands for a different stage of suffering:[79] infatuation, pining, languishing, bewilderment of faculties, and death. These five stages correspond to the five senses: hearing, touch, sight, taste, and smell. *Manmathan,* who is the mind, roams the world increasing lust through these five senses. Born of desire and mind, he is the sweet, captivating word used by the cravings of this illusory world, and we are the ones who become entranced by it through our mind, desire, and pride. If a man falls into the clutches of the five senses, which are full of agitation, he will never have the wisdom to know himself or to know *Allāhu ta'ālā Nāyan,* that unique, all-pervasive Effulgence who is his Lord.

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[79] [The following is an explanation of the five effects produced by the arrows of *Manmathan,* or Cupid. They are the five effects of love:

1) *supra yōgam* is the first effect of love—thinking and talking about the loved one.
2) *vipra yōgam*—sighing and lamenting; the state of separation in love.
3) *sōham*—heat, feverishness, nausea, languishing.
4) *mōham*—weeping and bewilderment of the faculties.
5) *maranam*—death; suspension of the natural powers.]

Allāh used the five basic elements (which man took on at the time of his birth) to cloak man's perfect, original form. Original man, who was created perfectly pure, comes from *Allāhu ta'ālā Nāyan,* that unique, omnipresent Effulgence who dwells in the abode of perfect purity. He comes from *Allāh* to rule this earth-world and all the universes, and to learn His truth.

But as soon as man arrives in this illusory world, he takes this world as his inheritance, fashions earth, fire, water, air, and ether into ornaments to decorate his body, and makes love to the 'woman' that is this illusory world. He spends day and night with her, giving full rein to his passionate desire and indulging in intoxicants, lust, thievery, murder, falsehood, envy, treachery, arrogance, wrath, the haughtiness of the 'I', and hypocrisy. Thus, in a state of enchantment, with pleasure and joy he spends his time wooing and making love to this illusory woman (the world),[80] and, taking subtle illusory form, he joins with this illusory woman and expands his mind of illusion until it swells up to the skies. This man looks at nothing but craving, desire, attachment, bondage, debts, house and property, wealth, inheritance, wife, and children. That is all he sees. Taking on 105 million such debts, his mind spreads out the way sand spreads over the earth. The sinful actions of the world surround him as the sea encircles the whole world; the murderous winds of his sinful karmas[81] batter his wisdom like a hurricane—pushing, beating, rolling, and tossing it over and over—so that his wisdom no longer knows what is good or what is evil. Just as fire burns anything to ashes, the fire of maya, or illusion, burns his body of illusion day and night, grilling, scorching, burning, charring, and melting it. Thus it goes on gripping him firmly, squeezing and crushing him until he is led finally to the vilest of hells.

Although born as man, because he has forfeited his wisdom, he believes this impermanent, illusory world to be permanent and enduring and seeks to drink water from a mirage to quench his thirst. He seeks to cross the dark forest with the light of a glowworm. He trembles in fear, mistaking a rope for a snake. He sees a log and thinks it is a thief. He sees tinsel and desires it, mistaking it for silver. He dreams of lifting the child of a barren woman onto his lap and playing with it. He sees the ears of a rabbit and fears them to be horns. He tries to pluck a lotus from mid-air and wear it in his hair. Seeing and fearing thirty-five million treacherous evils that surround him, he seeks to enlist their aid. Moreover, as he experiences pleasure or pain, he enjoys and longs for the pleasures and suffers with the pain. It never occurs to him to attempt to clear the debts of his birth. Nor will he become aware of God's truth or analyze and realize it with his divine analytic wisdom *(pahuth arivu)*. The gigantic form of illusion that he has created within his heart out of the illusory five elements will never perish. Even if he reaches hell and is burnt to ashes in those scorching fires, his arrogance called *Manmathan,* which was born of his mind and his desire, will never leave him. Nor will it loosen its grip on his inner self.

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[80] [For further explanation of this, see Chapter 5.]

[81] The inherited qualities imprinted on the fetus at the time of conception.

This man experiences hell while living in this illusory world, and when he dies, he continues to experience hell in that world too. Even if he is given good advice and sensible wisdom, even if he is given the sound teachings of grace that are meant to impart God's truth and goodness, such a man, filled with base qualities, will never realize them, any more than a donkey can appreciate the fragrance of camphor. He will never give up his selfishness or the vanity and pride he has in his own body. He will not know good from evil. Nor will he have the ability or the discriminative wisdom to analyze them. Even a second spent in the company of such a person is a sinful waste for one who, born as man, wears the true qualities of man and lives a life of right action.

My son! Let us describe the basic principles fundamental to the life of man. He must have equality, restraint, detachment, forbearance, peacefulness, obedience, compassion, patience, faith, certitude, and many other virtuous thoughts. Putting these basic principles into practice, loving other lives as one's own, and not being happy over pleasures or grieving over sorrows, he must live in the equanimity of certitude, praising God who is eternal and entrusting all praise to Him and Him alone.

Further, in the *Qur'ān, Allāhu ta'ālā Nāyan* has given words of instruction to the divine Prophet ﷺ:

"Yā Rasūl! The beneficial life for you, in this world, will be a life of poverty.

"Your freedom will be opposition and slander by those who decry you as a liar.

"Your nourishment will be the love from your compassionate heart, with which you shower compassion on all lives.

"Your beauty: I have made the grace of My attributes, or *sifāt,* as light and as beauty, made that resplendent beauty into patience, and bestowed upon you the resplendence of that patience. That resplendent patience will be your beauty. It will be the form of your body, *Yā Rasūl!* The resplendence shining within that form will be your *kalimah,* which is the *Īmān-Islām*[82] belonging to the certitude of faith. That resplendence will be you and I. It is We who will be the *dīnul-Islām* of your *Thiru Qur'ān,* which resplends in all three worlds as perfect purity, without taint or blemish. This is what perfect purity is, *Yā Rasūl!* The happiness of the life of liberation that you have attained will be the happiness in the life of those who follow you with certitude. May you explain this to your people *(ummat).* Only one who has truly accepted this state will be the perfectly pure *dīnul-Islām (Saivam).*[83] He will be an *insān kāmil mu'min,"*[84] said *Allāh.*

"Further, *Yā Rasūl!*

"Your charity: When you go on scooping up and feeding your followers what I fed you—the truths that are the good teachings of the wisdom of My grace—that will be your giving!

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[82] Complete, unshakable faith in *Allāh,* the One who is completeness. The state of the spotlessly pure heart that contains *Allāh's Thiru Qur'ān,* His divine radiance and wisdom, His truth, His prophets, His angels, and His laws.

[83] Perfect purity. The true essence of *Saivam* is the same as *dīnul-Islām; Saivam* is the state of not hurting another life, whether by deed, word, or thought. It is therefore comparable to *Islām,* which is also perfect purity.

[84] A God-realized being, perfected in faith, or *īmān;* one who has realized *Allāh* as his only wealth, cutting away all desire for the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities and acts in accordance with those qualities, immersing himself within them. A *mu'min* is a true believer; one of pure faith; a believer in truth.

"Your crown: Without deviating from your conscience, if you make My truth into the sword of honesty, make your conscience the sharp edge of that sword, and, standing on that sharp edge, experience and explain the conditions of My truths to all, without swerving even an atom, that will be your crown. You must not deviate even an atom from the laws of the verdict of My teachings. Let your followers make this their mainstay." Thus did *Allāhu ta'ālā Nāyan* preach to His divine Prophet ⊖.

The Rasūl ⊖ tells his followers:

"O you of *īmān,* of perfect faith! *Allāhu ta'ālā Nāyan* has given to *īmān* the name of *katpaha virudcham,*[85] the wish-fulfilling tree that goes on giving whatever one may ask for. Therefore, those who have acquired the clarity of *īmān* will receive directly the limitless treasures of both worlds. The wealth of *īmān* is an undiminishing, limitless wealth for *insān.* That is *Allāh's* treasure. Please know this."

The shaikh explains further:

O my brethren born with me! The clarity of *īmān* is the resplendent form of *Allāh,* which is beyond all estimate or imagination. It is endowed with much excellence, greatness, patience, beauty, and bliss. You asked me for an explanation of *īmān.* What I have described to you, by the word of *Allāh,* is but an atomic fraction of an atomic ray of the vast resplendence of *īmān,* which shines in the clarity of the wondrous light that belongs to the *Thiru Qur'ān,* revealed through the *Rasūl's* ⊖ divine words of truth. You must understand this. For that which is known as *īmān* resplends without any limit, spreading over all of everything and enveloping the entirety of all the universes. If you acquire the resplendence of that *īmān* you can know everything, my children.

May *Allāh* make the effulgent form of the Triple Radiance, the resplendence of the light of *īmān,* shine in all of us.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

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[85] See Glossary.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

8

Sharī'at[1]

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

QUESTION: What is meant by Islamic studies? What are the university courses on the study of the Islamic religion like?

GURU:[2] My brother! Your question contains many others rolled into one, as if you are trying to thread an elephant through the eye of a needle. There are millions of things to study in this religion, each suited to different levels of wisdom. But in answer to your question, let us describe a few of these courses.

In one course, the students must memorize the thirty sections *(juz')* of the Qur'an and recite it to pass an examination. Some even recite it and pass without knowing it by heart. In another course, they must recite the ten holy books (*ahādīth* and books of Islamic law)[E1] to pass the examination. And if one succeeds in reciting even more, the university will confer upon him prestigious titles such as *'ālim, mastān, walī, shaikh,* or *maulānā,*[3] and give him degrees that match these titles. In addition, the departments of religion in the universities will give such a person a title that indicates he is one who has learned everything and is qualified to teach religious sayings and precepts and explain them in detail to the people.

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[1] The first step of spiritual ascendance; the discrimination between right and wrong, and good and evil, and the conducting of one's life according to what is right and good. Lit. The law; derived from the teachings of the Qur'an and of the traditional sayings of the Prophet *Muhammad* ⊖.

[2] A spiritual teacher. A true guru is a perfected, God-realized being; he has made God his only wealth and severed all desires for worldly wealth; he has acquired God's qualities and acts in accordance with them. [In Arabic a true guru would be called a *kāmil shaikh.*]

[3] [Titles used in certain countries in southeast Asia and the Middle East to indicate different

QUESTION: Are these titles conferred in all religions, or only in *Islām?*

GURU: The same studies for titles and positions exist in all four religions,[4] and for each of these titles there are appropriate robes and specific duties. Those who have gained these titles worship God in a manner that reflects the wisdom of their learning.

QUESTION: Are there occupations that await those who complete these studies? Can anyone pursue these studies? Are there jobs in all the religions, for people who have been successful at the university?

GURU: Yes, there are jobs. Each religion has many different kinds of universities and offers jobs suitable to the learning acquired in each.

QUESTION: Of the titles you mentioned, the title *Maulānā* (our Master) belongs to *Allāh* alone. None other than He is worthy of that title. And yet, in many universities, we see people being given that name of respect. Does the same apply to other titles also? Does everyone study only for the sake of employment, even those with exalted titles? In the religion of Islam what function is performed by the people with such degrees? What, in fact, do these people do?

GURU: They must pray the five-times prayer.[5] They must instruct others in the five-times prayer. Further, their job is to recite *maulids,*[6] to perform *rātibs,*[7] to conduct the rituals for weddings and funerals, to study the Qur'an (each in keeping with his own level of wisdom) and to explain

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levels of learning. However, these names do not reflect the deeper meaning of the words, e.g., one who is truly an *'ālim* is a learned one of wisdom, one who swims in *Allāh's* essence of grace.]

[4] Hinduism, Zoroastrianism, Christianity, and Islam and Judaism. [M. R. Bawa Muhaiyaddeen ☺ explains that Islam and Judaism are like brothers.]

[5] [Those who are in Islam are required to pray five times a day: at dawn, noon, mid-afternoon, sunset, and night.]

[6] [Celebration of the birthdays of prophets and saints.]

[7] [Religious dancing in a state of fervor. The dancers may cut themselves with swords, but the wounds heal immediately.]

its meaning to others, to relate *ahādīth,* to lead the prayers in the mosque, to call the people to prayer five times each day, to advise people to act with human qualities regarding matters of life (and death), to use the calculations found in astronomy books for making amulets with charts containing the names of God[8] for protection against the elements, to recite prayers of entreaty *(du'ā')* to God, to control jinns and fairies to get them to carry out certain feats, to chart astrological calculations and predictions, to teach about the days on which the revelations *(wahy)* descended to *Allāh's Rasūl*⊖,[9] to explain what the revelations said about good and evil, to explain the significance of worship on holy days and the meaning of the *kalimah,*[10] of charity, fasting, pilgrimage, and many other functions.

QUESTION: If that is so, do these people do all these duties and preach to others for the sake of *Allāh,* without any wages? Or do they do it ostensibly for the benefit of man, but then accept gifts on the side later? Or do they do it simply for the salary?

GURU: You have raised a good question, my child. What would be the point in this learning if there were no wages? Was it not for the sake of a salary that they studied and passed examinations and obtained all those titles? With such degrees they can earn a wage with honor in any part of the world. If they did not wear the title and the robes appropriate to that learning, they would not be respected in the world, nor would they earn even half a cent. But if they have these degrees and robes, the pain of hunger from the one-span stomach can be satisfied very, very easily. It is to dispel that hunger with minimum effort that they struggle so hard with their studies and obtain degrees. Know well that if it were not for the wages they receive, it would be hard to find them in these positions. My child, unless you pay them a fee, you cannot get them to lead the prayers and worship, or to officiate in any significant events such as death and birth or other events (good or bad) that occur in man's life. They will not agree to come.

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[8] Names that denote God's attributes.

[9] The Prophet *Muhammad*⊖; the resplendence that emerged from God's effulgence, shining radiantly as His Messenger⊖.

[10] The affirmation of absolute faith: *Lā ilāha illallāhu wahdahu lā sharīka lah, wa ashhadu anna Muhammadan 'abduhu wa rasūluhu:* I testify that none is worthy of worship except God; He is One, without any associates; and I testify that *Muhammad*⊖ is His servant and His Messenger.

Moreover, even a poor man who has to beg for his day-to-day living must pay a burial fee, if he wants the burial to be conducted in the proper manner. Even if he has to beg to collect the required amount he must pay the fee to these titled university graduates. Yet they will perform the same duties without a fee for those who have wealth, high positions, and fame and fortune in the world.

Therefore, if a man with no money wants a burial conducted in a proper manner (according to the rules and rituals observed in Islam), he must come to one of wisdom, one who has not earned any titles or degrees. These men of wisdom have suffered so many difficulties and privations themselves that they will perform that office with sympathy and a kind heart, without expecting any fee or reward, fearing *Allāh,* the *Rasūl* ⊖, their own death, and the truth.

Moreover, people with titles and degrees will persecute these men of wisdom in this world, the *dunyā,* and will try to inflict upon them a living death. They will resort to backbiting, treachery, envy, jealousy, selfishness, vanity, the arrogance of the 'I', wrath, anger, and falsehood. They will testify falsely to things they have not seen. Such people are hypocritical in their thoughts and speech, adopting one rule for themselves but quite another for others, one *hadīth* for themselves and another for the rest of the world, one teaching for themselves and a different one for others, one duty *(fard),* for themselves and another for others—and millions upon millions of other treacherous actions motivated by the self-gratifying desires arising from their lower, or baser self *(nafs ammārah).* Conducting themselves in this manner, these people will slander the humble one of wisdom for their own selfish gain in this world and murder his truth, his faith *(īmān),* and his body.

Those who have earned such titles are vast in number. There are, however, a rare few, with or without degrees, who have spurned the evil associated with those degrees, accepted the truth of the *Rasūl* ⊖ of *Allāh* and affirmed the *kalimah* to him, and with firm certitude of *īmān* have become *dīnul-Islām*[11] and shine as *insān mu'minūn.*[12]

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[11] The beauty of the pure light *(dīn);* the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

[12] God-realized beings, perfected in faith, or *īmān;* those who have realized *Allāh* as their

Question: If that is so, do these real men of wisdom have any titles or degrees from universities?

Guru: They have no titles; but they have the grace of *Allāh,* the wisdom of *insān* (man), and the plenitude of the absolute faith called *īmān.*

Question: What is the hallmark of the learning of such worthy ones?

Guru: The power of the truth that lies within the thirty *juz'* of the Qur'an. But before a man can acquire that learning, he must become a true human being. Next he must know the five elements of his body (earth, fire, water, air, and ether) and the archangels[13] *(malā'ikat)* that manifest in the form of those elements. After that, he must understand the garland of death[14] that is around his neck. He must know his body and the seven kinds of selfish desires *(rūhānīs)*[15] that are within the body and arise from the dark delusion caused by illusion *(nafsāniyats)*[16] He must learn about the eighty-four types of air that circulate within his body and also about the fire that is the heat mingled within it. He must know about the water that escapes from that fire as scalding steam. He must know the state of

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only wealth, cutting away all desire for the wealth of the world and the wealth sought by the mind; those who have acquired God's qualities and act in accordance with those qualities, immersing themselves within them. A *mu'min* is a true believer; one of pure faith; a believer in truth.

[13] Jibrīl, or Gabriel (ع) is the heavenly messenger, Ādam (ع) is the archangel for earth, Mīkā'īl or Michael (ع) for water, Isrāfīl, or Israel (ع) for air, 'Izrā'īl (ع) for fire, and Rūqā'īl (ع) for ether.

The archangels supervise the angels, who are the workers. The angels, who form the elements (earth, fire, water, air, and ether) make up the body, while the archangels are the life that makes the body work. Thus the connection between the angels and the archangels is the connection between the body and the life that makes it function.

[14] All human beings have the garland of death around their necks. Do you see the two creases in the skin? One is the world *(dunyā),* the other is death. It is right there, circling our necks. We walk around wearing this garland, for death is bound to occur, one day or another. It is the only thing in our lives that is certain. Everything else we throw away when we leave, but death stays with us. It accompanies us. It never fails.

[15] Elemental spirits arising from desires. There are six kinds of lives within man. One is the human life which is the light-life, the soul *(rūh).* Associated with this are the other five, the lives of earth, fire, water, air, and ether. These constitute the *rūhānīs.* When the four hundred trillion, ten thousand intentions and thoughts within man take form, they are called *rūhānīs.* After a person dies, it is his desires, his *rūhānīs,* that bring him back to be born again.

[16] The hypnotic fascination stemming from the darkness of illusion; desires and aspirations of the lower self that cause evil actions.

his body, which is earth, within which the three elements (air, fire, and water) dwell, intermingled with one another.

He must know the twenty-eight letters that constitute the form of *insān,* the form that is the *Thiru Qur'ān.*[17] Then, putting aside one of these (for the moment), he must learn exactly where each of the other twenty-seven letters is located in the body, and the qualities, actions, truth, good, and evil belonging to each.

Further, he must learn which letter relates to creation, which letter relates to death, which letter relates to suffering and distress, which relates to heaven, which to the earth, which to hell, which to good, which to wisdom, which letter relates to *Allāh,* which letter relates to the *Rasūl* ⊖, which letter relates to sight, which to smell, which to sound, which to *Allāh's* revelations, which to the sweet taste of *Allāh* in the mouth, which to the *'arsh,*[18] and which to the *kursī*[19] in the center of the forehead (between the two eyebrows). All these he must know.

After that, he must realize that *Allāhu ta'ālā*[20] placed the five letters relating to birth, hunger, disease, aging, and death within the form of man, instructing him to learn about the day and time of his death, the five *furūd*[21] appropriate to him, and the truth of the *Thiru Qur'ān.* One who is man must come to know all of these and use his wisdom to understand whether they apply to man alone or to all created beings.

After that he must know the *qalb,* the innermost heart—that vast ocean called *alhmd,*[22] that great mansion that lies within the creation called man, the one who has been formed of the letters of the *Qur'ān.* Then he must investigate and discover the material out of which that mansion has been built. As he does this, he will realize that the mansion that is the *qalb,* along with the eighteen thousand universes contained within it, is enclosed by the wall of inner patience *(sabūr),* which is built out of contentment *(shakūr),* both stemming from the praise (of *Allāh*) called *alhmd,* which consists of the 125 letters of the *Thiru Qur'ān.* Then he must know the six-cornered mansion built within that *qalb,* out of the five letters *(alif, lām, mīm, hā', dāl),*[23] with the help of the beauty of *Allāh's* patience—in order to contain *Allāh's Rasūl* ﷺ and His *Thiru Qur'ān.* He must realize the greatness of these five letters and their significance and truth.

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[17] The primal scripture; the inner *Qur'ān* inscribed within the heart of man. All the secrets and essences of the three worlds have been buried within it by *Allāh.*

[18] The throne of God, located on the crown of man's head.

[19] The seat of *Allāh's* resplendence; the gnostic eye.

[20] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness.

[21] Prescribed duties. In Islam, these are the five outer duties. There are also six inner duties.

[22] *alhmd* (A) The five letters of the Arabic alphabet that form the innermost heart of man, the heart of praise, which praises only *Allāh.*

Of these five, two must be known in detail, but man must also realize the existence of the other three letters *(alif, lām, mīm)* within the mansion and come to know their meaning. Next he must realize with his divine analytic wisdom *(pahuth arivu),* the nature of that which is protecting that treasure—those three letters. That is:

Faith
Certitude
Determination
Kalimah, the affirmation of faith
Intention, or *niyyat*

Realizing and understanding with clarity that it is these five that enclose and protect the three treasures, he must discover the nature of all five. He must also learn about the three letters in detail.

Then he must understand the three other things, which protect and preserve all eight. They are:

The archangels *(malā'ikat)*
The prophets, who manifested from *Allāh's* attributes, His *sifāt*
Allāh's truth, which manifested in the form of His compassion

He must discover the protective functions of each. Then he must research with the divine luminous wisdom *(pēr arivu)* of *insān* and discover the identity of each of them.

When you come to this state of knowledge, that will be the understanding of the ten precepts[24] for you. But there is still one more. And when you realize that one which remains, your body will shine in the nature of the compassion of *Allāh's* truth. These are the eleven causal laws (the five and six principles)[25] that you must discover in the house called the *qalb,* the heart for your body, before you can acquire perfect certitude of faith *(īmān).*

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[23] The five letters of the Arabic alphabet, which form the perfectly pure heart.

First you must understand, within yourself, the significance of the five outer principles. When *Allāhu ta'ālā Nāyan* decided to create you in the most exalted manner—in His likeness, as perfect purity, in the form of man (the treasury of *Allāh's* grace), containing all His secrets and functioning as the purpose within His intention—He instilled His nature of grace (the *kalimah* of the *Thiru Qur'ān,* the divine words of His secret beauty) as the *sūrat* within your *sūrat,* the form within your form. And to protect that inner form, He covered it over with the five archangels *(malā'ikat).*

Having placed the five archangels (earth, fire, water, air, and ether) in protective charge, *Allāh* then installed within that form a sixth thing, His beloved friend and messenger, *Nūr Muhammad,* ⓢ[26] as the emperor, the *badushāh,* who would rule over them and protect them.

As the one treasure for the six principles, *Nūr Muhammad* ⓢ is the completeness, filling all the worlds, dwelling within all lives as the life for every creation, as the form of grace, as *Allāh's* secret, as the wisdom in the inner heart, as the inner eye that is the light of divine wisdom, as the divine radiance for you, as the *Thiru Qur'ān* for the world, as the treasure of the three worlds for man, as the resplendence for the *dīn,*[27] as the Messenger ⓢ for *Allāh,* as the one truth in everything, as the form of the

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[24] The ten precepts referred to are: *alif (Allāh), lām (Nūr), mīm (Muhammad* ⓢ*),* faith, certitude, determination, the *kalimah,* the *niyyat* (intention), the angels and archangels, and the prophets. To know these ten is to know the ten commandments. Once you have understood the ten, your body becomes the eleventh. That is the truth of *Allāh,* and His truth of grace will become your own.

[25] The five outer principles refer to the five pillars of Islam, while the six inner principles are meant to cleanse the heart of all thoughts other than those of *Allāh.* See Glossary: *furūd.*

[26] *Allāh's* resplendent light; divine luminous wisdom.

[27] The light of perfect purity. The beauty and the light of truth for this world and the next.

Rasūl ﷺ for that truth, as the *Nūr* (light) for that *Rasūl* ﷺ, that *Nūr* as the one hundred divine names[28] for *Allāh,* all of those names as *Allāh* Himself, and *Allāh* as the only one who is One. The One is that which exists forever. Those who come to know that which exists forever will be the *mu'minūn,* the true believers among mankind, the ones who have discovered the secret of the six principles. These six principles, known as the inner *furūd,* or inner duties, will be explained in detail further on.

But to begin with, you must understand the five outer principles, which shine as the five outer secrets of your body—the five archangels who manifest as the basic elements of your form. It is to enable man to realize the significance of these five fundamental principles that the five outer *furūd,* or duties, exist.

First: Since earth is mixed into and intermingled with your body, you must learn about:

its subtle energies, its hypnotic fascinations *(mayakkam),* its inherent propensities, all its colors and the qualities relating to those colors, and the nine kinds of precious gems mixed within that earth;

the gold, copper, silver, lead, brass, iron, granite, and quartz;

the more than a billion other diverse elements and the colors and forms of all these, as well as their respective qualities and actions and the joy and sorrow that result from those actions;

and the qualities, actions, and behavior of the earth that is mother to all the above.

Having understood all these and the good and evil that accrue from them, if you then take the portion that is good, place it within the wealth of your wisdom, and hand it over to the treasury of the *Nūr* for safekeeping—this will be the first duty *(fard).*

Second: You must learn about the energy of fire:

its actions, qualities, wisdom, and intelligence, the heat that emanates from it in 105 million types of color-forms, the strength of its magnetic forces, and the energy with which it can melt any object and burn it to ashes.

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[28] The ninety-nine glorious names called *al-asmā'ul-husnā,* plus the one name, *Allāh.*

You must understand the qualities of each of the energies generated by the 105 million types of heat, analyze the good and evil within each, and come to realize that that which cannot be burnt and destroyed by that energy is Truth. Truth is the only thing that exists forever. That is the only Reality—imperishable and indestructible, without birth or death, and standing eternal in formless state.

Understanding all this, if you discover that Reality and stay in close proximity to it—this will be the second duty *(fard)*.

And if you have the certitude that that Reality has the power to burn up anything, such certitude will be the *dīn,* the light of perfect purity.

Third: You must understand the properties of water:

its colors, its tastes and sweetnesses, its speeds of flow, its propensities, its energies, its courage, its deeds of valor, and its vast potential strength, which is described in sayings such as:

> "Tiny drops of water make mighty floods" and
> "Even the hardest rock can be eroded by a slow drip of water."

You must learn the qualities and actions relative to its every characteristic, use your wisdom to analyze and discriminate between the good and evil in each of them, and realize what it is that water, despite its enormous strength, cannot destroy.

Then, affirming the truth of that indestructible treasure and accepting that that alone is good and that that is *Allāh,* and knowing that He is the one who exists forever, to have certitude in Him with steadfastness in the certainty that He is truth, and to know that He alone belongs to you—

this will be the third duty *(fard)*.

Fourth: You must understand the air, which roams within and outside of each body and each life as millions of kinds of energies, as the eighty-four types of energies within man's body, and as different gases that mingle within every life. You must know:

how this air forces those lives along and breaks them down, shattering them in many different ways;

how it beats into and mingles within jinns, satans, demons, ghosts, and spirits;

how, in the form of wind, it breaks down mountains, batters the mind, shatters ships, burrows under and shifts oceans;

and how, with 105 million such energies, it creeps into earth, water, and fire, into man and other lives, into ghosts and dogs alike, mingling within good and evil, abiding within disease and pestilence, settling within food and blood, and spreading as breath within breath and as speech within speech—

to learn about all the different qualities of air that can either destroy or give rise to so many different actions, and, knowing the good and evil in them, to take what is good and store it within the treasure chest of your wisdom,

and further, to learn about what it is that cannot be destroyed by air,

realizing that that alone is the treasure which will exist forever and that that treasure which cannot be destroyed is *Allāh*—

to have the certitude, steadfastness, and acceptance of this as true will be *Islām,* and this will be the fourth duty *(fard).*

Fifth: To understand the ether, which is seen as the sky of many colors and exhibits its millions of beautiful hues and tones—in earth and in the heavens, in flowers, shrubs, creepers, and trees, in precious gems, in copper, in stone, in leaves and leaf juices, in the varieties of fruits and fruit juices, in the heart and body of man, in grass and weeds, in birds and reptiles, in four-legged animals, in the lizard and the snake, and in the multitude of colors in the sky, even beyond the range of colors visible to the physical eye;

to recognize the qualities and actions relative to every one of those colors—the poison and the venom, the good and the evil, and so many millions of different types of actions leading to joy or sorrow;

to investigate the good and the evil within these various actions, both within your body and within the color-forms that are perceived by your outer vision, and, having analyzed in this way and discovered the secrets contained in each color, to keep yourself from being enticed or entrapped by these seductive colors and their hypnotic fascinations;

then to take out whatever is good in them and store that good within the treasury of your wisdom, knowing with utmost certitude that all of these color-forms are things that cannot benefit the world but only hypnotize and destroy it;

to analyze and discover what it is that cannot be hypnotized or destroyed by the hues and shades of these colors—

and to realize that that which cannot be destroyed is one,

that that is Truth,
that it is that Truth which is one,
and that that One is *Allāh*—

to realize this with certitude, steadfastness, and truth, and to capture and hold it within your certitude—

this will be the fifth duty *(fard)*.

One who knows these five *furūd,* or duties, will know himself. After this he will begin to learn the six inner *furūd* required to realize *Allāh.* The five *furūd* are the secrets of the five archangels, which are the five outer duties pertaining to the body. It is they who envelop, conceal, and protect *Allāh's* mysterious secrets, which are buried within the words of divine grace of the *Thiru Qur'ān* within your body.

Allāh's form of grace, which is the secret within those divine words, appears shining as the *Thiru Qur'ān* and takes *Allāh's* secret form of grace as the *kalimah*[29] of the twenty-four letters. These letters, receiving *Allāh's* secret life of grace, have been linked together in the various parts of man's body to constitute his inner form of grace. Standing as magnetic currents of grace, these letters, as the form, or *sūrat,* of the *kalimah,* draw toward them all the things that have been accumulated within man and hold them together with that magnetic current and support them.

For this form, the twenty-fifth letter is the wisdom that is the *Qutb,* the twenty-sixth letter is the soul *(rūh)* of the *kalimah* that is *Muhammad* ⊖, the twenty-seventh letter is the resplendent divine knowledge *(gnānam)* that is the *Nūr,* and the twenty-eighth letter is *Allāh,* the Merciful One *(ar-Rahmān),* resplending forever as the all-pervasive Omnipresence without beginning or end. That letter goes on shining as the mystery, as *Allāh's* secret *(sirr)* within man.

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[29] The word of God; affirmation of absolute faith, declaring there is none worthy of worship other than God, and *Muhammad* ⊖ is the Messenger of God.

But since the five archangels comprise the outer form of man, man must first complete his analysis of the five outer duties, then take the truth that emerges, and upon seeing that that Truth is one and realizing that that Truth is *Allāh,* he must attempt to know—through *Allāh* Himself—the duties of the body that is the secret *kalimah,* which is *Allāh's* secret. In order to know this, he must have *Allāh's* qualities. Only by transforming himself into the secret form of those qualities and abiding in that form can he realize the form of that secret *kalimah* of *Allāh.*

My brother, if you understand this with certitude, you can come to know the form of your *sharī'at.*[30] How can this be done? You must understand the state in which your innermost heart does not look at what your eyes see, and your eyes do not see what your heart sees. For, your eyes will look only at the beauty of the things of the world, such as woman, earth, gold, wealth, and the art and beauty of outer forms. Your mind will gather all these things and store them in that inner heart, the *qalb.* These things contain impure, poisonous substances that have the capacity to ruin and destroy your divine analytic wisdom and shatter your heart of purity. You must realize that this is why bliss in this birth as man can come only when you are able to restrain your heart from looking at the places your eyes look at. If you realize this, it will be easy for you, later, to understand with clarity the emergence of the *sūrat* of your *kalimah,* its secret, and its form. That clarity is wisdom. That wisdom is *Muhammad* ﷺ. That *Muhammad* ﷺ is the *Nūr.* And the *Nūr* will go on shining and pulsating as *Allāh.*

But putting that aside for now, let us explain what is required of us as a result of what we have learned from the duties known as *furūd.* In this *sharī'at, Allāhu ta'ālā Nāyan* has given us the grace of the words from His divine mouth: "I alone will be the Lord, the *Rabb,* for all the various lives created by Me. I will be *ar-Rahmān,* the Merciful. I will also be *ar-Rahīm,* the Compassionate. There can be nothing comparable to Me. Therefore, you who are My creations must come to know Me and worship Me and Me alone. If you wish to know My qualities, My actions and conduct, and My mysterious secrets, you must first know yourself.

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[30] The first step of spiritual ascendance; the discrimination between right and wrong, and good and evil, and the conducting of one's life according to what is right and good. Lit. The law derived from the teachings of the Qur'an and of the traditional sayings of the Prophet *Muhammad* ﷺ.

"Since I am the Lord who created you, if you can search for, discover, and investigate all of My secrets and wonders, My mystery, My powers, and the manner in which I have fashioned all of you in such wondrous and varied forms—if you can discover all these wonderful secrets—you will realize the extent of the power, the *qudrat,* that belongs to the Lord who created you in such wonderful form.

"No matter how many millions upon millions of things you may make, you will never succeed in creating them in such diverse ways as I have done, with such wonders and such beauty and excellence, and containing mysterious secrets beyond estimation. You must also know without the slightest doubt that neither you nor anyone else has the capacity to give life to the things you make, or to nourish, protect, or destroy them. You are capable of making things only by seeing what I have created and then copying it. If I had not created it, you could not see it and therefore could not make it.

"I may have filled your body of grace with millions upon millions of miracles and wonders in the form of My mysteries. Within one body I may have fashioned many different kinds of nerves. Within the blood I may have placed many different kinds of heat and germs. Within one germ I may have created many different varieties of germs. Within one kind of air I may have included many different kinds of air. Within one kind of food I may have placed many different kinds of food. All these will contain secrets far beyond your capacity to fathom.

"Before you can know these secrets or Me, you must know yourself and your form. Then, having certitude and steadfastness in My greatness as the Lord, understanding My wonders, knowing My qualities and conduct and behavior, you must conduct yourself in the same way, foster the same qualities, behaviors, actions, states, and secret virtues, and acquire the same beauty of patience, before you can worship Me.

"Before you can pray, you must acquire My qualities called *sharī'at.* These qualities are the states of virtuous conduct that are needed before you can develop *īmān* in Me. They will be the qualities of My truth."

Thus did *Allāh* bestow His preachings of grace upon *Muhammadur-Rasūl*⊖, His Messenger.

Moreover, *Allāh* has told all of His creations to worship Him and Him alone. And for this purpose He has spread this world called *dunyā* as a prayer mat and told them to stand on that mat, to acquire His qualities, to know themselves, and to worship the Lord who created them.

This worship is constantly being performed by grass, weeds, shrubs, creepers, and all things having life. They all worship that Lord, the *Rabb.* All creations—from those with only one level of wisdom (*unarvu,* or perception) to those with the sixth level (*pahuth arivu,* or divine analytic wisdom)—worship their Lord. And as soon as *Allāh* hears the sounds of their prayers, without delaying even for a second, He gives the nourishment due to each and goes on protecting their lives. If, among His creations, there should be a single thing that did not worship Him, that thing would have neither life nor nourishment.

Thus, among *Allāh's* creations, even hell glorifies His name seventy thousand times a day and prays in His name seven times every day. If satan, or *iblīs,* fails to glorify *Allāh* at least seven times a day, he will be burnt up by the evil of his own degenerate, wicked thoughts.

Further, unless he obtains permission from *Allāh,* satan cannot attach himself to any true believer, prophet, guiding light, a saint, a *kāmil shaikh,* or virtuous woman. Even if, after having obtained the necessary permission, satan should attach himself to any of these exalted beings, *Allāh* is the One who will test them and also protect them. *Allāh* would have given satan permission only in order to destroy his arrogance and strength. Thus, finding himself unable to draw near to *Allāh's* truth, satan is forced to admit defeat and once again made to beg forgiveness from *Allāh* saying, *"Yā Rabb!* I cannot do anything to one who is Your true devotee."

Such is the state of *Allāh,* the Supreme Lord. My children! We must learn that there is nothing with life that does not worship—not even dust. *Allāh* has uttered these words in His teachings of grace to the Noble Prophet ﷺ. He also explained and demonstrated this to many of the other prophets.

To understand this state clearly, to know oneself, to know the secret qualities and actions of *Allāh* and the wonders that are His mysterious secrets and to acquire His qualities thereby is the *sharī'at,* or right action, that must be fulfilled before one can worship Him. It is only after knowing these five duties *(furūd),* acquiring His qualities and conducting oneself according to those qualities, learning about the letters that are

His secrets, discovering the shape, the form, and the nature in which those letters appear, seeing the beauty of that appearance, then finding its soul, having absolute faith in that soul, and believing in the truth of the resplendence of that faith—that one can worship *Allāh,* the one who is indestructible, who is the form of that truth.

Let us describe the *sharī'at* of the true believers called *insān mu'minūn,* endowed with divine analytic wisdom, who are worthy of performing that true worship—those who have appeared in *Allāh's* form of grace, the exalted form of *insān,* or man, who is *Allāh's* secret. This *sharī'at* is *Allāh's* ways of conduct and the secret actions of the form of *insān*. These actions called *sharī'at* are as follows:

1. To know yourself is *sharī'at.*
2. To know your Lord is *sharī'at.*
3. To know the earth is *sharī'at.*
4. To know the angels is *sharī'at.*
5. To know the prophets is *sharī'at.*
6. To know the archangels is *sharī'at.*
7. To know the *Haqq* (the Truth; God) is *sharī'at.*
8. To know the *khalq* (the creation; *insān)* is *sharī'at.*
9. To know the *Rasūl* ⓢ is *sharī'at.*
10. To know the form *(sūrat)* of your body is *sharī'at.*
11. To know *Allāh's* truth is *sharī'at.*
12. To know what is permissible *(halāl)* is *sharī'at.*
13. To avoid what is prohibited, or not permissible *(harām),* is *sharī'at.*
14. To know the absolute faith called *īmān* is *sharī'at.*
15. To know *Islām* is *sharī'at.*
16. To know prayer *(tholuhai)* is *sharī'at.*
17. To know worship *(vanakkam)* is *sharī'at.*
18. To know fasting is *sharī'at.*

19. To know *hajj*[31] is *sharī'at.*
20. To know which foods are permissible is *sharī'at.*
21. To know which foods are forbidden and to know their dangers and avoid them is *sharī'at.*
22. To know other lives as you know yourself is *sharī'at.*
23. To know your own hunger and the hunger of others is *sharī'at.*
24. To show compassion and love to other lives is *sharī'at.*
25. To know those lives and help them to grow is *sharī'at.*
26. To give nourishment with love to those lives is *sharī'at.*
27. To speak the truth and never tell lies is *sharī'at.*
28. To live without ruining your neighbor is *sharī'at.*
29. To avoid backbiting and to avoid slandering another is *sharī'at.*
30. To live without betraying one's conscience is *sharī'at.*
31. To live without slipping from the path that is permissible is *sharī'at.*
32. To live with virtuous conduct and behavior is *sharī'at.*
33. To pay respects to the dead upon seeing them, or, upon hearing the sound of a funeral procession—no matter which of the four religions the dead person belonged to—to follow that corpse respectfully for at least seven steps is *sharī'at.*
34. To reform your *qalb,* the innermost heart, so as to live without committing adultery and without sending your thoughts and longings to follow your evil desires is *sharī'at.*
35. To look into another's face, realize that he may be hungry, and share your food with him is *sharī'at.*
36. To foster patience in your life is *sharī'at.*
37. To foster compassionate love, cherish it, and extend that love to all lives is *sharī'at.*

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[31] True *hajj* is to die to the world, to die before death and journey alone to meet God. Lit. Holy pilgrimage to Mecca; the fifth of the five prescribed duties of Islam.

38. To earn your living in rightful ways is *sharī'at.*

39. To refrain from begging, as long as your eyes, legs, and hands are without defect is *sharī'at.*

40. To give good advice to people and to teach them the divine names and secrets of *Allāh* is *sharī'at.*

41. To speak words of pure wisdom is *sharī'at.*

42. To avoid letting your eyes fall on sights that are *harām* and to direct your vision toward the good—that is, to rest upon God—is *sharī'at.*

43. With bowed head, to look at the big toe while walking, with thought and intention fixed on *Allāh* alone, performing *dhikr* only to Him is *sharī'at.*

44. No matter where you are going, to say *Bismillāhir-Rahmānir-Rahīm*[32] while stepping forward with the right foot and to say *Bismillāhir-Rahmānir-Rahīm* also before putting any food into your mouth is *sharī'at.*

45. Instead of following the wayward mind, to investigate and foster the truth and to act upon that wisdom is *sharī'at.*

46. Instead of robbing or murdering others, to kill your own *nafs* is *sharī'at.*

47. To subdue your desires, eliminate craving, and control the tongue—and to cherish that state—is *sharī'at.*

48. To speak the truth at all times, day and night, is *sharī'at.*

49. To perform *tasbīh*[33] to *Allāh* alone in your thoughts and dreams and to abide in *tawakkul* (trust and surrender) to Him is *sharī'at.*

50. To drive away the treacherous and deceitful darkness of usury and strengthen your *īmān* thereby is *sharī'at.*

51. To avoid hastiness and wrath and to remain calm in all circumstances is *sharī'at.*

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[32] In the name of God, the Most Merciful, the Most Compassionate.

[33] To glorify the name of *Allāh;* to purify the inner heart *(qalb),* which is the abode of *Allāh,* the one who is perfect purity.

52. To pay respectful homage to *Allāh,* to elders, to learned ones, and to those of wisdom is *sharī'at.*

53. To know the truth within your own heart is *sharī'at.*

54. To acquire *Allāh's* qualities is *sharī'at.*

55. To treat a neighbor's child and your own child alike, without discrimination, and to teach wisdom to both is *sharī'at.*

56. To learn about all four religions and the truths contained therein, to analyze the good and the evil described by those truths, and to exclude what is evil and accept the good is *sharī'at.*

57. To eliminate the arrogances of the divisiveness of 'you' and 'I' and the discrimination between 'your religion' and 'my religion', and, acting upon the truth you see emerging from that, to acquire the qualities of *Allāh* and to know *Allāh's* secret *(sirr)* and conduct yourself accordingly is *sharī'at.*

58. To avoid the vanity, conceit, and arrogance that says, "I have learned everything," and learn from even the humblest of people, to extract the truth that is within those people, to dissect and analyze it, take what is good from it, and act accordingly is *sharī'at.*

59. To understand the nature of drugs such as marijuana and opium, which dull and hypnotize your judgment and are responsible for satanic qualities, and, discarding them, to learn about the beauty of *Allāh's* truth and to search for and acquire it is *sharī'at.*

60. To remove the impurities from your body and to see the perfect purity within it is *sharī'at.*

61. With honest wages earned in ways that are right and permissible *(halāl),* to buy clean clothes to cover your body and to keep those clothes spotlessly clean and pure is *sharī'at.*

62. To make your own dwelling place perfectly clean and to live a pure life in it is *sharī'at.*

63. To keep your innermost being (which yearns for *Allāh*) free from taint or blemish, not holding anything else as comparable to *Allāh,* thinking only of Him, and keeping your intention fixed only on Him, not on any other thing, is *sharī'at.*

64. To inquire and to learn about things that you do not know is *sharī'at.*

65. To learn what is truly permissible *(halāl)* in every occupation and to conduct that job in the right manner is *sharī'at.*

66. Not to cause harm to other lives by harboring one thought within, while expressing quite another outwardly, but to do only good to them, is *sharī'at.*

67. To prevent intoxication, lust, theft, murder, and falsehood from settling within your inner self—by digging them out, along with their deepest roots—is *sharī'at.*

68. To dispense justice equally to relatives and non-relatives alike, without quoting one law for one and a different law for the other—even if it involves your own father or mother—and to know *Allāh's* truth and dispense justice only according to that truth is *sharī'at.*

69. To sit with respect and a controlled, subdued mind and learn and understand every word spoken by the *shaikh* is *sharī'at.*

70. To keep your eyes lowered and eat your food with respect and reverence is *sharī'at.*

71. To give to the poor in charity from what you have earned by your own honest efforts is *sharī'at.*

72. To avoid saying anything that would hurt the feelings of other lives and to avoid acting treacherously toward them, treating them instead with compassion, is *sharī'at.*

73. With man's true yearning, certitude, determination, faith, and intention fixed upon *Allāh* and His *Rasūl*—to have certitude, without fault or blemish, in the One who is our only help, not ascribing any equal or partner to Him, and to cling to Him alone is *sharī'at.*

74. For one who is man, to avoid striking another man or other lives with his hands, or kicking them with his feet, or hurting them with his thoughts and evil intentions, but instead to shower compassionate love on them is *sharī'at.*

75. Without believing in anything else as an equal or a helper to God (who has no equal and needs no help), to cut away the evils within

our hearts, to make the grace of *Allāh* effulgent with the resplendence of our wisdom, to make that radiance pulsate and shine, and then to hand that shining radiance into the charge of *Allāh* is *sharī'at.*

76. Without complaining that the food given by *Allāh* is too little, to be satisfied with even a cup of water as complete nourishment provided by *Allāh* Himself, and with the fullness of the intention of faultless *īmān* to share food with others and be contented with the share you get for yourself is *sharī'at.*

77. One who is man must, according to the ability and strength of his body, perform his duties to the world and to God, without wasting even a second of his time in vain. To do this in a manner that is acceptable *(halāl)* is *sharī'at.*

78. To banish deceit, scheming, treachery, envy, vanity, the arrogance of the 'I', and the many other qualities of satan and to acquire the qualities of the *Rasūl* ﷺ of *Allāh,* to protect and preserve the wisdom of man, and to make your faith *(īmān)* secure is *sharī'at.*

79. To know which foods are permissible *(halāl)* and which foods are prohibited *(harām),* to know clearly the qualities and effects of each of these foods, to avoid the foods with bad qualities, and to take only the foods that have good qualities and eat them in a manner that is right and permissible is *sharī'at.*

80. To be aware when a man (who is one of *Allāh's* creations) is suffering and sorrowful and to help and protect him is *sharī'at.*

81. For a man to avoid thinking about any woman other than the one who is *halāl,* or permissible, for him, and to refrain from dreaming and fantasizing about them with evil thoughts and intentions that are sinful and *harām,* but instead to think of them as his own sisters, as lives who are one with his own life—is *sharī'at.*

82. Not causing harm to other lives through black magic, treachery, witchcraft, or satanism, not pricking others with the thorns of the evil intentions of your mind and heart, and even picking up any thorns on the road and throwing them away in places where people do not walk (so those thorns will not cause harm to others) is *sharī'at.*

83. For one who is born as man to live his life only for the sake of *Allāh's* truth, dedicating that life only to Him, not deviating by even an atom from the word of that One, fostering His virtues, and demonstrating those virtues in his life is *sharī'at.*

84. To know your form *(sūrat),* to know the twenty-eight letters that appear within it, and to know the life, propensities, qualities, actions, significance, and truth of every one of those letters, and, in this way, to discover that which is indestructible—its origin, its beginning, its final destination, and its endlessness—and to obtain clarity thereby is *sharī'at.*

85. When one who is *insān* gives charity, he must cut away his *nafs,*[34] use his good qualities to transform his aspirations into yearning (for *Allāh*), and turn that yearning into the form of compassion, that compassion into serene virtues, and those serene virtues into the form of truth. Then, standing in the form of compassion, if he learns the ways that are right and permissible *(halāl)* and the ways that are forbidden *(harām)* and utilizes the love that is the form of that truth in permissible paths—that will be the most excellent soothing fullness of charity and the *sharī'at* that fills the heart.

86. With the qualities of *insān,* to give due respect to the mosque of *Allāh,* to cherish your true self, to cut away your desires, to make your *qalb* shine without taint or blemish, to expand your wisdom, to make divine analytic wisdom *(pahuth arivu)* resplend and divine luminous wisdom *(pēr arivu)* resonate, to perform the duties dictated by that resonance in that mosque with the qualities of a true man, and thus to protect your *īmān*—is *sharī'at.*

87. Without understanding a person's actions or knowing his qualities, love, or compassion, when one who is *insān* indulges in backbiting, treachery, and envy, and harbors the thought, "No one is greater than I am," he falls into the clutches of his *nafs* and thus acquires the qualities of satan. If, instead, *insān* would cut away the satanic evils and the vanity of selfish desires that accompany those actions, if he would take on *Allāh's* nature and bloom with the beauty of His

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[34] [The lower self; the ego-centered self; the 'I' nature; the self-nature.]

patience, analyze everything with scrutiny, fear *Allāh,* fear His judgment, fear His truth, fear the hell created by Him, fear unequivocally the truth and justice of his own conscience, come to know himself, be in awe of the word of God and cherish it, and live protecting and cherishing himself—that would be *sharī'at.*

88. Before giving the obligatory dues called *zakāt,* one who is born as man (endowed with divine analytic wisdom) must first look after those who are destitute, the orphan children, poor unmarried girls, poor wayfarers, and others in need, in proportion to the money he has on hand. Before he gives charity *(sadaqah)* during the month of fasting, or toward pilgrimage *(hajj),* or to mosques and *mazārs* (enshrined tombs of holy ones), he must help the poor while they are still alive, before their faith dwindles away and they stray into ways that are not *halāl* (permissible). To rescue such people in time and put them on paths that are *halāl*—so that their purity of faith called *īmān* will flourish—will gain him more merit than he would gain by building seventy thousand mosques and lighting lamps in all of them. Such a state will be the *sharī'at* in which *Allāh's* secrets, which bear His qualities, have bloomed within him. And when man is in that state, *Allāh* will bestow upon him His own qualities and excellence, and the beauty of His countenance. This is the most exalted *sharī'at* for *insān.*

89. When *Allāh's* divine word, His *kalām,*[35] which is endowed with the light of His grace, is fully understood, and when man's wisdom is directed to analyze and realize it, that word will be seen as a treasure that belongs to everyone, as certitude, as determination, and as *īmān,* as the thing that will never perish, as the vast ocean of *'ilm* belonging to *Allāh's* grace—eternal, without beginning or end, without

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[35] The literal meaning of *kalām* is 'word'. But in its deeper sense, *Allāh's kalām* is a mirror, a resplendent mirror of wisdom. By looking into this resplendent mirror of divine knowledge, one gains understanding through recognizing his own faults and clearing himself of them.

Having cleared away his faults, once he looks into the mirror *(kalām)* and sees only *Allāh,* he will see what the letter of life is—*Allāh,* with His completeness (the *Nūr*), and His explaining wisdom (the *Qutb*). This he must use, to bring peace to all. When he uses that letter of life for the cure, all illnesses will be eliminated.

destruction or diminution. Moreover, since it belongs to *Allāh,* since it exists as His secrets and therefore belongs to everyone in common, it is not possible for anyone to give away that truth of the grace of *Allāh's 'ilm* as charity.

But if the learned ones of wisdom teach that knowledge to those who have not attained clarity of wisdom, and if they help them:

> to attain certitude of faith,
> to make the wisdom of truth shine,
> to use that *'ilm* of *Allāh's* grace to realize their true selves,
> to forget the self, and in that state, to extol His names of praise, realizing that He is the only One who is great;

if those learned ones describe His divine names and explain His beneficence, praise His glory through His names in many different ways through the wisdom of His *'ilm,* and teach others to enjoy the bliss of praising the one who is beyond estimate or imagination and who has no history of His own but resplends through the names of wisdom of His grace;

if they study and relate the benefits belonging to each of His names;

if they relate and explain the goodness of those who are His true devotees and the goodness seen in the histories of His prophets;

if they explain all these good and beneficial things to as many people as possible—that will be *sharī'at.*

The Lord who is worthy of these praises will bestow, upon those who do this, countless and inestimable benefits in this very life. That will be the gift of His beneficence that they sought from Him. Because they use the truth of *Allāh* to perform beneficial acts of grace, that Merciful Lord, that *Rahmān,* will give them the reward of His beneficence, the treasures of truth. Those rewards will be their limitless, undiminishing wealth, both before and after their death.

Those who, by attaining certitude and realizing themselves, receive this wealth, are gathered, in their lifetime, into the seventy-third group (the most exalted of the seventy-three groups[36] among human beings) as *insān kāmil,* as *mu'minūn,*[37] and as those on the path of perfect purity, the path of *dīnul-Islām.*

The secret divine word *(kalām), Allāh's* divine knowledge *('ilm),* and His praises all can be recited, explained, and taught. But that divine word is not something that can be given by someone as a gift to another, for it holds, enshrined within it, the light-filled *Thiru Qur'ān* containing all the secrets of *Allāh,* and so it belongs in common to all. *Allāh's* beneficence and His praises have been explained and made known throughout the ages. And the one who recites and explains and praises the grace of *Allāh,* to whom all praise is due, will get his due reward. Even if he does not receive that reward in this world, he will receive his wages in the form of the wealth of grace from *Allāh* Himself.

This being so, what a wonder it is that there are some who accept a worldly wage for reciting the divine word of *Allāh,* yet claim at the same time that they are making a gift *(hadīyah)* of His truth. On the Day of Reckoning and Judgment, not only will *Allāh* find them guilty on three counts, but also they will be classified into one of the other seventy-two groups and be sent into that world of torment, which is filled with selfish desires and the misguided qualities of ghostly satans.

That treasure that is the wealth of grace within the *Thiru Qur'ān* of *Allāh's* divine knowledge *('ilm)* is common to all. Each will seek and receive from it in proportion to his level of wisdom and strength of purpose. Since man has divine analytic wisdom and the capacity to discern discriminatively, he is capable of using that wisdom to go on striving until he acquires that treasure. Each one will receive from *Allāh* the treasure that is the wealth of grace in direct proportion to the determination with which he strives in his search. He will also receive from Him that which will cut away the *nafs*[38] that cause repeated birth and death in this world.

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[36] There are seventy-three groups among mankind. Of these, only the seventy-third group goes on the true path; they are the true believers *(mu'minūn).* The people in this one group do not have to answer questions on Judgment Day, because they will have judged themselves and attained perfection right here, while in this world. In this group everyone remains eternally youthful, and everyone has perfect faith. This is a group of light. For them there will be no questioning in the grave.

Of the other seventy-two groups, two will have to answer questions on the Day of Judgment. Some of them will go to heaven, the others to hell. But for the other seventy groups there is no need for any inquiry. They have already created and found hell for themselves and will go directly to hell.

[37] True believers; those with absolute faith, certitude, and determination *(īmān).*

To understand *halāl* and *harām* (what is acceptable and not acceptable in the eyes of God), to foster what is *halāl,* and to earn your livelihood in ways that are *halāl* is *sharī'at.*

90. One who is born as man must dissect and analyze his divine analytic wisdom, and, using that wisdom on the good path, along with patience and virtuous deeds, he must try to discover that all-pervasive Omnipresence that is far, far beyond all concept or imagination.

Man does not have the power to transfer to another the good and evil he has acquired. Further, he is qualified only to analyze the actions committed by himself and others, and, using his divine analytic wisdom, to discern what is right and what is wrong—but not to pass judgment as to whether those right and wrong deeds should be awarded heaven or hell. Only *Allāh* can do that. Realizing this, man must escape from being guilty of that fault. To learn the wisdom that keeps us from committing that fault is *sharī'at.*

91. When one born as man learns of the suffering and illnesses that afflict others, he must investigate and analyze those illnesses to the extent and ability of his wisdom; he must do this with the help of *Allāh's* grace, with his own intellect, with medicines, with his judgment, with *Allāh's* attributes, with the light of wisdom, and with the grace of His *dhat* (essence) that comes with the letter of life *[alif]* belonging to the resplendent divine word *(kalām)*[39] of *Allāh's 'ilm* (divine knowledge). Having studied and understood with wisdom the diseases that afflict man, the satans, black magics, and the varieties of suffering caused by the seven different kinds of torment arising

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[38] [The lower self; the ego-centered self; the 'I' nature; the self-nature.]

[39] The mirror of the ocean of His divine knowledge of grace. As soon as you look deeply into that mirror, you will see yourself and everything within you, and be able to clear yourself of your faults. Lit. The word of *Allāh.*

from the desire of his *nafs*—then, using the seven kinds of *Allāh's* grace (mentioned earlier) if he can cut away and eliminate these sufferings, which are man's base desires in this world—that is *sharī'at.* Moreover, if he can discover the specific things that have been the cause of the respective diseases within the heart of a man and cure each disease of that heart with the particular grace of *Allāh* appropriate to that disease—that will be an even more exalted *sharī'at.*

92. *First:* To scrutinize with the inner vision of the light of one's eye what one sees with the outer vision, to discern the good and evil in that outer vision, and to take the good part and store it within the treasury of wisdom—this will be the first inner precept and inner *sharī'at.*

93. *Second:* Of the outer sounds heard by the ears, to understand which sounds are good and which sounds are evil and to block out the sounds that are evil and store the good sounds within the treasury of wisdom; then, eliminating all outer sounds, to listen to the sounds of *Allāh* with the inner ear, to go on gleaning and gathering the true sounds of grace of the prophets, the angels, and the *gnānis,* and to savor them with relish—this will be the second inner precept and inner *sharī'at.*

94. *Third:* The nose draws in all the outer smells, learns the good and evil therein, and passes those smells to the *qalb,* the inner heart, which sifts and analyzes them and hands them over to wisdom; wisdom analyzes them and transmits the good smells in the form of wisdom-awareness to the nose; the nose uses that smell-consciousness in the form of awareness and the resplendence of wisdom to inhale the fragrance of *Allāh* (which is spread all over the universes) and also the musk fragrance of His messengers. To smell only these sweet fragrances of grace and savor them in the form of awareness—this will be the third inner precept and inner *sharī'at.*

95. *Fourth:* When the mouth—knowing every word, every breath, every thought, every intention, every hope, and every ambition—uses the light of wisdom to analyze every thought that emerges from the heart, learns which ones are good and which are evil, subdues and burns up all the evil, accepts the good and the truth that emerge,

and, standing in the form of the grace that comes with the awareness of wisdom, goes on voicing only the preachings of *Allāh's* grace—this will be the fourth inner precept and inner *sharī'at.*

96. *Fifth:* When the tongue—knowing the tastes and the sweetnesses of the creations formed out of *Allāh's* joyous creation, the sweetnesses of the fruits created by Him, their colors, qualities, tastes, and all the good and evil in them—cuts away the seven *nafs ammārah*[40] that appear within them, destroys all the evil, and, taking the goodness within, hands it over into the safekeeping of the *Qutb,* which is wisdom; when that light of wisdom, standing in the form of the wisdom of awareness, dissects, analyzes, and comprehends those tastes, and then, mingling within *Allāh's* taste, recognizes the taste of grace, whose sweetness never changes, diminishes, or perishes, then that tongue, continuing to taste only that taste every day, every moment, will be the tongue of the wisdom of inner awareness and the fifth inner *sharī'at.*

97. *Sixth:* Within the ocean of the innermost heart, the *qalb,* which is the secret of *Allāh*—that ocean that is vaster than the eighteen thousand universes—there dwell in subtle nature, without form, countless millions upon millions of varieties of lives: fairies, jinns, animals, satans, birds, reptiles, snakes, and poisonous insects—all dwelling within that ocean as qualities that correspond to the qualities of the 800 thousand million lives inhabiting the world in manifest form. Thus the qualities, actions, and behaviors of all these millions upon millions of creations live on in a formless, subtle state within the vast ocean of the *qalb,* the innermost heart of *insān.*

The nourishment for all these is provided by man's *nafs,* the lower or baser self, and the qualities of that lower self. The various qualities and behaviors of these multifarious lives join with the base desires, fly about at the speed of the mind (which is faster than the wind), perform the most evil, wicked, prohibited actions in a forbidden manner, and then circle back to rest in that heart. Not knowing the difference between *halāl* and *harām* (permissible and prohibited), or

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[40] This represents the *nafs* at the lowest level of the self—the carnal or base instincts, devoted to self-gratification.

khair and *sharr* (good and evil), they run and roam, following the mind of their *nafs,* their baser self, and carrying out many different forms of evil action.

If one who is true man, knowing himself, knowing his Lord, knowing his *qalb* (*Allāh's* secret heart, which manifests in this state), learning the secret of that *qalb* and comprehending its vastness, discovering *Allāh's* mysterious secrets, inner and outer, investigating the qualities of the *nafs ammārah* that dwell within that *qalb* and learning the speed at which they fly about—if after dissecting and analyzing all these with his wisdom, he can capture all the things responsible for evil, tie them up securely with the catching chain[41] of inner patience, or *sabūr,* beat them with the stick of faith known as *īmān,* and prevent these animals from running here and there by controlling and subduing them, pierce these evil forces and impale them on the five-pronged spear of faith, certitude, determination, yearning, and aspiration, and, having burnt them all to ashes with the resplendence of the secret *Muhammad* ﷺ, who is the *sirr,* the secret of *Allāh,* if he can gather all these ashes and cast them into the ocean of *īmān,* then if his faith, the five-pronged spear, and the catching chain will bathe and immerse themselves in the sea of certitude of *Allāh's* grace of the wealth of *īmān,* then rise from that ocean of grace (having acquired the beauty of the patience of *Allāh*)—and if these three now behold *Allāh's* secret, His attributes, and His mysteries—this will be the sixth inner precept and inner *sharī'at.*

To see this within the inner *sharī'at* and to be in the state of *Islām,* having *īmān* in that thing which has no equal or partner (that unique treasure which resplends as the truth, imperishable forever) will be the path of perfect purity, the *dīn.*

98. If one who is *insān* uses the station of the justice of his conscience, the resplendence of his wisdom, and the certitude of truth (without deviating even an atom from steadfastness in that certitude) to turn the house of his innermost heart into the form of a mirror and to make God (the One who created birth and death and nourishment for *insān*), His truth, His compassion, His love, His tenderness, His

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[41] [This refers to the *kalimah,* the affirmation of absolute faith.] See Chapter 14.

patience, His form of serene virtues, His tolerance, His peacefulness, the unfathomable majesty of His exalted thoughts, and the limitless, undiminishing, imperishable, excellent treasure of wealth that is His secrets, which are beyond concept or imagination and cannot be estimated in its totality even by man's wisdom—if he can make all those mysterious secrets of the *Āthi* (the Primal One who shines as the omnipresent Plenitude of perfection) fall on the mirror of his heart, then when this man, looking with his wisdom, enjoys seeing the secret resplendent rays of *Allāh* fall on that mirror and understands their properties and potentialities—this will be *sharī'at* for *insān.*

99. For one who is *insān* to use his wisdom to analyze the structure of his body and the nature of the materials *Allāh* has joined together to form that body—

realizing that its behavior, qualities, actions, and 105 million such novel and wonderful things have been joined together in structuring it;

dissecting and analyzing its good and evil actions and realizing that included in his body are all the things that lead to evil action: love for earth, woman and gold, as well as wealth, desire, attachment, passion, craving, pleasure, hunger, disease, anger, arrogance, haughtiness, treachery, envy, backbiting, intoxicants, lust, thievery, murder, falsehood, hypocrisy, torpor, illusion, treachery to family and friends, treachery to the *shaikh,* and thirty-five million evil desires and acts of treachery like these;

then, analyzing and sifting with his divine analytic wisdom the actions and qualities of those evils and the joys and sorrows thereof—

for that man to scrutinize in detail the inside and outside of every matter; to experience and know the conscience, to accept the truth of its justice and use the judgment of that truth to cut away the evil results of the aforementioned actions; to know and accept the verdict of the conscience of the inner being, which is the spotlessly pure shrine, free of any fault or blemish, and to discover its justice, its truth, and

> the station of that unique, all-pervasive, omnipresent Effulgence, which has manifested in the form of that truth—
> this will be the *sharī'at* of the justice inherent in the conscience within the *qalb* of a man who has discovered the mysterious secret of the ninety-ninth divine name of *Allāh.*

It is the truth of the ninety-nine actions of this *sharī'at* that manifests and resplends as *Allāh's* ninety-nine divine names. To know this truth is *sharī'at.* These names are the pathways through which *Allāh* manifests Himself, and they are the resplendent form of the truth of an *insān.* They constitute the names *(asmā')* of *Allāh's* resonance, and *Allāh's* resplendent explanation called *kanzul-'arsh,*[42] the treasure of grace for man.

100. Let us speak about the six inner *furūd* for the inner being of *insān,* who is the secret of the one-hundredth name of *Allāh,* endowed with the capacity to know *Allāh's* secret *(sirr)* and the *Qur'ān*, through using the inner principles of this *sharī'at.* These duties shine as *Allāh's* one-hundredth divine name and as the six precepts.

All of *Allāh's* mysterious secrets have come together to become the form of *insān.* It is this form that has become the treasury of *Allāh's* grace. That treasury moves about in this world, shining as the *insān* of grace. The *insān* of grace has been woven together and made beautiful by the letters of the *Thiru Qur'ān* of *Allāh's* most unrevealable, mysterious, secret wisdom *(hikmatus-sirr).*

The *Thiru Qur'ān* manifests shining as man's form, which is *Allāh's* secret and the secret history of the *Qur'ān.* Therefore one who is man will know this secret history if he understands his own secret. This is why *Allāh* joined together the twenty-eight letters of the same *Thiru Qur'ān* to make the form of man and gave that form a soul *(rūh).* Man, endowed with that soul, remains an inner secret of *Allāh.*

Of the twenty-eight letters (*Allāh's* mysterious secret) that are interwoven to form man (who is the secret *Qur'ān*), twenty-four letters form the *kalimah*[43] of the *Qur'ān.* The twenty-fifth letter is the soul *(rūh)* of the *Qur'ān*—the wisdom-awareness of resplendent grace. The twenty-sixth letter is the light that is divine analytic wisdom, called the *Qutb* ⊜. The twenty-seventh letter is the *Rasūl* ⊖ and the *Nūr* for the *sūratul-Qur'ān*.[44]

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[42] [Treasure of *Allāh's* supreme throne.]

[43] The word of God; affirmation of absolute faith, declaring there is none worthy of worship other than God, and *Muhammad* ⊖ is the Messenger of God.

The one hundred precepts of the *sharī'at* of that *Nūr* exist as the one hundred names[45] for the *Nūr,* as the *sharī'at* for *Allāh's sūratul-insān,* the form of man, and as one hundred names for *Allāh,* those one hundred names *being Allāh* as well as His six inner duties, or *furūd.* Thus has *Allāh,* using His secret, made these six to shine as *insān's sūratul-Qur'ān.*

Let us clarify these six secret inner *furūd* (duties) further:

1. The form that is revealed by the one-hundredth name of *Allāh* is the *sūratul-Qur'ān* of *insān.* For *insān* to know himself and to research into his form—this will be the first inner *fard* (duty).

2. Looking intently at the truth that appears within him, if he loses the form of his own *sūrat* and sees only the *sūratul-Qur'ān* (his inner form)—this will be the second inner *fard* (duty).

3. If he opens that *sūratul-Qur'ān* and looks intently at it, it will disappear, and only the resplendent light form of *Muhammadur-Rasūl* ⊖, the *sirr* (secret) of the *Rasūl* ⊖, and the secret history of that *sirr* will be seen—this will be the third inner *fard* (duty).

4. When he looks intently at that resplendence called *Muhammad* ⊖, he will see the *Nūr,* which shines with the brilliance of a thousand million suns—this will be the fourth inner *fard* (duty).

5. When, standing in the form of the *Nūr* and in the virtuous conduct of the *Nūr,* he looks intently and sees that *Nūr* as the resplendence of wisdom, as *Allāh's sirr,* as the form of *Allāh's* 160 billion secrets, as the ocean of the nine precious gems with green and blue

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[44] The form of the primal *Qur'ān,* which is the inner subtle body of man. Man's subtle body is made up of the twenty-eight Arabic letters. The Qur'an, although it has 6,666 verses, is contained within those twenty-eight letters.

[45] The completeness that exists within the one hundred duties (or qualities) of *Allāh* is the *Nūr,* and beyond that, deeper within, are the one hundred names of *Allāh. Allāh* is the mystery within the mystery that constitutes the one hundred names of the *Nūr. Allāh* is the completeness for the *Nūr.* It is when we reach that stage that we say *"Al-hamdu lillāh."*

pearls mingled within it, as the heart that shines as the vast ocean of divine knowledge *('ilm),* and as the wondrous *Nūr* (the *Nūr* that rules the ocean of *'ilm* and has the secrets of the three thousand attributes); when he sees the resplendence of the *Nūr* as man's precepts of virtuous conduct on the good path, those codes of virtuous conduct as the names of *Allāh's* secrets, those names, which are beyond estimate or imagination, as the one truth of justice, that Truth as one and that One as *Allāh*—this will be the fifth inner *fard* (duty).

6. To come to know the secrets of that unique, all-pervasive Omnipresence that is the One—His formlessness, His limitlessness, His birthlessness and deathlessness, His aspect of having no beginning or end, His manifesting in everything that has appeared, His pulsating in everything that shines and pulsates—to come to know that One as the effulgent Omnipresence in everything, as the one *Rahmān,* the Merciful One, who is here, there, and everywhere, as that which is forever and ever, as that which alone is in both worlds, to know that alone as Truth, Truth as one, the One as the blazing flame of *meingnānam,*[46] as the highest One above all, as the Lord, the Merciful One, as the one of Truth who cannot be contained by all the scriptures and philosophies in all the worlds, as the Thing beyond all doubt, as God who has no falsehood, as the Thing that is the Lord, the *Rabb,* who fills all the worlds to complete plenitude, as that which stands as Himself, alone, as the Solitary One, seeing all of everything within Himself—to know that One will be the sixth inner *fard* (duty).

Accepting this duty with the certitude of truth, without considering anything else as equal or parallel to It, and worshiping with that knowledge will be the *dīn,* the path of perfect purity.

Āmīn.

Only those who, with the certitude of faith, recognize the authenticity of *Allāh's* seal and thus come to worship Him alone, will shine and resplend, then, now, and forever, in form or in formless state, as *mu'minūn,*[47] as perfected ones, as the unfading resplendence of *dīn,* and as the effulgence, the *jōthi* that has received the grace of *Allāh* in both worlds.

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[46] True divine knowledge.

[47] True believers; those with absolute faith, certitude, and determination *(īmān).*

Knowing the explanation of this truth is the secret of *sūrat-Allāh* within man—*Allāh's* divine names, which are the one hundred names of grace, the *asmā'ul-husnā,* for *insān.* This is *Allāh's* seal, a painting of man's subtle form. Understanding that portrait is a secret for man. And the unravelling of that secret will be the liberation, the miracle, and the highest realization for the wisdom of his birth in this world.

The clarity of that wisdom is truth. That truth is *Allāh. Allāh* is the wealth of all three worlds, the *mubārakāt,* for man. Man is the treasury, the repository for that wealth. If man realizes this, *Allāh* will be a limitless and undiminishing treasure for him. And he will be a bank where *Allāh* can store His *rahmat,* His grace. All of you must reflect deeply upon this and realize who you are. Then you will be able to realize who *Allāh* is.

This is the treasure that is *Īmān-Islām,*[48] my brother! This is the *sharī'at* of the history of our birth and the codes of conduct of *sharī'at* for man. These codes of conduct are the perfection of beauty for *insān.* Only if he acquires that beauty will *Allāh's* qualities, actions, behavior, and virtuous conduct be impressed within him. If, however, these codes of conduct are lacking, then *Allāh's* conduct and *Allāh's* treasure will not be implanted there.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

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[48] Complete, unshakable faith in *Allāh,* the One who is completeness. The state of the spotlessly pure heart that contains *Allāh's Thiru Qur'ān,* His divine radiance and wisdom, His truth, His prophets, His angels, and His laws.

ENDNOTE

1. The ten holy books *(kitābs)* referred to are the ten authentic books following the Qur'an. Of these, six books are the *ahādīth* of *Muhammad* ﷺ, the authentic recordings of the words and actions of the Prophet ﷺ. The remaining four are the books of Islamic Law, based on the Qur'an and the *ahādīth*. These books were compiled by the following people:

1) al-Bukhārī
2) Muslim
3) Ibn Mājah
4) Abū Dāwūd
5) at-Tirmidhī
6) an-Nasā'ī
7) Imām Abū Hanīfah
8) Imām Mālik
9) Imām ibn Hanbal
10) Imām ash-Shāfi'ī

لا اله الا الله محمد رسول الله

لا اله الا الله محمد رسول الله

لا اله الا الله محمد رسول الله

لا اله الا الله محمد رسول الله

9

Explanation of the Soul, the *Rūh*

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

In anāthi, the beginningless beginning, Allāh becomes aware of His own state—of the resplendence and the realization that shone within Him.

In *arwāh,* the divine realm, *Allāhu ta'ālā*[1] began to know His own state. To Him that state was the form of Original Nature.[2] And He Himself was that Nature! His form was Original Nature, unequalled throughout time. As soon as He realized that He was That [Original Nature], He lost the awareness of His self, and, in a state of still silence *(mounam),* sat upon the throne of contentment *(dhāhuth* of *shakūr).* Then and there He shed the pride of the 'I' and intermingled and spread out within all natural things, filling them to plenitude, thereby gaining the rightful rewards of *al-hamdu lillāh* (all praise belongs to *Allāh*), as well as the beauty of the forbearance known as *sabūr,* and, forgetting His own state, came to know the excellence of the quality called patience. And, in that egoless state, He acquired all the fruits and benefits of those qualities.

In *awwal,* the time of creation, within this state of I-lessness, unaware of His self, *Allāh* became aware of that realization[3] and of His splendor.

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[1] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness.

[2] [Original Nature as used here is from the Tamil word *iyatkai,* which literally means natural or original and refers to the primality of God. It may also be translated as Natural Primal One, or Uncreated One.]

[3] [The realization that He was Original Nature.]

He made this awareness resplend, radiate, and expand everywhere, filling everything. In this state, even though it was from within Him that the resplendence [that awareness] had appeared, it moved restlessly here, there, and everywhere, trembling and quivering. And *Allāh,* in His effulgent form, seeing it surging restlessly like waves, undulating ceaselessly and unable to keep still, asked, "O shining resplendences[4] devoid of the pride of the 'I'—you who have received My rightful heritage! Why have these waves of agitation formed within you?"

To this the resplendences replied, *"Yā Allāh!* Even though we, Your essence and Your attributes (Your *dhāt* and *sifāt*) manifested and emerged from within You, what You intended is a mysterious secret. This is the reason for the restless motion within us (who are Your essence and Your attributes), *Yā Allāh!"*

Upon hearing this, *Allāh,* the one who is without equal or partner and is resonating everywhere, existing as the completeness within everything, looked at those resplendences, and asked, "What does this mean? Why has that caused this agitation?"

His *dhāt* and *sifāt* (His essence and attributes), hearing this, replied, shining, "Our Lord! You are one without equal. Your beauty is a beauty the like of which no one shall ever see. You alone are the one of good qualities; You are the effulgent form that shines everywhere. You are without secret or fault *(sirr* or *shirk),* without blemish or taint, unaffected by hypnotic delusion. You are not subject to fatigue or tiredness. You were never born and will never die. You are the one without beginning or end. You will be forever. You are the completeness everywhere. You have no mind, no agitation. O Treasure of Truth! Without a crown You rule all the worlds as the *Anāthi,* the *Āthi,* and the *Jōthi,*[5] resplending forever and ever. You stand alone as Yourself—as the unique all-pervasive Omnipresence that resplends everywhere; as the precious Treasure that exists now and forever without gain or loss; as the inner Reality of Your essence, attributes, and secret; as truth, as the One, containing everything within You, filling all of everything and resplending forever and ever, *Yā Allāh,*

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[4] [Although the resplendence itself is singular, both His essence and attributes are within it. Thus they are addressed in the plural.]

[5] *Anāthi:* The One who is the Beginningless Beginning; *Āthi:* the Primal One; *Jōthi:* the brilliant Effulgence.

O blissful Reality beyond all doubt!

"Yā Allāh! We are Your essence and Your attributes, Your *dhāt* and *sifāt,* which manifested through the one-pointed intention and focus of Your worshipful meditation. The cause of this movement, this agitation, in us (who are Your essence and attributes) was the entering and mingling within us of the melting tenderness of Your realization that Your purpose is a secret. This is the cause of the movement within us, *Yā Allāh! Yā Rahmān!* (O Merciful One!) If the manifesting of Your essence and attributes is a secret to You, then everything resulting from that manifestation is bound to be in a state of restlessness!

"Yā Rahmān! You are one without any secrets or faults. If only You had looked intently with the one-pointed gaze of Your intention at Your *dhāt, sifāt,* and *sirr* (Your essence, attributes, and secret), all three would have melted, the secret would have been eliminated, the agitation would have been arrested, and Your essence and attributes would be resplending with the brilliance of a crystal mirror. And as a result everyone could look into this mirror and clear themselves of their impurities.

"Yā Allāh! It is only because the gaze of the intention of Your meditation contains a secret *(sirr)* that we go on shaking and trembling like this, unable to remain still." So said the essence and attributes that dawned from His intention, prostrating and paying humble obeisance to Him. "Further, *Yā Allāh!*" they said, "You alone possess the effulgent purity of truth that has the power of restraint capable of arresting this agitation and thereby keeping us still."

Upon hearing this, *Allāh* asked, "Who are you, O exalted ones, who appeared shining as My rightful treasures, My treasures of truth, and explained to me the joy of My clarity?"

To this His *sifāt* and *dhāt,* His attributes and essence, replied, *"Yā Allāh!* When You (existing as Original Nature without any feeling of the 'I'), meditating in a state of still silence and unaware of Your state, began to realize that state—on that very day we dawned within You as embryos. After that, when Your intention turned into thought, we took form within You. Then, when You looked intently with the radiance of Your one-pointed gaze, we emerged as Your essence and Your attributes.

"When You continued to gaze at Yourself, intending to know Yourself, we became evident within Your mind (which is Your inner heart, the *qalb,* the *Nūr*)[6] and then emerged shining. As soon as You observed this manifestation, *Yā Allāh,* You sought us as Your essence, Your attributes, and Your secret and directed Your intention and attention toward us. That is why this movement was caused within us.

"Yā Rahmān! Your essence, Your *dhāt,* appearing and shining within You, is imperishable. It is the resplendence of Your grace. It is plenitude. It dawned within You, mingled with You, and will later lose itself within You. It is because this state came about as a result of the emergence of Your intention, that this restlessness exists, *Yā Rahmān!"*

"Yā Allāh!" said the resplendence, "In order to arrest the movement of Your essence and Your attributes, to stabilize them, strengthen them, join them into one, and make them return to dwell within You, You must first give them faith, certitude, determination, meditation, worship, and Your qualities and selfless actions. When these have been impressed to plenitude within them, and when they dawn as a result of Your steadfast intention, then if (by constantly directing Your look of grace upon them) You will cut away from them the restless moving things, namely the secret *(sirr)* and the faults *(shirk),* and give Your essence and attributes the firm resolve that will strengthen the radiance of *īmān* (which is the state of unshakable faith, certitude, and determination), then that which emanated from You will acquire certitude through You, come to dwell within Your intention, shine within Your awareness, resplend within Your essence, and lose itself and disappear within You, *Yā Allāh!* As soon as this happens, the movement will cease," said the resplendence of grace of His essence and attributes *(dhāt* and *sifāt)* and then praised Him saying, *"Yā Allāh! Yā Rahmān! Yā Rahīm!* (O Merciful One! O Compassionate One!) May You bestow Your grace on me, who emanated from You, so that I will return to You and lose myself within You. I am Your slave *('abd).* I give myself in trust, absolutely into Your charge." So saying, that resplendence stood in humble obeisance.

Then *Allāh,* pleased and happy upon hearing the resonance of the words of His *dhāt* and *sifāt,* replied, "O resplendence, O *rūh,* O soul[7] that emanated as an unblemished embryo, free of agitation, and shone as the grace of My essence and attributes *(dhāt* and *sifāt)* when I was in an unsteady state of the mind, in the state of I-lessness! Using the certitude, faith, and determination that you need to emerge from Me and later to disappear within Me, I will stabilize you, bring you within Me, make you complete, make that completeness into My essence *(dhāt),* make that essence into My grace and that grace into My resplendent soul *(rūh),* making you motionless and imperishable." Having said this to His essence and attributes, *Allāh* gazed at them intently.

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[6] The resplendent light of *Allāh,* which shines with the brilliance of a hundred million suns; the plenitude of *Allāh's* qualities; divine luminous wisdom *(pēr arivu)* the seventh of the seven levels of wisdom innate in man.

[7] [Here *Allāh* is addressing the entity that will come into being after He (in response to

Then He saw them return to subside and settle within Him; and He, forgetting Himself, returned to the state of the darkness of still silence *(mounam).* Thus He remained in worshipful meditation so that He might come to know Himself and the soul of His essence and His attributes.

Alone in His own state in *anāthi,* the beginningless beginning, *Allāh* realizes His state Himself.

The kāmil shaikh speaks:

Bismillāhir-Rahmānir-Rahīm.
May Allāh help us.
May all praise be to Him and Him alone.

THE GLORY OF *ALLĀH*

Yā Allāh! My Lord, who carries out the threefold duties of creation, protection, and destruction among Your creations and cherishes and redeems them! O Form of Bliss, who fashioned the three things—body, mind, and spirit—within Your creations! You have installed these three things in the most wondrous manner within the domain of Your threefold duties. But why, O Lord, have You placed within Your creations the paltry refuse that is the three primal evils: arrogance, karma, and maya, known as the triple dirt *(mummalam)?*[8] Why have You placed within their

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the request of the *dhāt* and *sifāt*) clears away their restlessness by impressing them with absolute faith.]

[8] [Arrogance and karma are the inherited qualities; maya, or illusion is the unreality of the physical or phenomenal world; all three are impressed on the fetus at the time of conception. *Mummalam: mu* means three, *malam* means dirt or feces.]

body, mind, and spirit evil actions that breed both arrogance and the intoxicating delusion called fanaticism, born out of illusion?

Further, the hypnotic delusion *(mayakkam)* resulting from this arrogant fanaticism has crept into the clarity of the wisdom of the creations [mankind] who emerged and manifested within Your effulgence of grace. The three primal evils (arrogance, karma, and maya) have also permeated and come to settle within that wisdom, and, like the deadly venom of the most poisonous snake, they enshroud that wisdom, not allowing its radiance to rise up and shine. Just as the snake's poisons penetrate, contaminate, and paralyze the life of the human forms created by You, these three evils hypnotize, obscure, and burn up the radiance of their wisdom.

However, in spite of this, the effulgence of wisdom, which appeared in the form of Your truth, cuts away the bonds of torpor of those darknesses, shakes itself loose in these human forms, and rises up, showering forth radiant rays of wisdom.

But at the same time, the six evil forces (desire, wrath, miserliness, infatuation, bigotry, and envy)[9] keep rearing up in them with the resonance of 'mine and yours', 'I and you', and 'I am greater than you'. These six evils that emanated from the aforementioned things that cause delusion are joined by their noxious offspring: pride, desire for fame, the conceit of the 'I', 'my religion and your religion', 'my caste and your caste', 'my god and your god', 'you are different from me, I am different from you', 'my scriptures and your scriptures', and thirty-five million similar qualities and actions that belong to a state of destructiveness.

Imbibing those qualities and acting accordingly, living as animals that defecate where they eat and sleep where they defecate, acting only for their own benefit, living a totally selfish life, roaming in search of prey with the demonic traits that glitter with evil cravings and attachments, killing and eating the lives on this earth, sucking and drinking the blood of their victims and rolling in the stupor of maya, thus taking illusory form after form and repeated birth after birth—these lives that will end up wriggling and squirming as worms in the worm-infested hell even in their final birth—what kind of state have they come to, O God?

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[9] In tamil the six evil forces are: *kāmam, krōtham, lōbam, mōham, matham, mātchariyam.*

Yā Rahmān! What has become of that most rare human life that emerged in the nature of grace from Your effulgent grace, which is the nature of bliss and shines as bliss? What are its qualities, actions, and conduct? What is the nature of its wisdom? What is the ultimate fate of its life in this birth, O my God?

And what is the nature of the soul, the *rūh,* which has appeared in the most rare manner and shines, pulsates, and resplends as the form of Your grace within this cage built out of earth, fire, water, air, and ether—a house within which the five archangels *(malā'ikat)* dance and play? We ask this of You, O Merciful God *(Yā Rahmān)* of melting heart, Thou who art Lord of all the universes *(Rabbal-'ālamīn)!* May You make Your grace resplend in the nature of wisdom for us. May You, as the nature of love, give us teachings of grace that explain Your nature of grace, *Yā Allāh!*

Then that resplendent Effulgence without beginning or end shines as the radiance of wisdom and speaks to His devotees—in awwal, the beginning of creation.

In His state of still silence *(mounam),* filling all of everything, shining as the one omnipresent, all-pervasive Effulgence and standing within the heart of love in the resplendent form of that precious effulgent wisdom called *Āthi Anāthi,*[10] *Allāh,* resplending as the nature of grace, shines as the form of wisdom and imparts His teachings of grace to those of radiant wisdom:

"You who are merged within My love! With unshakable faith, certitude, determination, truth, and with unwavering mind, You must keep that effulgence (which is the form of wisdom that can control the grace of love) unmoving in its place, fix the certitude of your *īmān* firmly, and come to know the truth, O you whose state of mind is in the nature of the light belonging to the wisdom of love!"

Allāh further tells the resplendent wisdom of His devotees:

"Know yourself;
The world will shrink.

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[10] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One, *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

Know the self;
You will know all the lives in this world.

Know the earth;
You will understand the emergence of the form
of your illusory body.

Know the significance of the actions, qualities,
behavior, and tendencies of the seven sensory
openings: the eyes, nostrils, ears, and mouth;

You will know yourself. Through this you will realize
My truth.

When you know that, you will know your soul.
And when you know your soul, you will know Me, the One.

"That will be the state of the dwindling of this life in which you have appeared here. For you, it will be the completion of the shrinking of this world. When this is complete, your state will be the state of all-pervasive Omnipresence that knows no birth or death. Realize and know this well, you who wear the form of My love, you who bear the exalted human form in which My form of grace has manifested, O great ones of the wisdom of grace who have caused My resplendent grace to shine and radiate as luminous rays of resplendent wisdom!" So said *Allāh,* standing in the form of the wisdom of grace.

The kāmil shaikh speaks:

The elders blessed with wisdom, who emerged in the nature of *Allāh's* love, say, "At this point let us inform those with the wisdom belonging to this human birth about the emergence of the soul of grace, which will lead them to their liberation. Let us now—we who have a lowly bit of wisdom—speak about that soul."

Beloved ones of my heart! Friends of my soul! Using the resplendent wisdom of the certitude of *īmān,*[11] let us learn the explanations concerning the resonance of our soul.

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[11] Absolute, unshakable faith and certitude that God alone is real and that there is only one God.

In the beginning, even before *anāthi* or *āthi,*[12] there was a still, silent state of darkness (Original Nature), without beginning or end, unknown to anything or anyone, existing neither as atom nor as atom within atom, without cause or motive source, without motion or restlessness, a state in which nothing moved.

This Original Nature was functioning by its own power, expanding and growing by itself, existing as itself, unaware of its own state, covering and concealing all the universes, here, there, and everywhere—existing in a solitary state of still silence *(mounam),* glittering and sparkling, looking at itself and worshiping itself.

When the prayers of *Allāh's* natural silent state of darkness had become established and replete, and the grace issued forth resplendent, *Allāh* looked at Himself. As He looked, He saw that His state was darkness, and, at the same time, He saw that the darkness was filled with those resplendent rays of grace, which were His own nature, shining and spreading everywhere within that natural silent state of darkness.

When *Allāh,* the infinite, limitless One, saw all those rays shining within that natural state of darkness, He thought, "Ah! Even though I am Original Nature, without beginning or end and without form, since I came to know Myself when I was meditating in My prayer of still silence, I could see Myself as the form of darkness and My meditation in still silence as the heart, the ***kumbum***.[13] And, when I mingled with the darkness while continuing to meditate on Myself, I saw that form of darkness manifest as power and My meditation shine as the effulgence of divine wisdom *(gnāna jōthi)* within the heart, the ***kumbum***." Upon realizing this, *Allāh* understood and knew His state for Himself.

"Because, standing alone, I joined with Myself while in meditation, all the rays [of My grace] that shimmered within Me took form from

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[12] *Anāthi:* the beginningless beginning, when God was alone in darkness; *āthi:* the primal beginning, when the first sound emerged.

[13] *Kumbum* means the innermost heart or *qalb,* the receptacle within which lies the *bimbum,* the mystery of God. The heart is but one fistful of earth; it has a form. But within it can be found everything. Open your heart and look. Life is there, wisdom is there, the world is there. If the heart stops, everything stops—breathing stops, eating stops, speaking stops. That heart ***(kumbum)*** is where everything exists and all functions have their beginning. The ***bimbum*** is the mystery within the ***kumbum,*** the heart.

My meditation and emerged from My *kumbum* (My heart, or *qalb*) transformed into luminous radiances of grace. Thus it was that these three meanings—My being formless, My still silence *(mounam)* being the form of darkness, and My meditational prayer being the heart's resplendence—resonated as resonances of grace arising from wisdom *(gnānam).*"

Thus *Allāh,* in *awwal* (the beginning), by Himself, alone, as Original Nature in the form of darkness, looked at Himself from His state of still silence, and laughed in joy and happiness upon seeing all the luminous rays that had emerged from within His heart. It was this understanding that *Allāh,* in the nature of resplendent wisdom, later explained to His loved ones, His devotees with the clarity of wisdom, who were unaware of their own states.

Allāh continues to realize Himself.

"I was one without equal, without partner, without wife or children, without birth or death, without beginning or end—imperishable and indestructible forever. But now, even though I exist as Myself, I am mingled with this still silent form of darkness and settled as the mystery *(bimbum)*[14] within it. And within this form of darkness I have manifested, through My intention, the heart *(kumbum)*[15] that belongs to this mystery, given it form, and made it into My inner being; and, making the prayer of My silent meditation resplend within this heart, I have come to understand the meanings of all the luminous rays that appeared within it.

"It was the prayers that arose from My intention, and all My meditations, that sparkled as many kinds of luminous rays, and since it was within this resplendent heart of Mine *(kumbum)* that these rays appeared, they all acquired life and grace. Thus they became effulgent and resplended as My revealed faces, emanating from the intensity of My prayer. I am without a face, without a form. But because My meditations [the luminous rays] took form, they acquired faces.

"All those faces will take on a most exquisite, effulgent form and shine as resplendences emanating from My meditation," *Allāh* observed with joy, realizing His own state and speaking to Himself joyously, in the beginning, in *awwal*. Then, knowing all this and standing in the form of effulgent grace, *Allāh* gave explanations to the wisdom of those who were His friends, His devotees, and loved ones of radiant wisdom.

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[14] The mystery that is God, within the innermost heart.

[15] The innermost heart *(qalb);* the *Nūr.*

Even after this, *Allāh* continued to gaze at Himself intently, observing His own state of still silence *(mounam)* in which He was unaware of the state of self, and, standing in the nature of the resplendent wisdom of His essence, His *dhāt*, He resonated the explanation of this state to His devotees.

Then *Allāh,* by Himself, alone once again in His own state, thought to Himself, "When I was by Myself, with eyes closed, in the state of still silence, I manifested as total darkness. That darkness is the resonance that is Adam, filling all the worlds (the eighteen thousand universes and the divine realms), within which dwell My creations, shining in the forms in which they emerged. Adam is earth.[16] The darkness is the delusion *(mayakkam)* arising from that earth. And the purpose of My state of still silence is to cut away that delusion.

"Further, because the meditational prayer of My state of still silence derived its tender feeling from the *Nūr,* which is My heart (the *qalb,* the *kumbum*—My inner being), that prayer acquired life within My heart, emerged from it, and scattered as resplendent life rays, reaching everywhere. And since they all fell glittering into the darkness of My silence, those glittering rays appeared within My meditation. Did I not fashion the *Nūr,* which is the heart *(kumbum)* of My inner being, and impart to it the tenderness of My meditation?

"That is what became My innermost heart, My *qalb,* the *kumbum,* the receptacle for My prayer. It is that heart, the *Nūr,* that accepted the prayers of My intention. Since the *Nūr,* as the receptacle, accepted all My prayers and made them acquire life—out of that same *Nūr,* which is My innermost heart, I will manifest all the things that emerged from it and scattered and fell glittering on all of everything." Realizing this within Himself, *Allāh* spoke within Himself, laughed within Himself, and realized Himself, in the beginning, in *awwal.*

Allāh, shining in the nature of resplendent wisdom, later explained this to those with the wisdom of grace, who are merged in His love.

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[16] [Adam ﵇ in this context is the archangel that is earth.]

Thus the one who is *Allāh*:

came to know the *Nūr* in the form of the *kumbum,*
which was the innermost heart, the *qalb,*
which emerged from within His meditation,

and He became aware of:
the state in which He had been worshiping
(directing His gaze toward that heart)
and the grandeur with which all those
prayers became life, light, resplendence, and grace
and then stood shining in His nature within that heart.

And He became aware of His own state.

Allāh, in the nature of resplendent wisdom, later explained this realization to those of His devotees who had clarity of wisdom.

After that, the one who is *Allāh* thought to fashion all those resplendent life-rays into souls *(rūh),* as resplendent lights formed out of the prayers of His intention of grace—those rays that had dawned within His heart through the state of truth of His worship and then burst forth, scattered, and fell all over, filling all of everything.

Toward this end, *Allāh,* from a state of still silence *(mounam)*, existing as Himself, resonated as the form of grace, and gazed intently. Beholding all those rays of life that had showered forth and fallen everywhere in the form of rays of grace, He expanded in the nature of resplendence, filling everything, and gazed intently. Then, shining as the nature of love, He called all those luminous rays to Him, cherished and protected them within the nature of His compassion, and bestowed His grace upon them.

Then, looking at the luminous life-rays, Allāh said:

"O resplendent lives that emerged within the meditative worship of the yearning of My grace and received My grace! I am going to make you resplend once again within the effulgence of the grace of My love, and then make you shine within the darkness—the silent state of darkness in which I existed earlier. That darkness, which enshrouds and conceals the eighteen thousand universes and all of everything, is the dark form of the hypnotic fascination *(mayakkam)* arising from maya (illusion). It is the strange delusion caused by the five elements: earth, fire, water, air, and ether. For you, that same delusion will be the body, the house of mystery formed of the dark hypnotic fascination induced by illusion. And within that house, I am going to install you as the soul, the *rūh*—resplendent and radiant, shining as plenitude, as perception, as awareness, as truth, as My grace, as My love, as the fruits of My worshipful meditation that emerged in resplendent form from My grace, and as divine luminous wisdom *(pēr arivu)*—in order that you may make them function and manifest themselves.

"None but Me will know your greatness. Only one who knows Me will know the resplendent rays of life that emerged from My meditation. May you realize this explanation, O lights that dawned from within My worship," said *Allāh* to those resplendent rays of life. This same explanation regarding the soul was later resonated by Him, shining in the nature of resplendent wisdom, to the radiant wisdom of His loved ones and devotees.

Once again *Allāh,* standing in the nature of resplendent grace, stared intently at those luminous rays and at everything else that glittered in sparkling form within His darkness; and at that very time, He spread out effulgent and shining to fill all the universes and all of everything. Now the dark form of *Allāh's* still silence *(mounam)* left Him, and He shone in the nature of grace, resplending as everything, everywhere.

In that state He gazed intently with His effulgent eye at all those shimmering life-rays. Thereupon those sparkling radiances were pulled by the rays of His intense gaze, and in this way, all those sparkling rays of life (which had scattered and fallen earlier) were now drawn back into the effulgence of His grace and came to rest within Him.

Thus, over and over again, *Allāh* alternately made those life-rays manifest shining (within Him), and then, with His resplendent gaze, drew them back into Him and kept them contained and stilled. He alone was aware of the significance of this process, and later, standing in the form of resplendent wisdom, explained it to those with the wisdom of the grace of His love.

Then, upon seeing those lives (the energies of the shining rays of life that had emerged from His meditation) subside and settle within His *qalb* (His heart of grace, which is the resplendent *kumbum* of grace), *Allāh,* as the compassionate Protector known as *ar-Rahmān ar-Rahīm,* cherished and protected them with melting love, and, standing in His effulgent form, gazed intently with His eye of grace 124,000 times at those energies *(sakthis)* that were now resting within Him.

With each look, one, ten, a hundred, a thousand, ten thousand, a hundred thousand, a million, ten million, a hundred million, a billion, a hundred billion resplendent rays—limitless and beyond estimate[17]—burst forth from His heart of grace and fell as rays of grace. These were the individual souls, the *jīva rūh.* Onto the skies, the earth, the netherworlds, the *'arsh,* the *kursī,* the *lauhul-mahfūz,* the *qalam,*[18] heaven, hell—onto all of everything—these rays fell and then mingled and disappeared, each one at the spot where it fell. All of these rays established themselves as souls, as luminous seeds of His grace, at the places where they disappeared. Even if every grain of sand on this earth could be counted, it would be impossible to estimate the number of souls—those seeds of His light rays—that burst forth and scattered from His gaze. And all of those souls remained shimmering, in nature, as forms of grace in atomless state, each one buried and hidden in the very place where it had fallen and disappeared, in the beginning, in *awwal.*

Allāh, seeing those resplendent rays that had emerged from His gaze and hearing their resonance as they scattered and fell, was joyous, and lost Himself in a state of still silence *(mounam)* for millions upon millions of eons in *āthi,*[19] the time before the creation of form. Then *Allāh's* heart of resplendent grace was full, as undiminishing completeness. And the resonant souls—the countless numbers of light rays that had emerged within His innermost heart, His *qalb,* and later burst forth from it—began to resonate once again, each one from where it had fallen.

Because *Allāh's* heart was the complete fullness of plenitude, all the seeds that had scattered from Him and disappeared, resonated within that very plenitude. To all those resonances, that resplendent heart, which was the plenitude of His inner being, resonating all the while, sent forth *Allāh's* radiant rays and made them beneficial for the growth of those lives.

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[17] In Tamil: *atputham, nitputham, sangam,* and *mahāsangam.* These words carry a great significance regarding the immensity involved.

[18] *'Arsh:* the throne of God; in man it is located on the crown of the head; *kursī:* seat of God's resplendence; the gnostic eye, which is located in the center of the forehead, between the eyebrows; *lauhul-mahfūz:* preserved tablet on which the destiny of all is written; *qalam:* pen that writes the destiny.

[19] The primal beginning; the period following *anāthi;* the time in which God's resplendent light (the *Nūr*) and wisdom *(Qutb)* emerge and reveal His power and His truth.

In that state, in which *Allāh* was unaware of Himself, He began to wonder, "Where is this resonance coming from? The resplendent rays of My gaze are drawing resonant sounds toward Me from here, there, and everywhere! What is the reason for this?" And He looked intently at Himself once again.

Then, seeing the *Nūr,* His *qalb, Allāh* said, *"Yā Nūr!* O *qalb* that exists in the form of the *kumbum,* the receptacle for prayer that appeared from My silent meditation! Showering forth millions upon millions of radiant rays at every moment, you are resonating and praising Me by My names of grace—the *Anāthi* and *Āthi*[20]—adoring, praising, and worshiping Me, existing all the while in the nature of grace."

Upon hearing this, the *Nūr,* His innermost heart, the *qalb,* replied, *"Yā Allāh!* Please look at us very carefully." *Allāh* looked intently and saw, in that divine realm called *arwāh,* the resonances of the prayers coming from the life-rays that had earlier emerged and scattered from within His prayer of meditation. Further, He saw the soul-seeds that had just emerged within Him resonating and worshiping Him. Upon seeing this *Allāh* thought, "What a wonder this is!" and He Himself took the *Nūr,* that resplendent heart of grace, out from within Himself, held it in front of Him, and looked at it.

As He looked He saw, within that *Nūr* (His heart), those souls calling out to Him with countless millions upon millions of names—calling to Him, praying to Him, and worshiping Him; and He also saw all the resplendent life-rays that had earlier scattered and fallen from within that heart. In this state, *Allāh,* without form, without image, without mind, oblivious of the state of self, resplended as the eighteen thousand universes, the divine realm *(arwāh),* and all of everything, and looked intently into that *qalb.*

Then that heart—the *kumbum,* or core, of His inner being—melted into the form of liquid pearl, which wobbled, flowed over, and rolled, drop by drop, to shatter into resplendences of grace as myriad drops of life-pearl in the form of luminous rays, bearing a multitude of colors. *Allāh* continued to gaze intently into that innermost heart.

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[20] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One, *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

With melting tenderness the heart said, *"Yā Allāh! Al-hamdu lillāh!*[21] *Shakūr!"*[22] Then, resplending and filling all the universes and all of everything, it spoke again. "You are within me. I am within You. We both are within the One. All the rays that burst forth from us are within this resplendent *qalb,* this innermost heart, which is Your thought. The excellence of prayer, intention, compassion, truth, faith, certitude, determination, meditation, and *gnānam* (grace-awakened wisdom) appeared from within You, disappeared into me (the resplendent *qalb*), received life, and then were scattered as seeds of life and as light rays, *Yā Rahmān.* Manifesting as Your slaves *('abd),* Your creations *(sifāt),* Your secret *(sirr),* and Your light, they all appeared from the resplendence of Your worship, *Yā Allāh.* In this way, the radiant rays of the grace-awakened wisdom belonging to Your essence *(dhāt)*—those rays that are forever indestructible—became luminous resplendences, to stand resplending forever as souls, *Yā Rahmān!* That is, that which emerged from You will know no death, end, or destruction until it loses itself and once again disappears within You.

"Yā Allāh! All the rays that burst forth from Your gaze and scattered everywhere will become the bodies for the creations that You are going to create as forms and as subtle forms. And since that gaze of Yours was directed in many different ways, these creations will appear in varying shapes and colors and in a vast variety of forms and subtle forms. *Yā Rahmān!* You alone will know what the destiny, the actions, the wisdom, and the qualities of these creations will be. For it is in keeping with the nature of each ray that scattered and fell, and in proportion to the varying intensity of Your gaze, that the wisdom, body, qualities, actions, behaviors, and so many other beneficial aspects will be further granted to each of these rays by You.

"You will create eighty-four trillion kinds of living creatures—from the flea and the ant to crawling reptiles, birds, quadrupeds, and countless other creatures, *Yā Rahmān!* The radiant life rays of those seeds of life and their respective wisdoms will be formed in accordance with the ray intended for each creation—the ray of light that scattered from Your gaze."

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[21] All praise is to *Allāh.*

[22] Contentment; gratitude to *Allāh.*

So saying, *Allāh's* innermost heart, the *qalb* that was His essence, His *dhāt*, worshiped Him in humble obeisance and melted into water, shining as clear as crystal. That clear water, which was His melted *qalb,* poured down onto all the worlds *('ālam* and *arwāh),* soaking into and mingling with everything.

Allāh, upon observing this, stood effulgent, as Himself, without thought, without mind, without form or subtle form, without body or image, and gazed intently at that substance. Then He, along with His light rays, the grace of His beneficent gaze, His compassion, His love, and His truth all fell into and became immersed in that water that had melted into a resplendent form of grace and was mingled with and settled within all of everything. And, standing once again in the nature of grace, they continued to resplend from within the water.

That water, which was the melted heart *(qalb),* appeared like pure pearl-like rays of *gnānam,*[23] faultless and unblemished. The purity of its whiteness was such that nothing like it would ever be seen throughout all time. *Allāh,* the unique all-pervasive Effulgence, who was immersed in and intermingled with it, rose up, stood apart from it in the form of a resplendent Effulgence of grace, and stared intently at it. Then that pearly substance, which appeared as water of perfect purity, melted, and, dividing repeatedly, separated into 124,000 portions that fell into the resplendence that was the unique omnipresent Effulgence—the One with that intent gaze. As those portions fell, they submerged and disappeared, only to reappear repeatedly and then fall back, again and again, into that resplendence. In this way, they kept separating, falling in and disappearing, and then reappearing over and over again, until finally they all came together and stood as one.

Then *Allāh* looked at that intently, and His thought, His intention, His scrutiny, His truth, and His compassion—these five, which are in the nature of love—joined as one and resplended as His grace, as the innermost heart, the *qalb* that exists in effulgent form.

Upon seeing this, *Allāh* asked, "O *qalb* of My intention, how can I describe your greatness? Although you emerged from within Me, I have yet to know what will happen, at the end, to the things that emerged and scattered from within you. What are these excellent actions of yours?"

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[23] Grace-awakened wisdom. It transcends religions and merges with God.

On hearing this, the *Nūr,* the resplendence of grace that was His *qalb,* replied, "It was Your intention, *Yā Allāh,* that caused my emergence, my manifestation, and my resplendence. You alone—none other—can know Your heart, which is Your essence *(dhāt),* from which all Your intentions emerged and acquired life. If Your intention had not emerged, none of these radiant lives could have manifested within this heart, *Yā Allāh."* So saying, the *qalb,* the heart that is the *Nūr,* prostrated in worshipful obeisance.

Hearing the praise and the grandeur of these words, *Allāh*—that Merciful One, the *Rahmān,* who resonates and resplends with the face of the joy of resplendent grace—looked at the shining form of His *qalb,* and, resonating in the ecstasy of bliss, gazed intently at it.

In that state, the beginning manifestation (which was *anāthi* and *āthi*),[24] the final manifestation, or the hereafter *(ākhirah),* as well as the destruction, the final ending, the earth, the heavens, the netherworlds, water, fire, air—all stood mingled with one another, all appearing as one form, bearing one face, yet showering forth the qualities, behavior, actions, conduct, virtue, and love belonging to each of those things, and the explanations regarding their respective wisdoms.

Allāh, who perceived these explanations and was pleased, opened His mouth of grace and bliss and laughed with joy upon seeing the form taken by His innermost heart, the forms of the effulgent rays that appeared within it, the excellence of the thoughts, emotions, intentions, and wisdom that formed within those rays, and the wondrous way in which they originated, resplended, and were scattered forth, in showers of rays. Joyously He contemplated their inherent nature and propensities, reflected on them a little, and then, in order to learn more about their qualities, He, losing Himself, stood resplendent, and looked at them intently. *Allāh* saw that the rays that now scattered and fell were forces of illusion *(māyā*

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[24] *Anāthi:* The beginningless beginning; the period of unmanifestation; the period in which God meditates upon Himself alone, in darkness, unaware of Himself; *āthi:* The primal beginning; the period following *anāthi;* the time in which God's resplendent light (the *Nūr*) and wisdom *(Qutb)* emerge and reveal His power and His truth.

sakthis), delusive forms of hypnotic fascination *(mayakkam),* darknesses with individual minds, and beings of illusory nature that had taken forms that resembled life and were tumbling and rolling about in all the worlds, finally to disappear and stay hidden within the earth.

Thus realizing the inherent capacities and propensities *(tatthwas)* of those lives and the explanation given by the *Nūr* (His innermost heart, His *qalb*), *Allāh,* in the nature of resplendent wisdom, gave to the wisdom of His devotees (those with the wisdom of grace) the explanation of all these meanings and their effects and benefits.

Allāh asks of His heart:

"O *qalb* that emerged within My intention! Some of the seeds that originated from you manifested as objects of delusion, which are perishable. Scattering and falling onto the earth as dark rays of illusion and growing into beings resembling souls, they go around boasting, 'I! I! There is nothing greater than I! If I want to, I can destroy and eliminate the world, the truth, and the One! I originated within the same *qalb,* the heart, in which the effulgence of *Allāh* abides. But although I have emerged from it (and manifested), He still remains inside. Therefore, who is greater than I?' This is what those lives of hypnotic delusion, those *māyā sakthis,* say. O my resplendent *qalb,* what does this mean?"

To this, the heart, the *qalb,* which is the *Nūr,* replied, "You Yourself must investigate the significance of this manifestation."

Upon hearing this, *Allāh,* standing in the effulgent form of grace, opened His thousand million mouths of grace and asked that resplendent heart, "O *qalb,* My *kumbum,* that appeared within the essence that is My grace! There is both good and evil mingled within the things that emerged from within you. Why is this? What is its significance?"

The Nūr, the qalb, responds.

Then that heart, the *qalb* that emerged from the intention of *Allāh's* purpose, opened the mouth of grace of the three thousand attributes *(sifāt)* of His essence *(dhāt)* and said: "My Lord! The resplendent resonance of Your essence, standing in its atomless form, is resonating everywhere. And all the sounds of that resonance shine in their resplendent nature everywhere. *Yā Allāh!* You exist as an omnipresent Effulgence. This is Your eternal state.

"Because Your form is the effulgent nature of goodness and truth, free of the taints of evil and completely free of delusion, all the evil things that come into contact with that effulgent nature will be burnt to ashes and eliminated, *Yā Allāh*. Where, then, is the good and the bad belonging to that Effulgence, *Yā Rahmān*?" asked the *qalb,* which was the intention that emerged from *Allāh's* essence.

The *qalb,* the grace that is His *hikmatus-sirr* (unrevealable secret), said further, *"Yā Allāh!* There is not a thing that would manifest unless the intensity of the intention of Your thought fell upon it. There is no evil thing that can escape being melted and burnt up by Your effulgence. Therefore, in accordance with Your intention, all the lives of evil nature that emerged within the mind belonging to illusion will be burnt up by Your effulgence, while all the essences that dawned from Your grace will be absorbed and lose themselves within You. Thus the soul, the *rūh,* which was within You and appeared from the meditation of Your intention, will remain as a thing without beginning or end, unknowable by anyone. Later, when it receives the grace of Your essence once again, it will disappear within You.

"You alone are eternal. Therefore, anything that loses itself within You (who are eternal) will have to be a primal thing that emerged from You, the Original Nature. You are that Primal Thing. Thus, what disappears within You will be the souls, Your essences, which are in the form of Your natural Effulgence, *Yā Allāh!"* In this way did the resplendent *qalb,* the essence that dawned from *Allāh's* intention, speak to *Allāh,* worshiping Him in reverential obeisance.

The *qalb* continued, *"Yā Allāh,* among the things that appeared within You, having formed within the innermost heart of Your intention, were the five elements—earth, fire, water, air, and ether. From the thoughts of the five senses belonging to these elements, thirty-five million rays of maya have appeared as objects that cause hypnotic delusion *(mayakkam).* Those objects have been rolled up together as the three primal evils[25] (arrogance, karma, and maya) and lie buried within the very lives that are the most exalted among Your creation [mankind]. Thus those three great evils are going to manifest within the five elements, *Yā Allāh.* Of the three, arrogance will contain thirty-five million qualities and births; karma will have thirty-five million qualities, births of illusion, and kinds of wisdom that lead to destruction through the ignorance of delusion; maya will have thirty-five million forms, torpors, and evil effects of the hypnotic darkness of illusion, as well as the energies, qualities, and traits of the five elements that are mixed within it, *Yā Allāh.*

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[25] [Arrogance and karma are the inherited qualities; maya, or illusion is the unreality of the physical or phenomenal world; all three are impressed on the fetus at the time of conception. *Mummalam: mu* means three, *malaṁ* means dirt or feces.]

"Further, although the five elements were united into one form (their intrinsic hostility for one another having been overcome by the strength of Your intention), their natural qualities, actions, and behaviors, and the wisdoms, joys, and sorrows relating to each, as well as the conceits and qualities similar to their own, which arise within the three great evils (evil forces that cause the propagation of the properties of 105 million births that lack the state of truth)—all these, mingled with the aforementioned five things as 'non-natural,' have unshakable certitude in the conceit and pride of the arrogance of 'I'. *Yā Allāh!* May You be aware of this," said the *Nūr,* which is the *qalb,* and then paid obeisance and continued.

"Further, *Yā Allāh!* Wherever the egoistic thoughts arising from the enchantment with that dark illusion are not operating, the luminous protective sheath of grace of Your state will form in the resplendent innermost heart, Your *qalb* of grace that emerged from Your essence *(dhāt).* When this happens, all the aforementioned evils will be burnt, melted, and charred to ashes in that resplendence. In that state there will be only You, nothing else. You are that which is eternal." So saying, His *qalb,* which is the *Nūr,* stood in worshipful obeisance.

Allāh asks.

Then *Allāh,* reflecting upon and realizing the meaning and significance of these words, resplended as the millions upon millions of shining forms of His essences and directed His penetrating look at that *qalb.* Due to the intensity of that look, the *qalb* split into five parts and stood divided as the five letters: *alif, lām, mīm, hā',* and *dāl.*[26] In that state, *Allāh* asks the resplendent *qalb,* the light of His essence *(dhāt),* "What does this mean, O *Nūr* that is My *qalb?"*

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[26] Five letters of the Arabic alphabet, which form the perfectly pure heart.

The Nūr replies.

The *Nūr,* the resplendent *qalb* that emerged from His essence during His meditation, replies, *"Yā Allāh!* The manifestation of the *dhāt,* Your essence, emerged when You directed Your look at me as far back as in *āthi awwal,* the primal beginning. Upon seeing the splendor of this manifestation, You stood in Your effulgent nature—alone, as Yourself, devoid of the state of ego and without mind—and gazed at it intently. It was then that these five letters appeared from within You, stood with inner patience *(sabūr)* and gratitude *(shakūr)* within Your resplendent essence called *al-hamdu lillāh* (all praise is to *Allāh*), and then withdrew into Your effulgence, paid obeisance to You, and kept on showering You with the majesty of Your own glory.

"O *Rahmān!* When You, who are the Merciful One, became aware of this, in Your compassionate love You drew those letters to You and embraced them to Your resplendent, compassionate breast. At that very moment, they appeared as the *qalb,* the heart of Your grace that emerged from within Your essence but remained hidden within You. It was this same manifestation that You later caused to emerge within You. From the time of *anāthi,* the beginningless beginning, until now, You have been making it shine as the innermost heart, the *qalb,* for all of Your creations, and You are still seeing the results, both good and evil, to this day, *Yā Rahmān, Yā Allāh,* You who are *Yā Rabbal-'ālamīn,* Lord of all the universes!

"Yā Rahmān! Later on, too, You will make that innermost heart manifest within Your creations, and within it You will recline in resplendent repose. Of the five letters that appeared *(alif, lām, mīm, hā',* and *dāl),* three are the resplendence of the Triple Radiance: *Allāh, Muhammad,* and *Muhaiyaddeen.*

Alif (ا) will be You, *Allāh.*

Mīm (م) (the *Nūr,* which is Your Messenger, *Muhammad*) will be Your innermost heart, Your essence, which accepts Your intentions.

Lām (ل), which is the resplendence of Your wisdom, will be that which manifests what You accepted, then clarifies it, and makes it shine and radiate. It will be the resonance of wisdom called the *Qutb,* the resplendent manifestation of the wisdom that emerged from the light of Your essence, *Yā Allāh!*

"Yā Rahmān! These three letters—their origin, their emergence, and the explanations and resonance of their resplendent wisdom—all three are You, the One, *Yā Allāh!* That is why You shine forever in the form of Your resplendent grace as *Bismillāhir-Rahmānir-Rahīm.*[27] Thus You are the Triple Radiance, existing as the rightful Lord of the beginning, the present, and the end *(awwal, dunyā,* and *ākhirah), Yā Rahmān.*

"Yā Allāh, another letter is the house that cradles and protects that Triple Radiance, the innermost heart, which is the *'arshul-mu'min* (throne of the true believer), in which You recline. That single letter *hā'* (ه) is the form *(sūrat)* for the ninety-nine divine names called *bismin-asmā'ul-husnā.* Within that single letter, Your essence *(dhāt),* attributes *(sifāt),* secrets *(sirr),* and all Your praise and glory will be imprinted as those gracious names, the ninety-nine divine names for You. And when, through Your own Triple Radiance, the devotees who emerged from Your essence come to know the ninety-nine sacred names called the *asmā'ul-husnā,* and, realizing their praise, greatness, and glory, and their truth, significance, and benefits, behold You and shower all the praises of those names upon You—the resultant fruits of this praise will be Your one hundredth name, *Yā Allāh!*

"Then everything will be within You. You alone will have realized that praise forever, along with all its fruits and benefits. That praise is *Allāh. Allāh* is You. That name is the hundredth divine name. It is Your treasure of plenitude and the explanation of what You are. That, to You, will be the praise of the one name, *Yā Nūr Allāh,* and the truth of the meaning of the ninety-nine names of grace, the *asmā'ul-husnā.* You alone, as the one Reality everywhere, as the *Nūr,* as the eternal Plenitude of perfection, and as the fullness of everything everywhere, forever, will resplend as *Allāh, Yā Rahmān!* This is the explanation of Your resonance—that resonance which understands the significance of the form of Your attributes, *Yā Allāh.* This is the explanation of the letter *hā'.*

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[27] In the name of God, the Most Merciful, the Most Compassionate. *Bismillāh: Allāh,* the first and the last; the one without beginning. He is the one who is the cause for creation or for the lack of creation, the cause for the beginning and for beginninglessness. He is the one who is completeness.

Ar-Rahmān: He is the King, the Most Compassionate; He is the one who reigns with justice; He is the beneficent one who protects all creations and gives them nourishment, food, houses, and property; He gives them everything that is within Himself; He holds His creations within Himself and protects them; He looks after them, gives them love, comforts them, and takes them unto Himself.

Ar-Rahīm: He is the one who redeems, the one who protects us from evil, the one who preserves us and confers eternal bliss. He is the tolerant one. No matter what fault we may commit, He forgives us and accepts us back. On the Day of Judgment, on the Day of Inquiry, and on all days since the beginning, He is our Savior.

Allāh is the *Rahmān* and the *Rahīm* who creates, protects, and sustains the three worlds. That is His duty. Only He can do this. He is the one in charge of the three-fold duty of creation (the beginning), protection and sustenance (this world) and destruction (the hereafter).

"If *insān,* Your most exalted creation, were to know Your ninety-nine beautiful names, he would know himself and You, *Yā Allāh!* You have cradled the three letters *alif, lām,* and *mīm* (Your Triple Radiance) within the protection of the fourth letter. This letter *(hā')* is the form for the ninety-nine names of grace called the *asmā'ul-husnā.* Thus You have utilized those ninety-nine names as protection to keep Your entrusted treasure in Your custody—to cherish and safeguard it. You alone will be aware of this containment and its significance." So said the *qalb,* the innermost heart, which is the *Nūr,* the light of *Allāh's* essence.

"Yā Allāh, the form *(sūrat)* of man (*insān,* who is the most exalted among all Your creations and has the most exalted wisdom) will emerge within Your essence as the manifestation of the resonance of Your names of grace called the *asmā'ul-husnā.* Only the clarity of the resonant wisdom that belongs to that form (of *insān*) will have the understanding capable of knowing the meanings of the praises for You that are contained within these names of grace," said the *Nūr,* the *qalb* of His essence, His *dhāt,* to *Allāh.*

"Yā Allāh!" the *Nūr* continues. "The fifth letter, *dāl* (د), is the world called *dunyā*—this world full of secrets *(sirr)* and faults *(shirk)*—where Your secrets and attributes, which emerged from the intensity of Your gaze, mingle with the objects of fascination that belong to the illusion of earth (and contain the good and evil effects thereof) and glitter as objects of illusion that disappear into the earth, only to keep on reappearing in ever-changing illusory form. This world also has mixed into it the *waw* of *'ishq*[28] (state of enjoying the sensory pleasures experienced by the desires) of Your creations. That is the world, the *dunyā.* The world is delusion. This

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[28] *Waw* (و) is an Arabic letter that stands for desire, and denotes a state related to sensory and sexual enjoyment; *'ishq* is the ardor of love.

delusion is mixed into Your creations. That is what the fifth letter, *dāl,* is. To know this fifth letter is to know the world and the body of man.

"Yā Allāh, although the fifth letter is one of Your natural products, yet it is merely what was cast out as rejected waste when You gazed intensely again and again with Your effulgence, washing and purifying over and over again the radiant lights that emerged within Your resplendent heart of grace (Your essence, or *dhāt,* which manifested as a result of the meditative worship of Your intention).

"This fifth letter, *dāl, Yā Allāh,* manifests:
as the body for all Your creations,
as the forms of desire *(rūhānīs)*[29] belonging to the dark form of illusion,
as parallel gods in the form of darkness corresponding to the 105 million different thoughts and desires,
and as the various attributes of the delusion stemming from the darkness of maya *(nafsāniyats),*
displaying:
the actions stemming from the divisiveness and discrimination that exists among religions,
the level of wisdom befitting such discrimination,
and the body forms corresponding to each level of wisdom—
forms of delusion whose actions are contrary to Your perfectly pure truth,
forms that exhibit the conceit and pride of 'I' and 'you', with the arrogance of 'There is none greater than I'.

That is the fifth letter, the rejected waste that was eliminated from You, manifesting as the evil seeds of the torpor of illusion within those forms, filled with the aforementioned qualities.

"Even though the five elements have been united by Your Triple Radiance, because these evil seeds within them are dissimilar and are hostile to one another, their pride, arrogance, wrath, the conceit of 'I', and the quality that demands, 'Who is there greater than I?'—all these will manifest in each of the elements (in their inherent natures) at opportune moments, prompted by the actions of those qualities, *Yā Allāh!"* said the resplendent innermost heart, the *qalb* of the intention of *Allāh* that emerged from His essence, His *dhāt.*

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[29] Elemental spirits arising as a result of desires; when the 400 trillion, ten thousand intentions and thoughts take form, they are called *rūhānīs.*

"Yā Allāh! Because the seeds of these qualities were mixed with the darkness of illusion (maya) before being scattered by Your intention, and because earth, which is mother to the five elements (earth, fire, water, air, and ether), emerged from that same darkness, the life-seeds of those evil qualities became mixed into the delusion inherent in earth. That is: The elemental spirits *(rūhānī)* and the seven illusory, hypnotic fascinations *(nafsāniyats)*—together forming the eight *nafsāniyats* of earth—mingled with earth, grew within the darkness of illusion, and took the form of the darkness of delusion *(mayakkam),* and through the dark elemental spirits of the illusion caused by their respective *nafsāniyats,* they spread throughout and mingled with the five elements found in earth. In this way, even while You were using them to create man's form, 105 million different kinds of lives of the illusion arising from the dark hypnotic fascination prompted by these *nafsāniyats* became mingled with and now dwell within those five elements.

"Yā Allāh, when man, the most exalted of Your creations, was being formed, all the actions belonging to the darkness of the delusion caused by maya were mixed into that form as 105 million forms of desire, as *rūhānīs,* or elemental spirits. These gave rise to dark forms of that delusion, which appeared before the various bodies made of earth, showing many different forms of desires and cravings.

"All these inherent states finally amount to nothing but the state of delusion caused by evil demonic qualities *(shaitāniyyahs).* The inherent properties of that state, *Yā Rahmān,* are satanic qualities, actions, and behavior—states of delusion arising from the darkness of the degenerate illusion that stems from the arrogance of 'I'. That state, *Yā Allāh,* is the state You discarded from You in the beginning, in *awwal.*

"Yā Rahmān, keep us safe from these things and protect and sustain our soul *(rūh),* our life *(hayāt),* and our certitude of faith *(īmān),"* said *Allāh's* resplendent *qalb,* the *Nūr.*

"Yā Allāh! When You used the resplendence of grace, Your essence, to wash and purify the resplendence of the soul that emerged from the natural intention of Your truth, all the evil dirt that washed away was

deposited—at the very time the creations that came from Your essence, attributes, and secret were being created—inside the fissure of the torpor of illusion of those creations. That fissure, blackened by the depositing of the evil qualities of the impurities, is the trench of fire *(uwayil)* of the horrible hell in which are mixed the seven *nafsāniyats* arising from desire. The one who makes that site his own is the degenerate one called satan, or *iblīs,* or *mal'ūn.* One hundred and five million beings with the same qualities as satan also dwell in the same hell in which he lives. Those creatures have different names of evil, names that match their respective qualities. They live and are reborn as forms possessing the force of illusion *(māyā sakthi)* with its delusional properties.

"They are commonly referred to by various names such as *ātman, rūh,* life, *rūhānī, nafsāniyat,* and satan, and are portrayed either in a formless state or as having a form, and are glorified through millions of names. Many among Your creations, having a faith that lacks clarity of wisdom, may praise them in this way, *Yā Rahmān!*" said that *qalb,* the innermost heart, praising *Allāh* and standing in humble worship and obeisance.

"On the other hand, *Yā Rahmān,*" the *qalb* continued, "the soul *(rūh)* that emerged from Your resplendence was manifested from within You. That resplendence is the Triple Radiance—*alif, lām,* and *mīm. Yā Allāh, alif* is You, the all-pervasive, omnipresent Effulgence; *mīm* is the *qalb,* the innermost heart of that Effulgence; and within that is the *lām,* which emerged within Your worshipful meditation in the form of Your perception and awareness, pulsating and shining as the resplendent wisdom that is the *Qutb.* All three dawned within You, emerged within You, resplended within You, pulsated within You, disappeared into You, expanded within You, and merged with You—to make You resplend as the one all-pervasive Omnipresence and bring forth and reveal Your powers.

"That is the Triple Radiance, which resplends as these three letters, as Your essences. It will exist forever and ever, *Yā Allāh.* It is Your form. It is Your grace. It is Your resplendence. It is Your image of resplendent grace. When You stood shining as the One and as the many, as the eternal Omnipresence, without form or subtle form, it is that which stood shining as Your innermost heart *(qalb,* or *kumbum)* and as a manifestation of Your effulgent form, according to an earlier word regarding form or subtle form. You are not the dark form of maya, *Yā Allāh, Yā Rahmān,*" said the innermost heart of His essence, and continued.

"*Yā Allāh!* The effulgent seed-rays of resplendent grace that scattered from You in the state in which the three of You (You, the innermost heart that appeared within Your intention, and radiant wisdom) all stood resplending as one—those seed-rays are the resplendent souls, or *rūh,* for Your creations, shining and radiating in a state of 'I-lessness'.

"The soul *(rūh)* is the resplendence of grace that appeared from within Your natural state. That resplendence, the soul, is Your essence, your *dhāt.* The souls are the shining rays that emerged radiating and resplending from within You. Those shining rays are imperishable forever. They will exist as long as You exist, and You will exist for as long as they exist. Therefore, *Yā Rahmān!* Since the soul appeared and emerged from You, if it returns to disappear within You at the very place from which it emerged, and if it remains there without any further appearing or disappearing, then its nature will be the *dhāt,* the essence of Your nature, *Yā Rahmān!* O Merciful One!

"It is the true Thing, the Reality that dawned and manifested within You. That Reality is You. You are the One who knows—without any doubt or mistake. That One is the all-pervasive Omnipresence. All the rays that emerged within That are the resplendent light rays called souls.

"However, *Yā Rahmān,* this is a state that most of the creations that emerged from Your essence *(dhāt)* and attributes *(sifāt)*—the creations in the eighteen thousand worlds and in the divine realm *(arwāh)*—are unable to comprehend. They stand bewildered and confused, unable to realize that treasure, or You, or Your truth. As a result, *Yā Allāh,* those creations will lose their wisdom and take possession of the dark elemental spirits, the *rūhānīs* of illusion that belong to the earth of the world *(dunyā)* and the seven illusory *nafs ammārah.*[30] Believing firmly that these are the only things they can say truly belong to them in this world, and placing their faith and certitude in them and acquiring their qualities, those creations will rule the world in the belief and conviction that nothing greater than this world exists. This is what the great majority of Your creations will do." This was the explanation given by the resplendence that is the Triple Radiance of three letters (*Allāh's* innermost heart, His *qalb*) standing in the form of the light of the pure resplendent wisdom of His essence, His *dhāt.*

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[30] This represents the *nafs* at the lowest level of the self—the carnal or base instincts, devoted to self-gratification.

Upon hearing this, *Allāh,* the Imperishable and Eternal, rose in the form of compassionate love, pressed down on *awwal,* the beginning, and expanded without beginning or end, spreading all over, resplending and radiating, filling all of everywhere, mingling in all of everything, wherever one might turn to look—His nature seen everywhere, as His eyes, His mouth, and His speech. He Himself spoke and resonated and then looked at Himself and laughed with reverberating resonance. This was *Allāh's* state in *awwal arwāh,*[31] when all the souls were seeds in a subtle state, without body or form.

After that, *Allāh,* the Merciful One, looked penetratingly at His *qalb.* Again the form of those three letters came forth from within Him and stood resplending in His presence. Then *Allāh* looked at those resplendences and asked, "Who are you?"

The three letters replied, "We are the resplendent manifestation of the form in which we, having lost the sense of self, stand as You. That manifestation is Your true form, *Yā Allāh!* Without You, we are not."

Upon hearing this, *Allāh* asked, "O Triple Radiance that is the three letters! Earlier you said, 'You are Me and I am you.' Is there any place where neither you nor I exist?"

The Triple Radiance, hearing this, replied, *"Yā Allāh!* You and we—that is, perception, wisdom, truth, certitude, and determination—are not to be found in any of the places where the delusions arising from the darkness of illusion exist—places where Your truth and Your goodness do not abide. These are the places where we are not, *Yā Rahmān!* We do not exist where there are: perishable things, the darknesses of illusion, and the destructiveness of the arrogance that results in the conceit of self-importance. The expression of the nature of those qualities is satan, whose actions are the actions of evil and sin, and are the food for hell," said the radiant form of those three letters. *"Yā Allāh!* Those are the places where neither You nor we who are Your essence, Your *dhāt,* exist. Your essence and You are one. That is the One, *Yā Allāh!"*

Pleased and joyous upon hearing this, *Allāh* clasped that Radiance to His resplendent compassionate breast and looked intently at it.

Through the intensity of that gaze, the three radiant letters became one, grew resplending from the beginning *(awwal)* to the hereafter *(ākhirah),* no longer acting independently, but surrendering to the grace of their Lord, and standing in that form, pulsated, worshiped in obeisance, resplended, and began to gather and scatter luminous rays in the form of grace, perception, wisdom, and truth, showering them on all the universes and all of everything. These rays burst forth—as one, ten, a hundred, a thousand, ten thousand, a hundred thousand, a million, ten million, a hundred million, a billion, a hundred billion—as a countless myriad of rays. Thus did the resplendence that was the Triple Radiance shower forth those rays of grace that arose from wisdom, awareness, and perception.

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[31] The primal beginning; *arwāh:* the divine realm.

In that state, *Allāh* looked at that Radiance in blissful joy and called out, "O My blissful Radiance!" and, standing in the nature of compassion, looked again intently at it. As a result of that gaze, the Triple Radiance, exclaiming, *"Yā Allāh! Yā Rahmān! Yā Rahīm!"* took on and displayed the form of *insān* as a resplendent form of grace, then grew from the beginning to the hereafter as *Allāh's* effulgent manifestation of grace, shining brightly and proclaiming, *"Al-hamdu lillāh! Yā Rabbal-'ālamīn! Yā Allāh!"*[32] in humble worshipful obeisance.

Upon seeing this, *Allāh* gazed at it penetratingly once again. Then He saw the resplendence that was the Triple Radiance, with three thousand essences, three thousand attributes, three thousand secrets, and thirty thousand million faces, resplending as colors and beauties beyond count or description. When *Allāh* saw this, He clasped that Radiance with joyous welcome saying, *"Yā Nūr,* My form of grace! O My *qalb,* My heart that is the five letters *(alhmd)!* O radiant treasure that arose from the wisdom of My perception of grace, without beginning or end! O form of My love!" and He gathered and embraced that Radiance to His breast of grace.

Immediately that Radiance disappeared once again into His heart of grace. In that state *Allāh* cherished and protected it, and, in accepting the Radiance that was His form back into Himself, He became, then and there, the *Unifying Rahmān.* He Himself received the qualities of His praise called *ar-Rahmān,* and, acquiring the actions of those qualities with great joy, *Allāh* remained in still silence *(mounam)* for many thousands of millions of years in *anāthi,* the beginningless beginning.

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[32] All praise is to *Allāh!* O Lord of all the universes! O God!

Now, that which had disappeared within Him—within His state of still silence—losing the sense of self, was resonating in His nature from within Him, meditating upon Him alone, and worshiping Him with the sound of that resonance. Upon hearing within Himself the sound of the resonance of that worship, *Allāh,* in His state of still silence, once again opened His resplendent eye of grace and gazed searchingly at Himself. Then the effulgence of His essence, His *dhāt,* which was in meditation within Him, manifested and shone within Him with the brilliance of a thousand million suns. The resplendence of the sound of that resonance gathered the rays of *Allāh's* grace and showered them forth everywhere.

Upon seeing these showering rays of *Allāh's* grace (the rays of awareness of the *Nūr* which are *Allāh's sifāt*), the luminous rays that had, earlier, through *Allāh's* meditation, received life within His heart of grace (His *kumbum,* the receptacle formed out of His intention) and had then burst forth, scattered, and fallen on all of everything, everywhere, to lie hidden, in the beginning—those luminous life rays gathered up the rays of *Allāh's* grace and swallowed them, over and over again, like thirsty crops soaking up rain. Then they rose up, reverberating with the resonance, *"Yā Allāh! Yā Allāh!"*

Upon seeing this, Allāh speaks to the resplendence of the Nūr, His essence (dhāt):

Allāh, who heard the thunder of those resonances, said, *"Yā Nūr!* Even in My primal beginning *(awwal),* when I was in the dark form of still silence, you were My shining *qalb,* My heart of grace, in the resplendent form of My grace. When I gazed intently at that heart, it shone as the *kumbum,*[33] the receptacle of My intention. Then, standing in My resplendent form of grace, I looked deeply at that receptacle with the intent gaze that dawned within My intention, and I beheld all the things that had arisen from My meditation, My intention, and My scrutiny spreading throughout all the universes, pulsating and resplending everywhere. As I continued to look at that receptacle, the *kumbum,* I saw rays of My resplendent grace fall into it, acquire the life of grace, then scatter everywhere and mingle with everything—to shimmer and shine in atomless form.

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[33] The innermost heart, within which is God's secret. Lit. A pot or vessel filled with water, which, after being sanctified by a Hindu priest, is poured over an idol.

"All these rays that were formed in this way, *Yā Nūr,* will become the souls for My creations who are My secret, My *sirr.* Those souls appeared from the resplendent grace of My intention of grace. You, the *Nūr,* who are My *qalb,* My innermost heart, became the *kumbum,* the receptacle for My prayers, through the meditation and worship arising from My intention. And as you were My innermost heart (the *kumbum*), I became the divine Mystery (the *bimbum*). Thus you became filled to completion with perception, awareness, grace, meditation, worship, truth, faith, certitude, determination, goodness, patience, compassion, love, clemency, charity, and empathy. All these qualities attained completion within that receptacle which is you, My heart. When I looked intently at My heart (My *qalb,* the *Nūr* of perfection that is you), all My resplendent rays fell into it and acquired a resplendent life of grace. Those souls of grace are in the form of the light *(jōthi)* of grace belonging to My essence, My *dhāt.* And it is that shining, effulgent light that is going to resplend in the form of the light of grace, as the soul *(rūh)* for the creations I am now going to create—the ones who will be the rarest and most exalted of all My creations.

"The treasure that is the soul cannot be discovered by anyone. It is intermingled with Me. *Yā Nūr,* you are My innermost heart, which is the essence that emerged from My intention. The soul emerged from Me and shone within that innermost heart, which is you. Its resplendence is the focus of My intention. That intention became the prayer within My still silence *(mounam),* and that which emerged from within it was the resplendence of the soul. Thus that soul is the resplendence of grace that dawned within the worship of My meditational prayer.

"The place within which all these resplendences will ultimately subside and be contained is you, the resplendence of the *Nūr,* which is My innermost heart, My *qalb.* That resplendence is the *kumbum*-state of the *qalb,* which one-pointedly looks at the intention of My worship. That *kumbum* (receptacle) is you. You are the *Nūr.* And, since it was you within whom all those resplendent rays (which are the souls) subsided and were contained, and you from whom they received life (before being manifested), they will attain completeness for now and for the hereafter, for this world and the next, for all the worlds, seen and unseen, *'ālam* and *arwāh.* But because you are My innermost heart, if they want to come to rest within My effulgence once again, they can do so only by first subsiding and settling within you.

"Yā Nūr! You were within Me in the divine realm, in the beginning *(awwal arwāh),* as My innermost heart, My *qalb,* and when I gazed intently at that heart, the light resplendences coming from My essences and attributes fell into you, and imbibed the life force once again. Thus you and I are one. Furthermore, *Yā Nūr,* all the resplendent souls that scattered and fell from that innermost heart lay hidden wherever they came to fall, in *awwal,* the primal beginning.

"Then when I gazed once again at you with My penetrating look, and you emerged from Me and emitted those resplendent rays, all the lives in that heart, the *kumbum,* which had taken form from My meditation, began once again to gather up your rays and eat them. And instantly they became souls *(rūh).* In order to contain those resplendences (the souls of grace that emerged from My intention), I am now going to fashion many beautiful forms (bodies) out of the five elements. I will place those souls—those rays that were thrown and scattered, shining and radiant, in that state in which you (who are My innermost heart) and I were united as one—within those forms, fashioning them into the same resplendent form of man *(insān)* that you assumed just now. You and I will reside within the heart, the *qalb,* of that form. And within that form I will install, in a most exalted state, the lustrous life-pearls (which scattered from you earlier) as the resplendence of the soul, the *rūh.*

"Just as you and I were originally one, so, within that form too, we will become one—I as *alif,* you as *mīm,* and the *Qutb* as *lām,* the clear wisdom of the resplendence of grace that emerged from My meditation. These three will become united, and, shining as pure resplendence, will exist as the resplendent *qalb,* or heart of grace, for that form. That is the state of oneness that will exist within the form of man," said *Allāh* to *Nūr.*

Allāh said further, *"Yā Nūr!* These are the parts that comprise those three letters: *alif, lām,* and *mīm.* It is they that form the Triple Radiance. Ultimately, My intention, My heart, and My resplendence will become one. At that time, when all three unite (the two of you subsiding within Me), I will be the one all-pervasive Omnipresence. And the pearls of shining grace that showered forth from Us will shine, resplend, and radiate as resplendent rays of life, as souls of grace.

"We must bring back those seeds of life that scattered from us. This is why we too will remain within that form. The place we reside in will be the spotlessly pure resplendent innermost heart, the *qalb.* To know the innermost heart is to know you, *Yā Nūr.* To know you is to know the resplendent soul that appeared within you and then radiantly showered forth from you. To know that soul is to know Me. To know Me is to cut asunder this birth and any other births and to bring about the return and reabsorption (into My effulgence) of the resplendent rays of life, those luminous souls that appeared within Me and dawned in My meditation. The body and soul of this knowing will be the clarities for the soul of the man who understands this birth and realizes you and Me, *Yā Nūr!*

"Further, *Yā Nūr* that is My innermost heart, My *qalb!* The resonant resplendent meaning regarding this soul cannot be fathomed. You alone will know this. Since you are both My innermost heart and My *Nūr*, you alone will know the subtlety of that soul, its benefits and merits, its splendor, its meaning, and its qualities, *Yā Muhammad!* This is but one aspect of the explanation of the soul of man. *Yā Muhammad! Yā Nūr!* You must fully grasp the splendor of this resonant explanation—the manner in which the soul emerged in the beginning, in *auwal,*" said *Allāh.*

"Unfortunately, some among My creations, in keeping with their own understanding of the soul, perform mantras and meditations and fall into trances, calling this *japa,*[34] meditation, worship, *kumbum,* and *bimbum.* All the mantras related to their meditation arise merely from the intensity of their mental aspirations. To satisfy those aspirations, each person will create an appropriate receptacle, or *kumbum,*[35] to accept his devotions. Having created a receptacle, he will then stand as the representation of the deity *(bimbum)* and incant to that receptacle the mantra belonging to the particular meditation he aspires to. The aspiration coming from his yearning takes on power and substance from the deity *(bimbum),* proceeds to the receptacle (the *kumbum,* from which it gains life), and then manifests outwardly, thus fulfilling that person's objective.

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[34] [The silent repetition of prayers, mantras or incantations, accompanied by counting, as with beads.]

[35] [In the Hindu religion, *kumbum* refers to an earthen or copper pot filled with water, toward which priests, who represent the deity, or *bimbum,* recite prayers that are supposed to sanctify the water in the pot. The water is then poured over the idol (deity), and this is believed to consecrate the idol, giving it the powers transmitted through the mantras (incantations).]

"The states of My intention, however, *Yā Nūr,* are not like this, for in these states the illusory forces of delusive darkness are stirred to action and then fulfill the commands laid upon them. These evil actions are satanic and belong to the forces of the darkness of illusion (maya). They are the deceptions arising out of satan's hypnotic delusions and the state of his qualities. These actions are lauded as supernatural feats *(sitthis)* that bring liberation *(mukthi)* to those who practice them. *Yā Nūr!* These states are not worthy of the noble *insān,* who is endowed with the resplendent wisdom of your light. For, although these miraculous feats will earn him great praise in this world, they will guide him finally to the shores of hell.

"Therefore, one who practices such feats will lose the divine analytic wisdom of man and be subject to an unending succession of births. His inherited evils and his acquired evils will join and toy with him. As a result he will lose the wisdom of man and will accept, in its place, the wisdom of illusion. Hence, in this lifetime, he will conduct himself only with the qualities, actions, behaviors, and wisdoms pertaining to his birth of illusion. The wisdom in his heart will be filled with thoughts that come from his evil sinful actions. And, because of such evils, he will be subject to birth after birth after birth. *Yā Nūr!* May you know this.

"*Yā Nūr!* Such is not our state. We are as Nature within nature. That Nature is indestructible. Whatever is indestructible exists as Truth, Truth exists as you and I, our state as the eternal Plenitude of completeness, that Plenitude as My form of grace, the Natural Treasure, the *Āthi* and *Anāthi*[36]—which is everywhere, resplending everywhere. When that resplendent form of grace—My resplendent heart and the Mystery within it *(kumbum* and *bimbum)*—loses itself in the state of still silence, and, free of delusion, stands as itself, resplending by itself, scintillating and shining everywhere—that resplendence, in the nature of grace, will be the resplendence of our meditation. Then My *qalb,* the receptacle, or *kumbum,* for the prayer within My meditation, will be forever free of agitation, blemish, destruction, or end and will possess the resplendence of eternal perfection.

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[36] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One, *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

"That resplendence, *Yā Nūr,* is you and I. You, *Yā Nūr,* are My essence that dawned within Me. What shone and appeared within that is the soul, the *rūh,* the resplendence of My intention. You, the soul, and the resplendent wisdom that emerged from you—these three—will appear and shine, one within the other, and will disappear within the One. I am the One who will contain that disappearance. This subsiding and disappearing of the three of you within Me will be the ultimate containment of man *(insān)*—in which his birth and death will be cut asunder. You must understand this, *Yā Nūr!*

"On the other hand, when the *japas, kumbum, bimbum,* the incantations and the meditations of the aforementioned forces of maya take life and arise to carry out the bidding of hypnotic maya—that is the state that will cause him [man] to perish. That will be the state, *Yā Nūr,* that some of the creations to be later manifested by us will desire excessively. They will imbibe the qualities that result in those deeds and will indulge in the kind of worship and prayer that will lead them to destruction.

"Yā Nūr! 99,999 out of every 100,000 people will prefer this state that points to destruction. Only a very, very rare few will aspire to the imperishable, eternal states of the meditational worship performed by Me. These rare few will be the ones born as *insān,* endowed with resplendent wisdom. They will aspire only to disappear within you, and thereby to disappear within Me. You must know this.

"Yā Nūr! This is why, in order to protect and cherish and then take back into Me that most exalted resplendent soul that emerged from Me and was instilled within those creations, I will send down, over and over again, into their midst: you (My Messenger), the soul of My intention that emerged from you, and the resplendent prophets who exemplify My attributes. In the beginning *(awwal)* I will preach wisdom to these resplendences, telling them to carry out My commands and inform the creations about Me, you, and their souls. After that I will bring forth My creations and send down to them the exalted prophets who, having received My resplendent grace, will teach those creations the radiant wisdom that will enable them to know Me, and will then bring back to Me the ones who imbibe this radiant wisdom. You must know this, *Yā Nūr,*" said *Allāh.*

"Yā Nūr, My *qalb!* I have been telling you about the details of the origin of the *rūh,* the soul, which appeared in the beginning, in *awwal.* Now I will explain the significance of that soul even more clearly. Please listen," said *Allāh.*

"Yā Nūr! In the divine realm, in the beginning, before creation, when I was in still silence, without form, unaware of My state, existing as a natural effulgence that resplended everywhere, as the completeness everywhere, contracting and condensing My resplendent form, analyzing My own state, and worshiping Myself—then, with the ear of My resplendent form of grace I heard a resonance that emerged from My worship. I understood it and learned its benefits and rewards, as well as the explanation of its qualities and actions. Becoming aware of all of these from My state of still silence, I thought, 'What a wonder! A resonance has appeared within Me and is going on resonating.' Standing in the nature of perception and awareness, I sought the source of that resonance, looking intently at the place from which it came, *Yā Nūr!*

"That spot melted and stood shining as My resplendent *qalb,* my innermost heart. Upon seeing this resplendence, I focused on it more intently. Then that *qalb* resplended and said, *'Allāh* is the light of the heavens and the earth. All praise belongs to *Allāh!' (Allāhu nūrus-samāwāti wal-ard, al-hamdu lillāh!)* And, bowing and paying obeisance to Me, it pressed down on *awwal,* the primal beginning, and grew to completion, all the way to *ākhirah,* the hereafter, looking with rapt attention. From that look came endless showers of resplendent rays—one, ten, a hundred, a thousand, ten thousand, a hundred thousand, a million, ten million, a hundred million, a billion, a hundred billion rays—far more than the imagination can conceive of. And that heart, the *qalb,* kept on showering forth those resplendent rays amidst many, many deep sighs.

"Yā Nūr! When I gazed intently at that *qalb* still further, it softened and melted, shed tears of grace, and said, *'Yā Allāh!* I am Your *'abd,* Your slave! I am protected by Your action alone—by nothing else.' Thereupon I looked at it and asked, 'O *qalb* that resplended in sorrow and in joy, in weeping and in bliss, and threw forth these showers of My resplendent rays! Why have these sorrows come to you?' This is what I asked, *Yā Nūr."*

Nūr, who is that *qalb,* replied, *"Yā Allāh!* When You were in solitary oneness, You gazed deeply at Yourself through Your still silence, Your meditation, Your prayer, Your intention, and Your scrutiny—these five. When You looked, the qualities, actions, behavior, good conduct, propriety, virtues, love, silence, and meditation of Your gaze, and millions upon millions of similar consequences of Your intent gaze appeared through these five kinds of gazes and transformed into actions.

"These actions took form and became Your *qalb,* which then picked up and scattered the resplendent rays of Your intention throughout *'ālam* and *arwāh* (all the worlds, both seen and unseen). When You looked intently at it once again, the *qalb* melted into resplendent, perfectly pure water, which shone with a resplendence brighter than that of glistening crystal and then became contained within Your *qalb,* displaying restless motion. Because You focused intently on that motion once again, it spread out as a resplendent mirror and kept on resplending. Then You focused intently on it yet again, *Yā Allāh!*

"Within that resplendent mirror that is Your *qalb, Yā Rahmān,* You saw the perception, the awareness, the seeking, the intentions, the aspirations, the prayers, the silence, the meditation, the sorrows, the joys, the sighs, tears, and blissful laughter of its rays that had been dispersed by the earlier gaze of Your intention. You Yourself saw, within that resplendent mirror, all the rays (the souls), along with these qualities that had emerged through the gaze of Your intention and had scattered and fallen from within Your *qalb* onto all the worlds, seen and unseen, *Yā Rahmān.*

"Since You have seen and understood for Yourself the explanations concerning these souls and the joys and sorrows occurring within them, *Yā Allāh,* may You now cleanse and purify them, rendering them free of fault, blemish, or agitation," said that mirror, the innermost heart, the *qalb,* making this supplication to *Allāh,* and continued:

"Yā Allāh! Yā Rahmān! For this heart and for the soul that emerged within it through Your intention, Your very gaze contains five kinds of agonies. For the five gazes of Your intention, You are going to fashion five elements and, within the form made out of them, place this soul and the heart (Your essence, Your *dhāt,* which took form from the intention of Your meditation), thus making them suffer joy and sorrow.

"Yā Allāh! Everything that showered forth and dispersed from the intention of Your meditation is eternal—without death and without end. The responsibility of protecting them lies with You, *Yā Allāh,* to see that

all these things that emerged from You are taken back into You, without destruction or death." So said the *Nūr*, *Allāh's* resplendent innermost heart.

The *Nūr* said further, *"Yā Allāh!* That which dawned within You was Your intention. Within that intention emerged Your worship. Within that worship appeared the resplendence of Your glory. Within that resplendence appeared Your radiant *qalb,* the innermost heart. Within that radiant heart appeared the *Nūr,* Your essence *(dhāt).* And that which emerged within the *Nūr,* which is You, is the soul.

"Thus, *Yā Allāh,* with the resplendent manifestation of Your Original Nature, which is the light of the heavens and the earth *(Allāhu nūrus-samāwāti wal-ard),* You fill all the worlds, seen and unseen, and all of everything, to completion. And You Yourself exist shining and resplending as the one who sees everything. There is no creation that You do not know. There is not a thing that You do not see. Therefore, please make the perfectly pure resplendence that is the soul (which emerged from the resplendent *qalb* of Your essence called *al-ard*)[37] resplendent once again! Make it shine without fault, blemish, or shadow. *Yā Allāh!* Keeping the soul (which is Your secret) within Yourself, may You, using Your essence, make it resplend, make it meditate only on You, know only You, and disappear only within You! That will be the state of the prayer that arises from the intention of Your meditation, *Yā Rahmān!"* said the resplendent heart that is His essence, opening its mouth of grace.

Upon hearing this, *Allāh* looked deeply within Himself with one-pointed intention, with the resplendent gaze of His praiseworthy majesty that is the light of the heavens and the earth *(Allāhu nūrus-samāwāti wal-ard),* and saw the meditational worship arising from the intention that dawned within Him, the resplendent heart that emerged within that worship, and the souls that had emerged from that heart; and, observing and understanding all these, He realized, within Himself, the attributes and properties of the souls that had emerged from Him, and thus learned of their radiant states and propensities.

Allāh said further to His innermost heart, which is the *Nūr,* "O resplendent *qalb,* you who accepted My intention with tender feeling! When you had become filled to completion with the resplendence of My intention and I looked once again with My intent gaze at you, the intensity of that gaze caused you to resplend, sending forth the luminous rays of My grace. All those rays were dispersed and scattered and thrown everywhere, onto all the universes, taking life as souls and spreading out, filling all of everything—in *arwāh*, the divine realm.

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[37] The earth.

"O *qalb!* I know you. Because those rays appeared due to your different states (your sighs, your happiness, your sorrow, and your laughter) when they scattered and dispersed from you, they came forth in many different ways. Thus there is a great variety among these countless millions upon millions of lives. However, basically they are contained within five groups: earth lives, air lives, fire lives, water lives, and the lives of My resplendent grace, all of which lie dormant.

"But since it was by My intention that all those lives emerged in these many different forms from within the *qalb*, (the heart that arose from the aspiration of My meditation) this is a secret, a *sirr*. I alone will know that secret," said *Allāh*.

Then *Allāh*, coming to an understanding of the explanations about those lives, their splendor, and the secrets they contained, went on looking and looking at them with the resplendence of His gaze, which is His power, His *qudrat*—gazing and sifting, gazing and sifting, thus burning up all the unwanted residue with each gaze. In this way, even in the beginning, in *auwal*, existing as the pre-eternal, still and silent Being, and, coming to know Himself, He continued in the divine realm called *arwāh* to cleanse the resplendent *rūh*, the soul that emerged from His intention.

The *kāmil shaikh* says: Thus has *Allāh* spoken to the *Nūr*. Children! Please reflect upon and understand these explanations regarding the soul.

The kāmil shaikh speaks further:

Allāh continued to gaze and gaze intently at the souls. In this way He cleansed them, and, taking the discarded residue, He divided it into four kinds of lives: lives of earth, lives of fire, lives of water, and lives of air, and, corresponding to the nature of the ray of the resplendent gaze of His intention, He made those four kinds of lives complete, in preparation for the creations that would come later. In this way did He make those lives, the souls, grow, as four different kinds.

After this, *Allāh*, giving due honor to the cleansed soul of resplendent grace, placed that soul, which came from the gaze of the intention of His meditative worship, within Adam, or *insān*, the most exalted of all

His creations, created in the form of the *Nūr,* His light. He placed this soul (which came from the truth of the majesty of His solitude) within that form, along with its significance, its truth, and the explanation regarding it, as well as His intention, His worship, and the glory of His having realized Himself. Thus did He create the form that was *insān* in a most wondrous mold. Then, standing as the wisdom of resplendent grace, *Allāh* explained the grandeur, the significance, and the brilliance of that soul of grace to His devotees—those of wisdom.

The kāmil shaikh tells his children of radiant wisdom:

My children, the soul, the *rūh,* was formed within *Allāh* in *awwal,* from the intention of the meditative worship arising within the state of still silence that He had been in from the beginningless beginning, *anāthi.* It exists as the resplendence of His essence, His *dhāt.* It has neither shadow nor form. It has no ending. It cannot be destroyed. It is a resplendence that dawned within Him. Such is the soul. *Allāh* also has no form—no shadow, no destruction, no ending. He appeared as the *Anāthi* and *Āthi,*[38] without beginning or end, shining as the eternal Plenitude of perfection. That is *Allāh!* And that which emerged from within Him—within the focus of the intention of His meditative worship in the state of still silence in the primal beginning, in *āthi*—is the resplendence of the *Nūr,* His *qalb.* That too has no shadow, no destruction, no end. To know the secret contained within the resonant explanation concerning these three: His essence, His attributes, and His secret *(dhāt, sifāt,* and *sirr)* is to know oneself. If *insān,* with divine analytic wisdom *(pahuth arivu),* comes to know himself, he will know the resonance, the resplendence, the meaning, and the benefits of these three and come to know their beginning and their end. That end is One. He is that One. He is *Allāh!* To know the meaning of this is to subdue and lose oneself. The *kāmil shaikh,* who has obtained the wisdom of God's grace, said this, and continued:

In *awwal, Allāhu ta'ālā Nāyan* came to know within Himself: the resplendent souls and the subtlety of their emergence from Him in the meditative worship that came from His intention; the *Nūr* (the *qalb,* or innermost heart) from which the soul was manifested; His form of grace that is the secret of His essence, attributes, and secrets (His *dhāt, sifāt,* and *sirr*) that emerged within that heart; and the states of the different souls, as well as the ways in which many lives mingled within each of them. He understood the wisdom and good conduct contained within each of these lives, the *rūhāniyyahs* mingled within the *nafsāniyats,* the *shaitāniyyahs*[39] mingled within the *rūhāniyyahs,* the joys and sorrows arising from the delusion caused by the darkness of illusion mingled within the *shaitāniyyahs* and the good and evil resulting from them all. Understanding all these within Himself and realizing the state of the final judgment that was due to befall these souls and elemental spirits tomorrow, at the end, *Allāh* said:

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[38] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One, *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

"Aha! Good and evil are going to be mixed into these resplendent souls (that emerged and manifested from the state of silence accompanying the meditative worship of My intention). Those elemental spirits, base desires, and satanic desires appear in countless multitudes: ten, a hundred, a thousand, ten thousand, a hundred thousand, a million, ten million, a hundred million, a billion, a hundred billion sinful lives filled with the delusion stemming from the illusion (maya) inherent in earth and created in the form of that illusion. In this way they will transform these resplendent souls into the color of darkness, instill delusion into them, make them merge with the form of illusion, and, concealing their resplendent wisdom, make them wander in a state of torpor *(mayakkam).*

"Thus these souls, unaware of where they had dawned in the beginning *(awwal),* and unaware of where they were now and where they would finally go—these souls, existing in the state of having forfeited their perception, awareness, virtue, good conduct, love, and radiant wisdom, will be mesmerized, have their wisdom degraded and dulled so it cannot shine, and be buried in the darkness of ignorance *(angnānam),* where they will be tossed and whirled into birth after birth and made to roam aimlessly." Thus becoming aware of the plight of the soul, *Allāh,* in His own state, in the beginning, in *awwal,* said:

"Aha! What evil, hypnotic lives seem to be mixed into the resplendent souls that took form and acquired life within the intention and purpose of My meditation!" Understanding this, He continued to dwell in His state of still silence, and, intending to eliminate those evil factors that were enshrouding the resplendent souls, He, forgetting Himself, went on gazing and gazing intently, in the very beginning, in *awwal,* at those souls, sifting out the things with delusive properties and, in order to prevent them from returning to mingle with the resplendent souls, He burned them away, using that same gaze of His effulgent light. Thus did *Allāh,* in the beginning, in *awwal,* cleanse and purify the resplendent souls that had emerged from Him.

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[39] *Nafsāniyats:* the dark delusion arising from maya (illusion); *rūhāniyyahs:* form of desire; also *rūhānī* means the souls of the elemental lives; *shaitāniyyahs:* evil demonic qualities.

In this way, for millions upon millions of years, from the very beginning itself, *Allāh,* in the state of still silence within the depths of His meditation, went on gazing intently many, many millions upon millions of times (in the resplendent form of His effulgent grace). Some of the evil things He burned away, while other evil hypnotic elements He separated and eliminated from the resplendent soul.

After that, *Allāh,* containing that perfectly pure soul, the *rūh,* within Himself, made it into the fullness of plenitude within His innermost heart, the *Nūr,* in the beginning, in *awwal.*

Then He observed, "All these lives (with the hypnotic fascination stemming from illusion) that were discarded from the pure soul have mingled and settled within earth, water, air, and fire." Realizing this, *Allāh* Himself, from His state in the beginning, in *awwal,* understands the significance, the benefits and consequences, the actions and qualities of these lives of torpor, and the various things they had come to settle upon.

From that same state, in *awwal,* the beginning, *Allāh,* existing in His effulgent form continues to reflect, "These things that were separated from the perfectly pure resplendent soul have once again deposited themselves in these four different places, and mingled and settled therein." Thus He understood these four things, each with its own type of actions, and realized what effects they produced and the explanations regarding the good and evil arising from them. Then *Allāh* looks at the earth He created and asks, "O earth of hypnotic delusion *(mayakkam)!* What is the meaning of your actions?"

Earth speaks.

Earth looked at *Allāh* and spoke. "*Yā Allāh!* I am incapable of withstanding the burning heat of the brilliant rays of Your gaze of grace! In the beginningless beginning, when You were in Your state of still silence *(mounam)*, immersed in the intensity of Your worship of meditation, I existed in the state of unformed and unmelted clay. Then when Your intention, worship, and purpose (all becoming one within You) gazed intently at me, I softened and melted and took form.

"Later, when You stood as an effulgence in Your state of still silence and looked at me, I turned into the form of water. As You went on looking at me, I turned into the form of waves of air. And when You continued to gaze at me with the keenness of Your effulgence, I became fire, and stood trembling and agitated. Thus, as a result of Your gazes, I melted into four different forms, each with its own inherent actions.

"The blazing fire of Your radiant gaze melted me over and over again, transforming and refining me, separating me into four different forms, separating and refining repeatedly, until finally You made those four come back into me, earth, just as they were in me before—joined as one yet separate, each with its own qualities, actions, consequences, and benefits, but mingling and merging, until all four became intermingled within me as one, *Yā Rahmān.*

"The cause for all this, *Yā Rahmān! Yā Rahīm!* is nothing but the intensity of Your effulgent gaze. That is why we four are mingled, as water within earth, as air within water, and as fire within air. You alone know the significance of this.

"We were softened and melted by the radiant heat of Your effulgent gaze until we became like the waters of the deep ocean, swelling within Your ocean of grace. And, just as the rubbish in the ocean is carried by the beating waves and pushed onto the shore, so all the impurities within us are being pushed beyond the shores of Your essence, Your *dhāt,* by the waves of resplendent rays that are the intensity of Your gaze, *Yā Allāh!*

"After that, *Yā Rahmān*—once I have cast off all my impurities onto the shore—I will receive, through Your gaze of grace, the spotlessly pure ray of Your *dhat* (essence), and I too will be among Your *sifāt,* as an ocean of grace, *Yā Rahmān!"* said earth, addressing *Allāh.* "*Yā Allāh!* Although I acquired four different molten forms through the intensity of Your gaze, I was made into one earth by the resplendence of Your grace. How can I describe Your majesty, which united all four of us into one, or the grace of Your essence, Your attributes, and Your secrets (Your *dhāt, sifāt,* and *sirr*), or the meaning and explanation of Your bringing forth the creation? *Yā Allāh!* May You protect and preserve me, *Yā Rahmān!"* beseeched earth.

Upon hearing this, Allāh says:

"O earth who has received My favor, My grandeur, and the ray of My penetrating, effulgent gaze! I have heard your explanation about yourself. Now if you will understand the explanation about Myself and the details concerning yourself, you will never be subject to any adversity. When the forms of your four energies *(sakthis)* become united and stand as one, and you forget yourself and lose yourself to subside and settle within Me—your state will be My state. You will be in Me and I in you. Oneness will be our state. May you realize this," said *Allāh* to earth.

"O earth, by My gaze of resplendent grace, I made the four of you melt with tenderness of feeling, then filled you to plenitude with the resplendence of My grace and manifested you within Me even in the beginning, in *awwal.* Thus My intention was manifested even before your time. That manifestation became worship. That worship became the *qalb* of perfection, which accepted the intentions of My meditation, made those intentions complete, and led them to their fulfillment. This is what the *qalb,* the innermost heart, which is My essence, My *dhāt,* does. That which emerged shining from it was My resplendent form. The plenitude of that form was the *Nūr.* That which came to reveal My resplendent form were the souls, which showered forth from the *Nūr* as rays of My worship. The *Nūr* is the shining resplendence of My look of grace. All the rays of light that burst forth from it became the resplendent souls in the beginning, in *awwal.* The soul is perfect purity. It has nothing mixed with it. O earth, you who are My creation! Through the intensity of My gaze, I separated from the soul the four of you (and those joined with you), who dared to mix with that soul. May you realize this," said *Allāh.*

"Further, O earth! I will use you four—earth, fire, water, and air—to make the forms for all of My future creations. Since you were at first one, then divided into four, and later mingled together and united again as one, I will use the four different parts of you to create the various forms for all My diverse creations and make them complete, O earth!" said *Allāh* in the beginning, in *awwal.*

"Having created those forms (using you), I will bury within them the resplendence that is the soul formed of My essence, My *dhāt.* Further, I will install My *qalb,* the *Nūr* (which affirmed the worship arising out of the intention behind My meditation, made you complete, and manifested you) as the plenitude within the forms of these creations. And I will be reposing for all time within that same *qalb,* which has no beginning, no end, and no destruction," said *Allāh.* "O earth! I will, in addition, install the resplendent wisdom—the light of that most excellent *Nūr*—within that same heart, to enable it to realize both the state of My form and of its own ultimate state.

"O earth! That resplendent wisdom will be the divine analytic wisdom *(pahuth arivu)* of the shining creation called *insān* (man)—the wisdom that is capable of knowing the state of My qualities and actions, of knowing you and the three others joined with you, and of knowing My *qalb,* that innermost heart of Mine, and the resplendent soul that was manifested from Me. This resplendent wisdom will be the lamp to lead man, the highest of My creations, back again to Me. It will be the most exalted possession in this world for one who is man. Only when this wisdom appears shining within him will he be called My noble *insān.* Such a one will use the resplendence that is the *Nūr* (the wisdom of My resplendent grace) to observe all the things existing in the places in which you dwell, O earth, and to cut away the evil things, while saving the things that are good. And he will use that resplendence to know Me, the soul that emerged out of My meditation, and the *Nūr,* My *qalb,* which affirmed and accepted My worship. The resplendence of the *Nūr,* which enables man to know these three, will form the fundamental wisdom present within *insān,* the most exalted among My creations.

"O earth! Using that resplendence, if you will analyze yourself, come to know Me, reflect upon the soul that is My grace, realize and understand it and know the resplendent *Nūr* that is My *qalb,* cast away the evils of this illusory world (the *māyā dunyā*), stand perfectly pure, forget yourself, acquire My qualities, perform My actions, and, restraining yourself by means of those actions, if you will emulate My behaviors, acquire My virtues and conduct yourself according to those virtues, make yourself small, and lose yourself in the resplendence of the *Nūr*—on that very day, you will come to be contained within Me, and I within you," said *Allāh* to earth.

Allāh informs earth further:

"O earth! The house that I am going to build, by joining the four of you together, will be the mansion in which My *Nūr,* My resplendent soul and I will dwell. It is within this house of purity, this abode of plenitude, that I am going to place that perfectly pure thing, My treasure that I gave in trust *(amāna).*

"Let Me explain. The house in which we dwell will be the secret heart *(qalb)* of My creations, who are My *sirr.* The perfectly pure resplendence (the *ruh,* or soul) within that house will be the evidence of our effulgent presence. Moreover, for all of you—for the *Nūr* that emerged from My intention, for the soul that emerged from My meditation, and for the four of you who appeared as a result of the gaze of My state of still silence—I will be the One performing the triple duty of creation, protection, and redemption—I as the *Anāthi* and *Āthi* without beginning or end, without death or destruction, shining as the fullness everywhere, pulsating and scintillating as My effulgent nature, and existing forever. O earth! May you understand this," said *Allāh.*

"The meaning of these three duties, O earth, will be the essence, attributes, and secrets for *insān,* the most exalted of My creations. If he wants to know the significance of the splendor of these three and receive their fruits and rewards, if he wants to understand the connections he formed through his birth (in the beginning), the state of his present life, and his final state (at the end), he can do so only through the lustrous wisdom that will shine as a result of his actions, behaviors, and conduct that arise from My beautiful qualities [in him], namely: certitude, steadfastness, faith, strength of purpose, strength of will, conscience, justice, patience, inner patience *(sabūr),* and contentment *(shakūr),* and from the rewards and virtues relating to those qualities.

"This explanation is born out of the resonance of divine luminous wisdom *(pēr arivu).* For *insān,* this knowledge will constitute the first three steps: *sharī'at, tarīqat,* and *haqīqat,"*[40] *Allāh* told earth.

"O earth! To know the fruits of the resonance belonging to the wisdom of this state is to know the qualities of My entrusted treasure and the benefits that result from these qualities. To know that state is to know oneself. To know oneself is to know all My creations. To know My creations is to know My *qalb,* the *Nūr.* To know that *qalb,* the innermost heart, is to make the world [within oneself] shrink and disappear. That disappearance is his subsiding and losing himself within Me. This is the state in which one who is *insān,* having earlier accepted the entrusted treasure given to him by Me, later returns that treasure to Me and Me alone," said *Allāh* to earth.

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[40] *Sharī'at:* the first step of spiritual ascendance; the discrimination between right and wrong, and good and evil, and the conducting of one's life according to what is right and good. Lit. The law derived from the teachings of the Qur'an and of the traditional sayings of the Prophet *Muhammad*⊖. *Tarīqat:* the second step of spiritual ascendance; complete, unswerving acceptance of the good, and the carrying out of each action, with steadfast intention, certitude, determination, faith, patience, and duty. Lit. The path. *Haqīqat:* the third step of spiritual ascendance; the realization of truth; the beginning of coming closer to God and communing with Him.

"O earth! Anyone who accepted that loan from Me in the beginning, in *awwal,* and proceeded to the world, the *dunyā,* with it, must finally, at the end, return to Me what I gave to him. Whatever profit he earned from it in the meantime, he can keep for himself. And the place I grant him, with Me, will depend upon the balance of the profits he has earned," said *Allāh.* "Further, whoever repays that loan to Me will have no further debts in this world or the hereafter—no birth, no destruction, and no end—and, receiving from Me the rewards befitting whatever profits he earned in the world, will shine forever, having gained a life of freedom with Me. That state, for *insān,* will be the resplendence and the resonance of divine luminous wisdom *(pēr arivu).* And that resonance will be the fourth step called *ma'rifat,"*[41] said *Allāh.*

"O earth! The fulfillment of this birth for *insān,* who emerged and resplended from within Me in the beginning, in *awwal,* is, having dwelt within you in the present and come to realize Me, to then return to Me at the end, in the hereafter, and to hand back to Me and Me alone the Triple Radiance—that treasure I entrusted to him. That will be the state in which one who is man comes to subside and settle within Me," said *Allāh.* "This stage, for man *(insān)* will be his merging with My plenitude. And this merging will be his absorption within Me," said *Allāh.*

"O earth! Know this with certitude. The three radiances I spoke of earlier were manifested within Me in the beginning, in *awwal.* When these three settle and disappear, at the end, that too will be within Me. And when they resplend as the Eternal Reality, that too will be within Me.

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[41] The fourth step of spiritual ascendance; the knowledge of the secrets of God. *Ma'rifat* knows no day or night. It is the realization that God is mingled within all lives as the Light with no shadow, as Truth within truth, as the Unique One, shining without separation in all the worlds.

"Those three things are: My form in the beginningless beginning *(anāthi),* the form of the *Nūr* (My essence that shines as the resplendence of My gaze), and the resplendent form of the soul, or *rūh* (which emerged as a brilliant shining ray that was manifested within that resplendent gaze). The emergence of these three within Me and their disappearance within the resplendent *Nūr* (which is My essence) will be the story of the soul, the *Nūr,* and My form in the beginningless beginning, in *anāthi.* For the beginning, the present, and the hereafter—for all three times—this will be the complete and final clarification," said *Allāh* to earth.

"The realization of this is the goal of the resplendent wisdom belonging to the faith, certitude, determination, and truth of man, the most exalted of My creations. The radiance of that understanding is divine analytic wisdom, and the perfect purity of that divine analytic wisdom is divine luminous wisdom. Divine luminous wisdom is the resonance of the *Qutb.* The *Qutb* is the *kāmil shaikh.* And man's knowing and understanding this through the *shaikh* will be the resonance of perfectly pure, divinely illumined knowledge *(gnāna pēr arivu).* It is that resonance that is the understanding of truth by an *insān* who has understood his state, his birth, and his death, and received the benefits and rewards thereof," said *Allāh* to earth.

"It will be very, very rare to find, among My creations, a man who knows this profound truth. This knowledge exists as a great secret, a great mystery in this world, to those born as man—the most exalted among My creations. May you realize this." Thus did *Allāh* give teachings of grace to earth, resonating and shining as a resplendent Resonance.

Allāh speaks to His devotees:

After this, resonating in the form of His resplendent wisdom of grace, *Allāh* gave to the divine luminous wisdom *(pēr arivu)* of His devotees (who are His *'abd,* or slaves) the same explanation He had given to earth. He then further unfolded the secret of His mystery to the radiant wisdom of those devotees: "O *insān* of radiant wisdom! It is within Me that the manifestation and the secret—the essence, the attributes, and secrets *(dhāt, sifāt,* and *sirr)*—of My mystery has emerged. It is that which is concealed within man. That treasure exists within him as a deep mystery for all three times—his emergence in the beginning *(awwal),* his present life, and his final end in the hereafter *(ākhirah).* The knowing of My essence, which is My mystery, will be the purpose and the fulfillment of his radiant wisdom.

"I will tell you more regarding this mystery," said *Allāh,* continuing to explain its meaning.

"O My devotees, your emerging from Me and coming here to rule this world is a secret to you. Your resplendent soul *(rūh)* is a mystery. Your coming to this world from the beginning *(awwal)* is a mystery too—the mystery of your appearing. Knowing the self, for you, is a mystery of the soul. The emergence of the resplendent wisdom of the soul (the *Qutb*), is also a mystery to you. To uncover the ultimate state of these mysteries and to restore into My charge the soul that emerged from My essence, My *dhāt,* is the mystery of the soul in your present birth.

"The discovery of the state of the truth of this process exists as a mystery, as *dhāt, sifāt,* and *sirr* (essence, attributes, and secrets) for *insān.* Therefore you must try your best to understand this," said *Allāh* to His devotees with divine luminous wisdom *(pēr arivu).*

The kāmil shaikh speaks:

Therefore children! In order that those who are *insān* may come to know their *rūh,* know *Allāh,* know His Messenger ⊖, know themselves, know the earth, know the hypnotic fascinations contained in the earth, and know the meaning of good and bad and their consequences—*Allāh,* in the beginning *(awwal)* manifested, for the exalted creations that are *insān,* the imperishable resplendent soul *(rūh),* placed the *rūh* within *insān,* and in addition, placed within the *sūrat* of *insān* the resplendent wisdom needed to know the soul, themselves, and *Allāh.* Only through that radiant wisdom can an *insān* realize *Allāh's* sublime essence, His attributes, and His secret.

Through ignorance, he can never hope to realize *Allāh's* state or the truths regarding any of His creations. Only if he has the clarity of that exalted wisdom, only if *Allāh's* qualities, actions, behaviors, virtue, love, affection, trust in all lives, and the seven hundred million varieties of *Allāh's* virtuous attributes are all present within him, filling him to completeness, will that be perfection for *insān,* the one endowed with wisdom.

By means of that perfection, and using the clarity of his radiant wisdom, such a man will cut away the satanic qualities coming from the darkness of the delusion caused by illusion, the dark hypnotic forms of the elemental spirits *(rūhānīs)* and satanic desires *(nafsāniyats)*, and the 105 million types of dark forces of evil, and, escaping from those evils, come to realize the meanings of all three times of his existence: the primal beginning *(awwal)*, the present world *(dunyā)*, and the hereafter *(ākhirah)*.

The shaikh continues:

Children! If this clarity of wisdom is lacking, *insān* will take on the qualities arising from the wisdom of beasts and the wisdom of the darkness of satan, cling to the path of satan, forfeit the divine analytic wisdom *(pahuth arivu)* of man, and, buried under the wisdom of the delusion caused by satan's magic darkness, will change his form completely from that of man into the form of satan himself. This is what many of those with the form of man who have forfeited their wisdom will do. Such a man, lacking any form of *Allāh's* beneficence in the here or the hereafter, will cling instead to the shores of satan's hell.

My child! As a result of this, he will hide in the darkness of illusion (like satan), defecate where he eats and sleep where he defecates (like beasts), and dare to attempt to rule the world with the arrogance of the 'I'. Despite having the form of man, these people who have imbibed these qualities of satan make no attempt to rule themselves through realizing themselves. Instead, their actions, conduct, qualities, and wisdom all resemble the qualities of satan. There is a saying that to a dog feces is sugar. So to these people with the wisdom of satan, all the things in this world that are unacceptable to God—things such as arrogance, karma, and maya—will taste like the sweetest sugar. Such a person hides when he sees light, but is joyful when he sees darkness. A man like this, possessing the wisdom arising from the arrogance of satan, cannot bear the light of the words of radiant wisdom spoken by a devotee of God. Instead, just as a dog goes after feces as if it were sugar, this man jumps into that darkness of evil, and, with jealousy and the arrogance of the 'I', indulges in hatching schemes to destroy that radiance.

My children, to cut away that darkness with your resplendent wisdom and to realize the eternal, imperishable perfection that is the treasure entrusted to you by *Allāh* are the actions, qualities, and virtuous behavior of one who is man. Know this without the slightest doubt, my children.

Allāh's resonance, effulgence, and splendor, the resplendence and splendor of the *Nūr,* the radiance of the soul *(rūh),* and the resonances of the clarity of your radiant wisdom—all these exist as resonances of the divine luminous wisdom of this state, my children. To realize this, to analyze with wisdom, and to understand its consequences will be the duty of the excellent creation that is man. Therefore, my fellow beings born with me, please reflect on this during your life in this birth. *Allāh* the One, the truths of His essence and attributes, and the meanings and significance of these resonances resplend in a most exalted manner. This is *Allāh's* truth. Know this clearly with your wisdom, my children.

It is impossible, however, for the wisdom belonging to your present state to arrive at any definite conclusion about the vastness of His essence, His attributes, and His secrets. For, even if a man were to live for a thousand million years, learning under a *kāmil shaikh* and performing endless *dhikr, fikr, 'ibādat,*[42] meditation, and prayer, even then, all the wisdom, the learning, *Allāh's* words *(kalām),* and the meditation learned from the *kāmil shaikh* would amount to nothing more than a mere drop of water out of a mighty ocean—when compared to the immeasurable essence, attributes, and secrets (the *dhāt, sifāt,* and *sirr*) of *Allāh.* Thus it is impossible for you, using what you have learned, to measure or estimate *Allāh* or His essence, His *dhāt.* Please reflect upon this, my children.

Therefore, if you claim that, through your learning, you have reached an accurate conclusion regarding these things, and you take pride in this—on that very day you will change into satan. For, pride and the conceited arrogance of the 'I' belong to satan. Please know this. Drive away that conceit from you. Everything you searched for and garnered the entire time is but a drop in the mighty ocean that is His essence. Try to imagine the vastness of that ocean.

Children, it is only to the extent of our wisdom that we have explained the above precepts regarding: the soul *(rūh), Allāh's* resonance and effulgence, and the resonance of the *Nūr,* His Messenger. It is possible that others more wise than we may, through the resonance of their wisdom, know and understand clearly many millions upon millions of the meanings of *Allāh's* essence, attributes, and secrets that we do not know. Children! To reflect upon this, to analyze with your divine luminous wisdom, to thunder with that resonance and then to make yourself small and subside within the stillness of that resonance will be the condensing and absorption of your wisdom. That will be your absorption within Him. In that place, you and I are not. Whatever has been, forever and ever—That alone is. Realize this.

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[42] *Dhikr:* remembrance of God; *fikr:* contemplation on God; *'ibādat:* worship and obedient service to the one God.

However, my children, let me mention to your perfectly pure resplendent wisdom something that is important. Do not roam in search of God. For you are within His essence and He is within you. It is your ignorance that makes you roam in search of Him, asking, "Is He here? Is He there? Where is He? Does He exist or does He not?" Because of this, your wisdom in this life has become degraded. Do you understand, my child? That wisdom has developed a festering sore. And your understanding—just like you—is going around in circles, in search of a remedy for that sore.

Children! I will tell you something else that is very important. You must cut away this ignorance and make your precious divine luminous wisdom *(pēr arivu)* resonate. You must hear and savor that resonance—its sounds, its fruits, and its benefits. You must also scrutinize it intently and understand it. This examination must be done with your divine analytic wisdom *(pahuth arivu),* in keeping with the actions and attributes of: surrender, balance, attentiveness, and grace-awakened wisdom *(thānam, nithānam, avathānam,* and *gnānam).* Then that explanation will become clear to you.

My child! You are reflecting on God in various ways, wondering, "Where is He?" or thinking, "He does not exist." But you are not aware that He is right inside you, cautioning you from within. That which keeps cautioning you is That. Reflect upon this, using your divine luminous wisdom, my child! It is That which warns you and makes you realize which actions made you guilty and which actions were pure and blameless—out of all your actions and out of all the good and evil accruing from what your ignorance (the paltry wisdom of the illusory sensory pleasures enjoyed in the darkness) yearns for, enacts, conducts, or acquires in this world and within your cage, the body.

Further, it is That which makes you realize your faults. It makes you reflect. Whatever it is that makes you reflect and realize—That is the

Thing you have been searching for. That is *Allāh.* Does It not explain things to you and caution you about all that your mind of illusion and your lowly wisdom bring before you every second? Reflect upon this and understand. Then you will know that Thing. It is That which is with you forever, continually warning you about the qualities, actions, and conduct of your ignorance. So, do not wander in search of it. Instead, realize with your divine luminous wisdom *(pēr arivu)* that That which cautions you exists right within you. To realize this will be the culmination of the state of your clarity in this birth, the state in which you have cut away birth and death. Know also my child, that That is the very treasure you came here to discover!

My child! There is so much more to *Allāh's* essence *(dhāt)* and its benefits, its fruits, its resplendences, and its resonances! Therefore, it is impossible for our wisdom to conclude, "It is just this much and no more." Trust that everything is His responsibility *(tawakkul).* He alone knows *(Allāhu a'lam).*

The kāmil shaikh says further:

Therefore, my children! If you will stand in the form of the resplendence of wisdom, listen to the sound of the resonance of *Allāh,* conduct yourself with *Allāh's* qualities and behavior and actions, have firm certitude in Him, be steadfast in the conviction that He alone is the Thing of Reality, and install that Treasure of Plenitude as the completeness within your *qalb,* protecting and cherishing it, and stabilizing it firmly (without wavering this way or that), and in this way establish Him and Him alone within that heart—that will be the state of the perfectly pure faith of man (the *īmān* of *insān*).

Children! We who are human beings (with exalted wisdom) must with unwavering certitude stand in the form of perception and awareness, look intently at Him with that awareness, and see and understand this state with the resplendence of our wisdom. In that state, we will be able to understand the emergence of our soul and the explanations given by wisdom, my children.

Allāh is the One who is sufficient for us in everything. Children! May we, standing in the form of perception, awareness, and truth, and utilizing the radiant resplendent light of wisdom, understand the explanation of this truth given by divine luminous wisdom *(pēr arivu).* To those who are *insān,* endowed with wisdom, this is the clarity of our wisdom, the resplendence of the everliving soul, the resonance of *Allāh,* and the radiance of the beauty of the inner patience *(sabūr)* of the *Nūr,* His Messenger. Know therefore, without the slightest doubt, my children, that the human soul, *Allāh,* His *Nūr,* and the resplendent wisdom that emerged from the *Nūr,* will never perish.

These four dawned within *Allāh's* completeness. Since *Allāh's* completeness fills all of everything, everywhere, all these things are concealed within Him, pulsating, shining, and resonating. Therefore, they will never suffer destruction. My children! Know this through the resonance of your wisdom—with certitude, and without the slightest doubt.

If, therefore, you acquire *Allāh's* qualities, make your actions fit those qualities, make the wisdom befitting those actions shine, acquire the beauty of the qualities, actions, and behavior appropriate to that wisdom, make the resonance of the divine analytic wisdom *(pahuth arivu)* and divine luminous wisdom *(pēr arivu)* belonging to that beauty resound and resplend, immerse yourself within that resplendence, and rise up again and stand as a resplendence, resonating and shining within the resonance of spotlessly pure divine luminous wisdom—then you will know the essence, attributes, and secrets (the *dhāt, sifāt,* and *sirr*) and everything else that is concealed within Him. You will also know your soul, which dawned within Him and lies concealed within Him; you will know Him, His Messenger ⊖, and the resonance of wisdom that emerged from His Messenger ⊖, my children!

Children who are the gems of my eye! May there be clarity in your lives. May the light form within the eye of your *īmān,* your certitude of faith. May the grace of *Allāh* come to that eye of *īmān.* And, through the appearance of that grace, may *Allāh's* beneficence be yours in both worlds. May *Allāh's* limitless perfection shine as the plenitude within your *qalb,* your innermost heart, here and in the hereafter and forever. As a result of that perfection, may the sufferings brought on by the delusion caused by the darkness of this world *(dunyā)* be cut asunder, and may nothing but *Allāh's* resonance resonate within your innermost heart. May that resonance alone shine and radiate everywhere. May He shower His grace

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43. May these prayers be fulfilled, O Lord of all the universes.

upon you and bless you with the fruits of that radiance. May *Allāh's* help be yours forever and ever. *Āmīn. Yā Rabbal-'ālamīn.*[43]

My children! It is important that you know this. The four things we mentioned earlier [*Allāh, Nūr,* wisdom, and the soul] have no shadow. Therefore they will never perish or be destroyed. To see an imperishable thing on this earth is very rare indeed. Before we can see that extremely rare thing, virtue, patience, forbearance, contentment, and so many millions upon millions of *Allāh's* virtuous qualities and conduct must grow and become enshrined within us. Children! Those qualities are *Allāh's* essence, His *dhāt,* which is His grace.

If we acquire those qualities, we will become *Allāh's* essence, or *dhāt*—His grace. *Dhāt* means His resplendent look of grace. If we have become that look of grace, then we will not want for anything. However, my children! It is extremely rare for you to see, on this earth, someone who strives to find the rare treasure that clarifies the meaning of that state. Only if you find that extremely rare treasure can you become *insān*. You will need to utilize that state to obtain, within this life, the plenitude of the treasures and wealth that lie hidden within you, along with their fruits and benefits. That plenitude is your knowing yourself. That knowing is *Allāh*. Within that will shine your soul and your *Nūr.* That shining radiance will be you. You are that which exists forever. That is the deathless state.

That is the indestructible treasure. The one who makes that which is indestructible shine, scintillate, and resplend, the one who can demonstrate that That is the fullness of everything and can proclaim that plenitude is man, *insān,* the being who shines as the most exalted among the creations of *Allāh*. We are that. We are that which is eternal. Therefore we will go on shining as lamps of the grace of wisdom that keep on revealing *Allāh's* resonance and glory forever. We must realize that man is a manifestation of that deathless state—the state of the here and now. The soul (of one who has realized this), *Allāh,* His Messenger ⊖, and the resonance of the resplendent wisdom of that Messenger ⊖—all these will unite and merge as one within the One, filling it to plenitude.

That plenitude is *insān*. *Insān* is *Allāh's* cherished treasure. *Allāh* has placed all of His intention and His purpose within the treasure that is *insān,* filling it to completeness. We must understand this, my children.

With this, we conclude a brief and simplified explanation of the four resonances—of *Allāh, Muhammad*ﷺ, the soul, and wisdom—to the extent of the understanding of our wisdom. Please know this, my children, born as noble *insān* (man), blessed with wisdom.

May *Allāh* fill us all with the plenitude of His grace and the mercy *(rahmat)* of His resplendent benign gaze. May He bless us with His virtuous qualities—His patience, forbearance, contentment, and compassionate love. All praise belongs to Him and Him alone. *Allāh* is the one who is sufficient for us in everything.

If there are any faults in the actions, qualities, behavior, or conduct, or in the aforementioned words of this *miskīn,*[44] Muhammad Raheem Bawa Muhaiyaddeen (in whom the clarity of wisdom has not appeared), I beg of you most humbly to pardon such mistakes in the name of *Allāh* and His *Rasūl*ﷺ, and, acquiring good qualities, to correct them, make your *īmān* grow to perfection, and keep that *īmān* always in that state of complete perfection.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

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[44] A poor one; one who possesses no property at all. God's grace and blessings are his only possessions.

لا اله الا الله محمد رسول الله

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لا اله الا الله محمد رسول الله

10

Bismillāh

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

Yā Allāh! May You grant us the grace and the glory of Your *Bismillāh.*[1] *Āmīn. Āmīn. Yā Rabbal-'ālamīn.* (May it be so, O Lord of all the universes).

Yā Allāh! May You fill our *qalb,* this house of *alhmd,*[2] with the magnificent, cherished treasure called *Āmīn,* which is Your wealth of grace *(barakat),*[3] and exalt this house into the form of Your grace. *Āmīn.* (May You fulfill this intention).

May You give us the understanding, *Yā Allāh,* of the majesty and truth of Your glory called *Yā Rabbal-'ālamīn!* (O Cherisher and Sustainer of all the universes!) *Āmīn.*

May You instill within our hearts the beauty of Your forbearance *(sabūr),* Your patience, Your compassion, Your integrity, Your justice, and Your truths. *Āmīn.*

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[1] In the name of *Allāh*. An abbreviation for *Bismillāhir-Rahmānir-Rahīm*. Everything has a beginning. *Bismillāh* is the beginning to all beginnings. All God's treasure and wealth *(daulat)* begin with *Bismillāh.*

[2] The five letters, *alif, lām, mīm, hā',* and *dāl* of the Arabic alphabet (which constitute the *qalb*, the innermost heart) become transformed in the heart of the human being into the praise of *Allāh. Alif* represents *Allāh,* the one God; *lām* represents the *Nūr,* the light of wisdom; *mīm* represents *Muhammad* ⊖, *Allāh's* eternal Messenger. These three together form the Triple Radiance. *Hā'* is the house for the Triple Radiance, formed of *Allāh's* 99 beautiful names *(asmā'ul-husnā),* and *dāl* represents this world, the *dunyā*. See Chapter 9, pages 207–211.

[3] Grace, or divine presence, which permeates the universe and draws man back to God; the wealth of *Allāh's* grace.

May You bless us with the wisdom and grace to walk with realized awareness on the path of Your truth. *Āmīn.*

Let us bring forth from amongst words of exalted meaning some which relate to the four scriptures of grace, and explain their significance.

Children! *Allāhu ta'ālā Nāyan,*[4] over and over again, created *yuga* upon *yuga*[5] (eons upon eons). Throughout those *yugas,* He created a vast number of creations. And He fashioned man, in the form of His compassionate love, as the noblest, the most precious, and the most exalted of those creations—as the repository of the treasure of His grace.

But even before He brought forth those creations, *Allāh,* standing in the nature of grace, fashioned our original father and mother in the nature of love, out of the threefold aspects of His divine face (compassion, truth, and patience).

From that time until now, it is as children begotten by those original parents that we exist shining in this world. But even though born to the same mother, we have split into many sects, many religions, many races, many languages, and many groups. And, taking on various forms of ignorance and impressing those forms within our hearts, we live on in a confused state, forfeiting our wisdom to the hypnotic delusion *(mayakkam)* stemming from that ignorance.

Seeing this, Allāhu ta'ālā Nāyan sent His prophets, filled with the resplendent light of His grace, down to this earth-world, telling them:

"The children of Adam, who were created by Me in the form of love, manifest in many different forms. Yet they were all born to the same father and mother, Adam and Eve. Out of all My creations, Adam and Eve will be the father and mother to all those children. But even though they will be the one father and mother to the creations, I will be the one God, for nothing that has manifested could have been created except by Me. I am the sole Lord—for creation, for death and birth, and for good and evil. I alone inquire, judge, and punish or reward. I am the only one who is eternal, without birth or death, without end or destruction, existing forever without form or subtle form.

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[4] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

[5] An age; eon; a period of existence of fifty million years. Four *yugas* or two hundred million years represent one cycle of existence for the universe. The present time is said to be close to the end of the fourth and final *yuga.*

"Unaware of this, the children of Adam have forgotten Me and set up various examples in place of Me, thus splitting themselves up into many sectarian groups. To the one who is without form they have ascribed many different forms, calling upon Me for both good and evil. Forgetting the truth, losing their wisdom, and dumping their beauty and their wisdom in the dark pathways of ignorance, they lie there in a state of hypnotic torpor *(mayakkam),* dazed and befuddled.

"You must go and wake up those people who, having lost their wisdom, lie mesmerized. Dispel their darkness and their delusion, reveal My truth to them, make their wisdom radiant, make them wear the robe of the splendor of My compassionate love, make the beauty of patience appear within them, and bring them back to Me." Thus did *Allāh* speak to those prophets as He dispatched them.

It is said that 124,000 prophets came in this manner in this eon, or *yuga.* It is possible that there could have been more prophets in previous eons.

However, my children, although the prophets who came in this way preached good things and explained the truth, only a small number among the children of Adam (ع) accepted their message. Many, many more did not. And the multitudes who would not accept their teachings inflicted numerous forms of torture upon those prophets—burning them, beating them, thrashing them, cutting them, murdering them, impaling them on stakes, and tormenting them in millions of other ways. Every prophet who came had to suffer these tribulations over and over again. But they could not be overcome, for they were filled with the nature of truth coming from *Allāh's* grace.

Allāh has said, "Those children of Adam, who have been born as man, have fashioned millions of different deities to whom they pay obeisance. Dividing themselves into many religions, many philosophies, many languages, and many groups, they worship multitudes of different deities and enjoy devoting their wisdom and their love to the gods of their choice. As a result, in My plan they are doomed to be born again and again and to die again and again, until finally they are consigned to hell."

Allāh later addresses Muhammadⓢ*, the Prophet of wisdom:*

"Yā Muhammad, who emerged shining within Me as the resplendent grace of the wisdom of My compassionate love! O you who manifested in the primal beginning, in *āthi!*[6] Since you originally emerged within Me in the very beginning and dwelt within Me in the form of awareness, I embedded, in the beginning, all of your truths (your awareness, your wisdom, your love, your compassion, and your patience) within Adam, who was created out of My love. The children of Adam received the beauty of your attributes and carried it with them into this world. But today, having lost that beauty and taken many different forms and appearances, some of My creations, unable to know good, truth, or evil, have forfeited their wisdom and changed into beasts that have the quality of preying upon and devouring other creations.

"Although born as man and wearing the face of man, they have acquired the most vicious qualities and indulge in horribly cruel actions, actions that even I cannot bear. Thus they become guilty of the most heinous sins, the foremost of which is that they capture and devour those born as man in the form of My beauty.

"Anything in the world is food for these human beasts. Not even human beings are exempt. In that state, they have taken on the forms of demons and the qualities and wisdom of satan and have organized a large number of religious and philosophical paths.

"Yā Rasūl! You must go as the final prophet, correct their qualities, and explain to them about your awarenesses, which are in the nature of love—awarenesses that I placed within them earlier. Teach them about their father and mother and make them realize that they are all one family and one race. Tell them about Me—that I am *Allāh,* that I am the God who created them. Explain to them that there is only one who is the Lord *(Rabb)* for all, that He is without form or even subtle form, without

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[6] The period after *anāthi;* the primal beginning, when God becomes aware that there is something within Him; the time in which God's power is revealed and His resplendent light (the *Nūr*) emerges and gives explanations to Him, and the darkness is dispelled; the realm of grace in which the first sound, or vibration, emerges in the form of resonance; the time when the *Nūr* (the plenitude of *Allāh's* light) and the *Qutb* (the wisdom that explains the truth of God) manifest within *Allāh,* press and rub against each other, and bring forth the souls. *Āthi* is followed by *awwal,* when forms are created out of the elements, to house those souls.

destruction or end, and that He is the Effulgence that is eternal, all-pervasive, and omnipresent. Make unity resplend within them, make them take the form of compassion, make the form of love emerge within them, make the beauty of patience bloom within them, make them shine with the radiance of wisdom, tell them to look at Me using only the light of that wisdom, and then bring them before Me," said *Allāh*.

Allāh says further:

"Yā Muhammad! It is necessary for you to go to the station in which they are now. These children of Adam have adopted many different religions and scriptures. And within each of these paths many smaller paths are branching out, growing, enlarging, and splintering off into yet other branches, which in turn, go on growing more and more.

"All of these, *Yā Rasūl,* are murdering[7] My truth, My love, My compassion, My honesty, My justice, My patience, and so many more of My beautiful attributes. In the midst of this multiplicity, however, three main religions have emerged and are in evidence now—religions that emerged out of the radiant wisdom of truth that was conveyed to the people by My earlier prophets. *Yā Muhammad!* You, as the *mīm,*[8] are mingled as the truth within these three religions and as the resplendent soul within the hearts of the people. At the time Adam was created, I placed you as the light on his forehead, as his eye of wisdom. And in so doing, I made your wisdom shine within him, in the form of six basic principles:

Faith
Certitude
Determination
Intellect
Wisdom
Soul

"Even at the time I was creating Adam, I enshrined these six within him, as the means by which My creations could come to know Me.

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[7] Some have tried to kill the perfected beings. Sometimes their bodies (the house in which they are living) have been killed. But truth itself is murdered when a man acts in a wicked manner, contrary to justice.

[8] *Mīm* is the secret and the wisdom of *Muhammad* ⊖.

"Further, I enshrined within you six more things meant for those creations, things that existed shining within Me even as you were emerging from within My grace. These six are:

> Your wondrous patience, which formed within the secret of My truth
> My compassionate love, which formed within patience
> Integrity, which appeared within that compassionate love
> Awareness
> The *Nūr,* which resplends as divine analytic wisdom and its form of awareness
> The Day of Judgment and the judgment ordained by My truth

"These six truths I impressed within you at the time you were emerging from within Me. That is the treasure I placed within My creations, installing it within the house called *alhmd* (made of the five letters: *alif, lām, mīm, hā', dāl*), which is the innermost heart *(qalb),* of My Adam, the most exalted of My creations, exhorting My creations to realize these six truths.

"Thus you exist as those six truths, buried within the condensed, concealed treasure called *alhmd* made of the five letters. But the people are not aware that you are contained there. You must reveal this explanation to them and make them manifest in the resplendent form of these six truths.

"Yā Muhammad! Even before I formed the intention to build a secure house in which to keep this emblem of the five letters, this *alhmd,* I asked who was willing to accept this treasure *(amāna)* that I would entrust them with. At first, none came forward.

"Then earth came forward, saying, 'I will accept it.' So, having determined that it was within earth that I could keep My entrusted treasure, and deciding unequivocally that that earth would need to be transformed into the nature of My compassion, I sent forth four archangels,[9] whom I had fashioned with the greatest excellence, to bring that earth to Me.

"Before earth had seen Me and spoken with Me, in its foolish state of ignorance it boasted to everyone that it would accept My entrusted treasure. But after it saw Me and spoke with Me, because the resplendence of My grace had touched it, earth acquired the understanding of radiant wisdom. As a result, as soon as it began to be aware of its actions, its birth, and its creation, earth replied with wisdom to the archangels that I sent one by one. As each of them tried to scoop up one handful of earth from all four directions, earth cried out, *'Yā Allāh!'* and pleaded, 'Please do not take any earth from my site!' And addressing each archangel, it repeated, 'I swear upon *Allāh!* Please do not take any earth from me!' Thus did earth speak to the first three of My archangels: Gabriel, Michael, and Isrāfil.

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[9] Jibrīl, or Gabriel (ع), the heavenly messenger; Mīkā'īl, or Michael (ع), the archangel for

"I, who am God, thereupon dispatched the fourth archangel called Israel, the Angel of Death. When he arrived and began to scoop up some earth, earth once again swore in My name, and addressing that angel said, 'Please do not take any earth from me! Many of those who will be created out of earth will oppose *Allāh,* change their original qualities, follow paths that are forbidden *(harām),* commit murder and other evil actions, and end up in hell. Since the forms that are going to be created out of me will end up in hell, I will undergo much sorrow and suffering. *Yā Rahmān!* O Merciful One! Please do not take any earth from me to create a being that will be contrary to You.' Weeping and wailing, and swearing upon My name in this fashion, earth repeatedly begged that angel, 'Do not take any earth from me!'

"Upon hearing this, My angel Israel replied, 'Whoever it is upon whose name you swore, take your complaint to Him! He is my Lord, my *Rabb,* and He is your Lord too. It is at His command that I am doing this.' So saying, he took that earth and brought it to Me. I told him to place it on the site called *Karbalā'.*[10] Do you know what that place is? It is the location of the *qalb,* the innermost heart of man.

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water; Isrāfīl ⊜, the archangel for air; 'Izrā'īl, or Israel ⊜, the archangel for fire; and Ādam ⊜, the archangel for earth.

[10] When *Allāh* ordered the Angel 'Izrā'īl ⊜ to take a handful of earth, from which Adam was to be created, that handful of earth gathered from all four directions was placed in *Karbalā',* the center spot. It is also a city located in Iraq, which throughout the ages has been a battlefield; it is where the children of 'Ali ⊜ (Hasan ⊜ and Husain ⊜) fought against their enemies. On a deeper level, *Karbalā'* signifies the battlefield of the heart, where one fights to overcome evil.

"It is with that earth that I created man, endowing him with My beauty. Since these four archangels took part in fetching the earth for the body of man, I structured them too within that body, and it is with them as fundamental supports that I have made the life of man's body to function.

"And within that body of Adam, *Yā Muhammad,* I instilled all of the aforementioned treasures—those treasures that had taken life within Me, assumed the form of compassion, bloomed with the beauty of patience, and emerged from within Me, revealing themselves to Me as a resplendence in the form of awareness, opening a trillion mouths of the love of grace, which kept praising only Me.

"Do you know who that resplendent form of awareness is, *Yā Rasūl?* Let Me explain. I, the one without anyone to call My own,[11] am an entrusted treasure *(amāna).* And since that resplendent awareness emerged within Me, it, too, is My entrusted treasure. That treasure is you. I have fashioned you as that entrusted treasure and as the divine Messenger *(Rasūl)* for all My creations. And I have placed all My secrets within the *qalb* of Adam, who is the most exalted of them all.

"Just as I am the Treasure given in trust that belongs to all My creations, you also are a treasure given in trust, belonging equally to all. Whoever comes to realize the form of the aforementioned six truths and takes on your form will see you. Whoever sees you will also see Me."

Allāh continues:

"Therefore go and explain these truths to My creations, make the light of their wisdom shine, and make them assume the resplendent form of My love. At the beginning, I placed you within them in the nature of wisdom, but now, when I send you again (at the end), I cannot send you as the entrusted treasure in its original,[12] resplendent form, for that resplendence is far brighter than the resplendence of many millions of suns, and is so powerful that it would either draw into itself and absorb the rays of any other light, or it might surround and envelop all those rays.

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[11] When *Allāh* was by Himself, meditating on Himself, the light of *Muhammad* ⊖ came out of Him. *Muhammad* ⊖ was destitute, for he also had no one to call his own. So *Allāh* said to him, "You are Mine. You belong to Me. You are My treasure. You and I are both treasures given in trust to the children of Adam."

[12] God said, *"Yā Muhammad!* I cannot send you in your original brilliance, as the unconcealed light of the secret *(sirr).* So I have placed you in a form that can be seen outwardly, a form that will conceal that brilliance. You are going to come in that form and show the people, bit by bit, everything that all the prophets who came before you have shown."

"Further, if that resplendence were to fall on something that contained impurities, all those impurities would be burnt to ashes by it. And, since My beautiful created beings are lying in dirt in a state of torpor *(mayakkam),* they would be burnt up along with the dirt. As a result, your good treasure that had been placed within them would be scattered in various directions and lie without protection or safeguard. If that good treasure were spoiled, then the whole country, the world, and everything therein would be ruined and destroyed.

"That is why, when I send you, I am going to conceal your original formless nature and create in its place a form of love, with a face of radiant wisdom in the nature of the resplendent light of grace, so that you may make them understand the treasure of truth that is within them, and demonstrate to them the exaltedness of unity.

"However, I will not send you as I sent the earlier prophets. They were sent down to the world that was fashioned for them, and they walked about and taught in that world. Not so for you. What I have prepared for you is far beyond all that was fashioned for them. You will have signs that they did not have. These signs will shine as the fifteen wonders, as My secret and as the secrets of the fifteen worlds. In the lower seven worlds, your feet will not touch the earth, and so the form and the light of seven of these signs [belonging to those worlds] will walk in the sky. In the other eight worlds, your feet will touch the earth. Thus will your fifteen signs[13] shine and resplend.

"Yā Rasūl! O resplendence of wisdom! I have also formed these fifteen worlds within *insān,* the Adam of My creation. They are divided into seven worlds below, seven worlds above, and one in the middle. In this center world, you are encased within the house of *alhmd,* the emblem of five letters, shining as the resplendent *Nūr* of wisdom, bearing the name *Nūr Muhammad* of purity. You will be the *Rasūl* of wisdom. The place in which you are enshrined will be the *qalb,* the innermost heart, which corresponds to the center world, the *dunyā,* where My creations live. Thus

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[13] See Glossary: fifteen signs.

the *dunyā* will be the center world of the fifteen outer worlds, while the *qalb* will shine as the center world of the fifteen worlds within man *(insān).*

"Further, *Yā Rasūl* of wisdom! Out of the fifteen signs for you, seven will neither circulate within nor frequent the shores of hell of the seven worlds that are situated below the heart of man. Nor will your feet touch the earth in those seven worlds. Only in the eight worlds above will your feet, your compassion, and your love make contact. The same applies to the fifteen realms of the world outside.

"Therefore, *Yā Rasūl,* for you I have created these as fifteen signs. For the lives (My creations) they will be fifteen worlds. Each of your signs will be the secret *(sirr)* for one of the fifteen worlds. And each sign will be My secret too. You must go and make the treasure that is the wealth of grace (the repository of My secret, which is the treasure of My wisdom) shine in the people. Explain and demonstrate to them the things I have told you, make My nature (which is the form of love) emerge within them, and then bring them back to Me.

"Yā Rasūl! The way each created being perceives you will depend upon his own qualities and actions. A human being who has attained the nature and form of grace will see you as a true man. Animals and other creatures that do not speak will know you by your fragrance and your qualities and see you as *Allāh's* shining resplendence. The angels and heavenly beings will see you as the *Nūr,* the resplendence of the Messenger of *Allāh*—a resplendence without form or subtle form.

"But a man who has lost his wisdom, buried and hidden himself in darkness, and taken many different forms will see you only as an ordinary human being. He will lack the ability to see that resplendent form. It is to polish such a man's wisdom and make it shine that I am sending you as the *Rasūl* of wisdom. If, by your teaching, you can illumine his wisdom and instruct him in the six prescribed inner duties *(furūd)* and make them shine within him, he will see you as that one vast, magnificent resplendence called the *Nūr,* My light.

"In that state, he will see you as the resplendence of the very wisdom with which he sees. He will realize that that is My entrusted treasure. As soon as he sees that, he will see Me. And once he assumes the form of your beauty, he will realize the truth of this state and the truth that you are a being without form or shape. Go and explain this clearly to the people and make them understand beyond the slightest doubt," said *Allāh.*

"Yā Rasūl! Knowing beforehand that the human being created by Me would lose this awareness and become engrossed in a state in which he would forget both Me and you, I installed five conditions within his body, designed to revive his awareness. They are:

1. Birth, caused by the desire of Adam, which man took on and carried with him as a result of his feeling of 'I!'
2. Hunger
3. Disease
4. Aging
5. Death

"I installed these five within his body and gave them life. Man must make use of these five to know all lives, and, using his wisdom, scrutinize them, knowing that the understanding of them will be the five prescribed outer duties *(furūd)*[14] for him. No matter how long a man may live, he is certain to die one day. Man must not expect to live on and on forever. He cannot escape from Me. If he tries to run away without realizing Me, I will make him suffer, through the conditions I have placed within him:

> I will punish him through the birth that I have fashioned for him.
>
> I will torment him through his hunger.

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[14] Performing one's duties based on truth; prescribed duties. *Allāh* has given man five outer and six inner duties. The five outer duties *(furūd)* refer to the five pillars of Islam: faith in God and the *Rasūl* ⊖, prayer, charity, fasting, and *hajj,* or holy pilgrimage.

The six inner duties *(furūd)* are explained by Sufis as follows:

1) If you go deep into *Allāh* with the certitude of unwavering faith, you will see that within this eye of yours is an inner eye which can gaze upon *Allāh.*
2) Within this nostril is a piece of flesh that can savor the fragrance of *Allāh.*
3) Within this ear is a piece of flesh that can hear the sounds of *Allāh.*
4) Within this tongue is a piece of flesh that can taste the beauty and the divine knowledge of *Allāh* and know the taste of His wealth.
5) Within this piece of flesh is also a voice that converses with Him and recites His remembrance in a state of total absorption.
6) Within this innermost heart is a piece of flesh, within which are the eighteen thousand universes, the heavens, and His kingdom. And there the angels, the heavenly beings, prophets, and lights of *Allāh* prostrate before Him. See Chapters 8 and 16.

> I will cause him to undergo insufferable agony through his illness and disease.
>
> I will use his old age to torment his body, by making it dwell upon its desires and its cravings.
>
> I will use death to bring about his death and thereby bring him back to Me, inquire into all that he has done, and then tell him: 'O man! For disobeying My word, acting against Me, forgetting Me, going the way of your *nafs,*[15] and tormenting My creations, I will send you to hell.'

"Tell the people I have said this. *Yā Rasūl!* I have buried these five things within their bodies. Tell them to realize them and to act accordingly.

"My archangels[16] also exist in the body, dwelling within these five conditions and taking part in conducting these functions. First is Adam, who is earth, to whom desire belongs. That desire grows into a form and makes the world *(dunyā)* its own. This state causes birth.

"The five archangels mingle within that and manifest in both the body and the heavens. Some are created out of *Allāh's* light, some out of fire. These five archangels are the chief angels. They carry out *Allāh's* commands.

"Gabriel *(Jibrīl)* is the commander of the heavens and of all the angels. He functions as the one who, at My command, transmits the revelation *(wahy)*. In the same way, he also exists within the body of man as the commander of the angels and archangels who dwell within that body. Manifesting with three thousand heads, six thousand hands, six thousand ears, six thousand eyes, three thousand mouths, and six thousand legs, his function is to protect that entrusted Treasure, the *Nūr,* which is the resplendence of *Allāh's* wisdom, dwelling within man's body as the form of compassion.

"Yā Muhammad! Do you know who that is? That resplendence is you. It is to protect you, My entrusted treasure, that I have kept Gabriel with

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[15] [The lower self; the ego-centered self; the 'I' nature; the self-nature.]

[16] Jibrīl, or Gabriel ⓔ is the heavenly messenger, Adam ⓔ is the archangel for earth, Mīkā'īl, or Michael ⓔ for water, Isrāfīl or Israel ⓔ for air, 'Izrā'īl ⓔ for fire, and Rūqā'īl ⓔ for ether.

The archangels supervise the angels, who are the workers. The angels, who form the elements (earth, fire, water, air, and ether) make up the body, while the archangels are the life that makes the body work. Thus the connection between the angels and the archangels is the connection between the body and the life that makes it function.

you. I have installed him as the intermediary between you and Me, to convey My messages to you and your messages back to Me.

"Although Gabriel dwells in many different forms within human beings, he manifests in the form of their intellect. Because you, O *Rasūl,* are the resplendence of the *Nūr,* Gabriel, who is the grace of perfectly pure wisdom, will come to you to convey and explain the details of the world of man's thoughts, intentions, and aspirations. And, since you exist within man as his six inner duties, as My secret *(sirr),* and as the resplendent divine analytic wisdom known as *pahuth arivu,* you must comprehend those thoughts and aspirations and then explain to man the good and evil thereof.

"Yā Rasūl, just as I have placed archangels around Me for My protection, I have placed them around you as well, for your protection. You must be aware of this. You must know that Gabriel is the head of the angels, both within the body of man and in the heavens, and you must explain all this to man's wisdom of truth.

"Further, there are four archangels who are subordinate to Gabriel. They are Michael, Israel, Isrāfīl, and Adam (the archangel belonging to the earth).[17] It was by mixing these four into the clay that was collected that I fashioned the figure of *insān* (man) in My image. They manifest as water, as fire, as air, and as earth within that form. The five archangels and you are situated within *alhmd,* the symbol of five letters, which is the *qalb,* the innermost heart, of that form.

"Knowing this state, and realizing the aforementioned duties, you must make the people understand. It will come to pass that these five parts will split up later and four of them will have to be returned, each to the place it belongs. Knowing this, the portion I gave in trust into the hands of these four—the entrusted treasure *(amāna)*—and the resplendent soul (My secret, which emerged from within that treasure) must again be joined as one at the very place where they parted, and then be made to know Me and come back to Me.[18] 'Who am I? Who is he? What is the entrusted treasure that I fashioned?' Man must know the answers to these, unite those three known as the Triple Radiance,[19] and bring them to Me. *Yā Rasūl!* You must explain this to man and make him bring that Triple Radiance back to Me.

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[17] It was earth that came forth and offered to receive *Allāh's* trust. The form that was created out of earth was called Adam. Adam means earth, but when we speak of the four archangels under Gabriel, then Adam becomes an archangel. At different levels he manifests differently: an archangel, a father to all created beings, and a prophet of *Allāh.*

[18] *Allāh* has said, "The body of man goes back to earth. The Triple Radiance *(alif-lām-*

"Yā Rasūl! While this is so, the people who accepted the words of the earlier prophets, as well as those who did not, have created a vast number of divisions, out of which four main divisions stand shining and pulsating permanently. Corresponding to those divisions, there are four divine scriptures: *Zabūr, Jabrāt, Injīl,* and *Furqān. Zabūr* corresponds to the religion of Hinduism, *Jabrāt* to the religion of *Hanal,* or fire worship (also known as Zoroastrianism), *Injīl* to the religion of Christianity, while the scripture of *Furqān* (Islam) will be for you.

"In the three scriptures that came before you, it was My intention that the people should know the truth. And the earlier prophets were sent to teach this truth to the people. But when the prophets spoke to them, some people accepted their words, while others did not. And over the course of time, they gradually grouped themselves into three different states and conducted themselves according to those states.

EXPLANATION

"The scripture of *Zabūr,* corresponding to Hinduism, is the first step. It is the earth of Adam. For those who are in the state of this religion, it will be *sariyai*. That same station for you, *Yā Rasūl,* will be called *sharī'at* (right action). But in the scripture of *Zabūr,* this first step is the one connected to creation; it is not the true *sharī'at* at the stage of *īmān* (true certitude of faith in the one God). For, in their state, people in *Zabūr* pay homage to many millions of gods. This initial step sets forth the basic principles that lead to repeated births into this world.

"People in this first state worship desire: desire for earth, desire for gold, desire for sensual pleasures, and desire for fame. They worship avarice, attachment, selfishness, falsehood, jealousy, treachery, conceit, the arrogance of the 'I', intoxicants, lust, theft, murder, the sixty-four arts,

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mīm) is what you must bring back to Me. I am the *alif. Lām* is the light of grace, the light of the soul, the *Nūr,* My completeness, the wisdom that is the grace of the *Qutbiyyat*. *Mīm* is the soul from Me. You must make the three into one and bring that back to Me."

[19] *Allāh,* the *Nūr,* and the soul.

visual scenes, mental scenes, worldly respect, works of art, doing research into the arts, drums, dance, ballet, acting, make-up, costumery, folk dance, melodies, music, rhythms, fun, frolic, and song. Thus they worship and adore 105,043,000 such deities in forms created by their own artistry, seeing them as equal to Me. Attaining states of ecstasy through such adoration, they offer their selfishness and all the energy of their physical and subtle forms as the food and support for the perishable body, which is subject to the aforementioned states of hunger, disease, aging, and death.

"Yā Rasūl! If the people can understand this state, eliminate the things that are evil or false, take those that are true, and conduct themselves according to those truths, then that will be the true state of *sharī'at,* or right action, for mankind. This state reflects the scripture of *Jabrāt.* And for that same *Jabrāt,* this state will be *sariyai.*

"Yā Rasūl, knowing this, you must explain to them the truth of your six principles. These people are continuing to worship and adore Adam and Eve, who are responsible for procreating, in the very place (of creation) where I fashioned them. They have made this place of their desire into a god that they worship. You must polish their wisdom and explain to them that this is hell, that this place they desire so much is the entrance to the seven horrible hells. Explain and discourse to them on the truths that I have been explaining to you, and tell them to move away from that step and realize Me."

Allāh says further:

"The primary duty of man, or *insān,* who was created by Me, is to discover all the secrets of My creation. But the people at this stage of *sharī'at* are able to see only outer beauty and fame. You must demonstrate and explain to them that these are perishable states, and tell them to seek Me (the Imperishable Treasure), realize themselves, and thus realize Me. One who understands this state of *sharī'at* in its entirety and dares to set out to seek Me becomes one who has dared to cross over the first religion and first step. *Yā Rasūl!* Please explain this to them.

"The second step for these people is the scripture of *Jabrāt* (worship of fire and light). The people in this step accepted the truths in the teachings of some of the prophets, but due to lack of understanding they misinterpreted those teachings and established them as the *Jabrāt* religion; and, existing in that state, they conduct that religion according to their own understanding. This is also called the *Hanal* religion and is treated as *kiriyai* by those in the religion of *Zabūr* (Hinduism). For you this second step will be called *tarīqat* (the path).

[20]“The state of this religion of *Jabrāt,* or *Hanal,* takes the form and heat of fire. Those who are in this religion nurture that fire, and, reciting My name, worship it as God. For them this is really the first step, *sharī‘at.*

“But those in the religion of *Zabūr* call this same state *kiriyai,* their second step. They hold their breath, control it with their determination, and raise and lower their anal fire in the hope that they can reach Me, the truth. They use the primal heat of the archangel of fire and claim that they are trying to realize Me through that fire.

“For *Furqān,* the state of *tarīqat* is to control the fire of hunger, the fire of anger, and the fire of sin. Using the resplendent word of My *kalimah* (affirmation of absolute faith), the steadfastness of that word, the truth that manifested from that steadfastness, the *īmān* (certitude of faith) that appeared within that truth, the intention that came from that faith, and the light that came from that intention:

> to lower and raise the life (which appeared within that light) via the *dhikr* (remembrance of God) that appeared within that life—the *dhikr* called *lā ilāha illallāhu,*[21]
>
> to lower and raise that *dhikr* on the light-filled breath of the resplendent soul, lowering it to its seat and then raising it, moving it up and down between the throne of God *(‘arsh),*

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[20] [The remainder of this chapter was an addition given by M. R. Bawa Muhaiyaddeen ⊖ at a later time.]

[21] There are two aspects to this *kalimah. Lā ilāha* refers to created things *(sifāt),* while *illallāhu* refers to essence *(dhāt).* All that has appeared, all creation, belongs to *lā ilāha.* The One who created everything that has appeared is *illallāhu. Illallāhu* means: There is nothing other than You. Only You are God. To accept this with certitude, to strengthen one’s *īmān* (absolute faith), and then to affirm this *kalimah* is *Islām.*

[M. R. Bawa Muhaiyaddeen ⊖ has explained this *kalimah* in different ways:]

There is none worthy of worship other than You, O *Allāh;* You alone are God.
There is nothing other than You, O *Allāh;* You alone exist.
There is no reality but for You, O *Allāh;* You alone are Truth.
Not I, O God, only You.
I am not; only You are, O God!

[Lit. There is no god but God.] See Glossary: *dhikr.*

the gnostic eye *(kursī),* the house of the heart, *alhmd,* and the energy center at the base of the spine *(mūlāthāram),*
to learn all the secrets in those places,
to cut away all that is evil and take what is good,
to gather the good things into the house of the heart, taking care that the soul of *īmān* (absolute faith) does not enter the regions below it,
that will be *tarīqat,* the second step, for *Furqān* (Islam).

"The third step is the scripture of *Injīl,* corresponding to Christianity. It pertains to the area between the stomach and the neck. It relates to the lower or ego-centered self *(nafs),* to the many millions of vapors and spirits within man, and to the mantras, jinns, fairies, and ghosts that inhabit him. With steadfast faith *(īmān),* if man can cut away and destroy all of these and thus draw near to Me, realizing that I am One and that there is none other than I, and then, through that steadfast determination, if he can cut away everything else and unite with Me—that will be *haqīqat,* the level of truth.

"The fourth step is the scripture of *Furqān* (Islam). In this state, by cutting away all these faults and evils and then correcting himself even further and understanding the seven faculties (two eyes, two nostrils, two ears, and the mouth), man comes to know *Allāh* and surrenders in Him. When he controls and subdues the craving of taste, closes off the nose to worldly smells, blocks off the scenes of the world, blocks off the ears from the sounds of the world—hearing only My sounds, seeing only with My eyes, taking in only My fragrance, tasting only My sweetness, and surrendering within that—that will be the religion of *Furqān,* or Islam. It will be *ma'rifat* (gnosis), represented by the head.

"When a man becomes a true human being, the four religions will be nothing other than his body. His body will depict the history of the four scriptures. Thus all four religions are within man, all four constitute the one man. Such a man, upon becoming an *insān kāmil* (perfected human being), surrenders in *Allāh* and becomes a slave to Him. That is the state of *ma'rifat* (gnosis). To worship only *Allāh* and glorify Him endlessly—without day or night—that is *Furqān.*

"Yā Rasūl! May you explain this to the people and tell them to come

to know Me. There are many more meanings within this. But tell them what I have just explained, cleanse them, and make them perfectly pure. Exhort them to assume your form, cross over the four steps, and come to Me." Thus did *Allāh* speak to *Muhammad* ⊖.

My children, these are the four steps called *sharī'at, tarīqat, haqīqat,* and *ma'rifat,* and the four religions corresponding to the scriptures: *Zabūr, Jabrāt, Injīl,* and *Furqān*. Realize these four religions as the four steps. Understand the meaning and the explanation of each of them, then climb up and go beyond them all to reach the point of surrender. Lay open each of these paths and then pass beyond them to merge with Him. When, having climbed up beyond all four steps, you surrender to Him and lose yourself in Him, that will be the highest prayer of all. In that state you surrender to Him with every breath. Every word becomes His word, all speech becomes His speech, every action becomes His action, every duty that you do becomes His duty. There will be no question of: 'I' am the one who is doing this.

Every human being must try to attain these states and then go beyond them. Whichever scripture he follows, be it *Zabūr, Jabrāt, Injīl,* or *Furqān,* he must climb, step by step, from the day he is born.

Insān must realize his birthright—his right to merge with *Allāh*. That is the right of his *īmān,* his steadfast faith. If he can only understand and realize this, he will attain the state of liberation, in which he receives *Allāh's* limitless wealth of grace.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability and to the extent of our wisdom. Those with more wisdom may have a deeper understanding of the truth within these pages.]

11

Explanations of the Characteristics of a *Meingnāna Guru*[1]

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

My son, the human race is composed of millions upon millions of lives, each having its own subtle grade of wisdom. Among these human beings there are also millions upon millions of different kinds of spiritual teachers. Each disciple, filled with the acquired qualities and actions that match his wisdom, will join a teacher whose wisdom and powers seem, to that disciple's intellect, to be appropriate for him.

Among all the creations of *Allāh,* man is the most exalted and has the greatest clarity of wisdom. But even though man was created by *Allāh* as His secret, he lives his life without a thought of realizing that secret, or himself. As a result, man, who was born so noble, forfeits his wisdom and stands divided, separated into seventy-three different groups.[2]

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[1] A divinely illumined teacher of spiritual knowledge; a divinely wise spiritual guide who has the capacity to elevate the spiritual station of his disciples and bring them to the state of perfection; teacher of true divine wisdom. See Glossary: *kāmil shaikh.*

[2] There are seventy-three groups among mankind. Of these, only the seventy-third group goes on the true path; they are the true believers *(mu'minūn).* The people in this one group do not have to answer questions on Judgment Day, because they will have judged themselves and attained perfection right here, while in this world. In this group everyone remains eternally youthful, and everyone has perfect faith. This is a group of light. For them there will be no questioning in the grave.

Of the other seventy-two groups, two will have to answer questions on the Day of Judgment. Some of them will go to heaven, the others to hell. But for the remaining seventy groups there is no need for any inquiry. They have already created and found hell for themselves and will go directly to hell.

Every human being has ninety-six inherent forces, or *tatthwas*[3] (the strength intrinsic to each of his qualities). These inherent forces combine and manifest in varying amounts within each human being. Of the ninety-six forces within man, thirty-six belong to satan, while the rest are unique to man. In addition to these, man has four other forces—those belonging to earth, fire, water, and air.

These one hundred forces exist connected to each other within man, manifesting as his body, as his physical visions, as the aesthetic arts, as ghosts, as deities, and as many other forms and shapes. To subdue and control these one hundred forces, to bring clarity to them and make them work for him, and through this to reveal the secret of *Allāh's* truth—the resplendence of the soul, which is *Allāh's* essence *(dhāt),* has come as man's perfectly pure wisdom of *gnānam,*[4] as the *Nūr,* as *Allāh's* secret, as His perfect purity, as His truth, as His patience, and as His justice. It is to know this that we who are *insān* (human beings) have come here.

My son! If, having known this truth, realized himself, and understood the aforementioned forces within himself, one can keep all of them subdued and controlled, and see within them the eternally indestructible Thing of perfect purity, and if, with his divine luminous wisdom, he can contemplate, know, and realize that Treasure (which has no beginning, end, or destruction)—then, when he loses himself within divine luminous wisdom *(gnānam),* and the light of that wisdom disappears within *Allāh,* he will have escaped from the seventy-two groups and come to dwell within the seventy-third group, the group of *Allāh's dhāt,* His essence, shining in their midst as the *gnāna* guru, or divinely wise spiritual guide, radiating as the resplendence of divine wisdom, both in this world and in the next.

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[3] The strength or vitality inherent in the qualities of the creations, manifested through the action of each of those qualities. While jinns, ghosts, and demons have thirty-six *tatthwas,* man has ninety-six, and through these he has the capacity to control everything. Jinns, demons, and ghosts can do many things that may seem superior to the powers of man, such as performing tricks of illusion (maya). But man has greater power; he has the strength *(tatthwas)* of wisdom that can control even those demons and spirits.

Look at the elephant and the lion. They are so powerful and strong, but man is able to control them. Similarly, fire can burn anything, but fire can be doused, using water. There are also *tatthwas* of the earth, water, fire, air, and ether, of the sun and the moon, of birds, four-legged animals, fish, and so on. Although man has not developed all of their *tatthwas,* nevertheless he has the inherent power and ability to control all the forces of all other species. This power allows man either to bring the world into a good state, or to make it evil, or even to destroy it.

[4] *Gnānam* is grace-awakened wisdom; the *Nūr* is the Light of *Allāh,* the seventh level of wisdom, divine luminous wisdom.

Once this state is realized, he will see that there are 101 names—one hundred for *Allāh* and one for *insān* (man), and that it is this number that is reflected in the 101 mantras, the 101 prayer beads (*tasbīh* beads),[5] and the 101 *dhikrs,* the remembrance of God. (This number has been increased or decreased in various ways by different people who understand or practice this remembrance in their own way, each according to his respective level of wisdom.)

It is such a being who comes as the *meingnāna guru,* the teacher of divine wisdom, to the seventy-third group. He discovers the meaning of the twenty-eight letters that constitute his form, or *sūrat,* and, as he understands his form even further, he comes to know the five elements (earth, fire, water, air, and ether), thus recognizing a total of thirty-three things within his form. Such a teacher, the *gnāna guru,* seeing his form as the thirty-three glorifications of God, realizes that this is the significance of reciting the *tasbīh* thirty-three times[6] and comes to know and understand the meaning of those thirty-three *tasbīh.* And through that knowing, this divinely wise teacher, who is a true man, realizing that his own form is the thirty-three glorifications, comes to know himself and his Lord.

However, those in the other seventy-two groups have deviated from truth, fallen under the influence of the ninety-six forces, or *tatthwas,* inherent within them, and acquired the qualities and actions of those forces. Cultivating the kind of piety befitting their respective levels of intellect, they treat the wisdom that goes with those inherent forces as equal to God, call it divine wisdom, and thereby earn for themselves the dubious title of *gnāna guru,* or spiritual teacher. Thus every one of these

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5. The prayer beads help us to keep count and remind us of the 101 names that stand for the qualities of God.

6. Some people have prayer beads with thirty-three in a chain, others have 101. The thirty-three stand for the five elements that form the body and the twenty-eight letters in that body. If a man understands this, he will illuminate the five that compose his body and the twenty-eight that relate to his soul. At that point he will come to the two: *Lā ilāha, illallāhu* and end up finally in the One.

seventy-two groups, each from its respective level of wisdom (which never fails to remember the place of birth), will preach what it calls divine wisdom. No matter which inherent forces those gurus in the seventy-two groups exist in as they study, what they will be praising are but the forces of illusion *(māyā sakthis)*[7] that gave birth to them, calling those forces by names such as Paramēswari, Mahāsakthi, or Mahādēvi.[8] Invoking them with entrancing mantras, or incantations[9] stemming from illusion (maya), they awaken and arouse the 1,008 energies *(kalais)* of the deities conceived by their minds, make those energies manifest, and then, showing people the place [of birth] from which they arose, they make them worship those same energies.

If, however, there happens to be a man of divine analytic wisdom, who, realizing the truth, attempts to extricate himself from these false teachers and make his escape, they will lure him back by showing him the joys of the sixty-four sensual pleasures, delude and dull his wisdom, and cover his resplendent eye of wisdom[10] by applying pastes of various colors *(thilak)*[11] to his forehead, where the gnostic eye is located. In this way, they will reduce him to the blindness of ignorance and return him once again to *parāsakthi,* which is the energy of illusion that caused him to be born.

My brother, such gurus and the disciples who follow them will lay claim to many wondrous feats of illusory deception through these energies of illusion *(māyā sakthis).* Some of those feats:

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[7] The unreality of the visible world; illusion; the glitters seen in the darkness of illusion; an elemental energy that takes on various shapes, causing man to forfeit his wisdom.

[8] Names for Pārvathi, consort of Sivan, the supreme deity worshipped by Hindus.

[9] [A set of words recited over and over again, ostensibly to aid the seeker in his search for God; the recitation of a special word or words; sounds imbued with force or energy through constant repetition, but limited to the energy of the five elements.]

[10] When people apply holy ash or any other substance on the forehead, they are covering the eye of wisdom *(kursī).* This clouds that eye of wisdom, and then man becomes lost in illusion. One should always keep the eye of wisdom open. Some teachers intentionally cover it over and cloud it in their students by teaching them mantras and other forms of illusion.

The inner meaning of the practice of applying holy ash is to burn arrogance, karma, and maya to ash, and then to apply that ash (with wisdom) to the forehead. But it is really the wisdom that should be placed on the forehead to destroy the evils.

[11] [A round mark placed on the center of the forehead for religious or decorative purposes; usually made of sandalwood paste, holy ash, vermillion, or other colors. Other pastes may be used in occult practices.]

> They will capture a donkey and waste their time trying to turn it into a horse.
> They will attempt to turn a monkey into a man.
> They will try to turn a man into a monkey.
> They will attempt to transform a cat into a tiger.
> They will attempt to train a tiger to be a vegetarian.

These gurus and their associates will sing songs that promise to perform many praiseworthy feats similar to the ones mentioned above.

In addition, every day they will bathe the donkeys, which are the ten sins. They will trap the wild jungle monkey and train it to do the antics of mind monkeys. They will wash a cat, and tell it, "Become a tiger." They will catch a tiger, wash it, and keep repeating to it, "Become a cat." They will claim to have turned a cat into a vegetarian, all the while surreptitiously feeding it mice. They will even claim to have made a vegetarian out of a tiger, while feeding it on the sly with the meat and liver of a human being.

My son! Take a good look at these types of gurus and disciples. They claim to have turned a donkey into a horse by the power of their thoughts. They claim to have trained a wild monkey in the antics of the city and transformed it into a human being. They claim to have turned cats into tigers and made them eat human flesh. They claim they can turn tigers into vegetarians and then transform them into gurus of true *saivam,*[12] bestowing high titles on them. It is such tiger cubs, anointed with exalted titles, who shine in this world as gurus of the forces of illusion. Such gurus, belonging to the seventy-two groups, commit the five heinous sins[13] without the slightest fear in their minds, and then firmly establish their disciples in the same state, heap titles on them, elevate their status, and advertise their greatness to the people.

The first step in their quest for divine wisdom is to imbibe evil and poisonous intoxicants such as alcohol, whiskey, beer, brandy, gin, arrack, marijuana, opium, and many other such substances that destroy their wisdom. In addition, these gurus will tell their disciples that imbibing intoxicants (which is the first of the five heinous sins) is an essential prerequisite for the emergence of divine wisdom and that this is the first step called *sariyai,* or *sharī'at.* A guru of this type will also extol the strength and the force within each of these intoxicants, explaining that it gives energy and vitality to the body and can cure a number of diseases. Saying this, the guru will drink it, make the disciples drink it, and go on extolling it to those who are his followers. To such people, this will be the stage of *sariyai.*

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[12] [Here the word *saivam* means vegetarianism.] True *Saivam* is the state of perfect purity, the state of not hurting another life.

[13] Use of intoxicants and drugs, lust, theft, murder, and falsehood.

The second step of their development is to tell lies, to destroy virtue and modesty, to steal, to speak hypocritically, to commit murder, and, by pretending friendship with one's enemy, to ruin his family. Such gurus invoke the forces of illusion, the *māyā sakthis,* convincing their followers that the performance of such acts constitutes the stage of *kiriyai,* or *tarīqat.* They explain to them that it is even greater *kiriyai* if those actions can be accomplished without letting others become aware of them. They strive, by pretenses of love and through costumes and behavior, to become acclaimed as great ones. The disciples, attracted by these actions, praise and emulate them with great respect. Liberation, or *mukthi,* to these gurus and their followers, is the freedom acquired through such actions.

To them, the third step, *yōgam,* is to murder another man's heart, his love, his compassion, his truth, his patience and the power that comes from that patience, to kill through treachery (without actually taking that life), to steal from others in order to selfishly nurture their own bodies, to destroy truth, conscience, and faith, and to search for and track down one who has been born as man and lives as man, then capture him, beat him, and chase him out of his country—this is the stage of *yōgam* to such people. The acme of this *yōgam* is, as the proverb says, "To keep one thought inside while saying something quite different on the outside, and ruin the family of your enemy by pretending to be a friend." Thus they use cunning and stratagem and sweet-sounding words to win the friendship of their enemy and then instill their own evil thoughts into him in order to transform him into their own evil likeness.

However, if that man, convinced that he must live as a man and die as a man, refuses to listen to these false gurus and attempts instead to explain the wisdom of truth to them, they will scheme and plot against him. They will pretend to want to be friendly with him, but in the end they will try to kill him, without actually taking his life. This will be the pinnacle of the *yōgam* practiced by these gurus and their disciples.

The fourth step, *gnānam,* or grace awakened wisdom, according to these gurus, is to conduct their entire life by the fifth great sin—falsehood and lies. They make that falsehood the truth for their lives and for the world, make it their god, and lose themselves within it—the lie losing itself within them, and all the karmas of the world losing themselves within that lie. The 'true wisdom' for them (the wisdom of worldly illusion) is to shine as gurus merged as one with that state of falsehood, and to rule the world with that lie. They will be celebrated and glorified the world over as gods who, without a single trace of duality, merged with falsehood.

It is such people who shine as the gurus and disciples in the seventy-two groups. My son! Please understand this state clearly. If the five great sins did not emerge within them, that false wisdom of theirs would not blaze forth. My son! You must understand this state clearly.

On the other hand, my son! The true teacher of divine wisdom, the *meingnāna guru,* whom we mentioned earlier, subdues, controls, and brings under his rule all the inherent forces, or *tatthwas,* within him, realizes the truth, makes the light of his wisdom resplend, disappears within it, then makes the resplendence of that wisdom disappear within the Effulgence that is the one all-pervasive Omnipresence, comes to know the truth of that Effulgence, and goes on resplending from within that Effulgence. It is such a one who will be the *meingnāna guru* for the seventy-third group.

He subdues the inherent forces of the five elements that surround him, brings them under control, ties them up, and tosses them into a corner. He captures the six heinous evils: lust, wrath, greed, infatuation, bigotry, and envy, which were the cause of his arrogance. Using the light of his wisdom, he captures the braying ass of arrogance (satan's pack mule) and makes satan climb onto it, and, loading onto it all the bundles that satan had stacked up earlier, he gives it a whack with the whip of wisdom saying, "Go to those seventy-two groups that lead people only to the place of their birth, unload these bundles there, and *stay* there. Wherever it was that you appeared from, return now to that same place, without looking back!"

Having beaten and chased away that ass of arrogance, the teacher of divine wisdom traps and ties up the mischievous, troublesome monkey mind that came riding on the five elements of desire called the world, shows the monkey the mirror of dazzling brilliance, which is the radiance of the resplendent wisdom of his *gnānam,* and says, "Hey, monkey! Look at this mirror!" As soon as the monkey sees its own form within that mirror, it forgets all the thoughts it had brought with it and now thinks only about that form. Believing that the form in the mirror is its own kith and kin, it keeps trying to hug it. Failing to succeed after repeated attempts, the monkey drops down exhausted and dazed. Moreover, intent only on hugging that form, it keeps on trying over and over again, refusing all food, heartbroken, and unable to indulge in its usual mischievous pranks and antics. Everything the monkey brought with it—the world, attachments, desires, gold, and the dark veils of the karmic evils of the seventy thousand worlds, as well as the monkey pranks and antics that go with them—all these lie forgotten, while the monkey goes on gazing at itself in that mirror. Thus does the *gnāna guru* make that monkey pine and waste away to its death.

After that, while looking into the shining mirror of his wisdom, the *gnāna guru* sees the serpent that has come with the intention of killing him by any means possible at the first opportune moment. "Oho!" he says, "One can trust the river or the wind, one can trust the venom of the deadly serpent, one can trust the most ferocious elephant in the frenzy of musth,[14] one can trust the killer tiger, one can trust robbers or hunters, one can trust even the emissary of the Angel of Death—but it is dangerous to trust the raised hood of the poisonous cobra which is the sensual pleasures of maya. This snake, which emerges from the pit of the delusion *(mayakkam)* of maya, is an even greater menace to life than the powerful Angel of Death and is capable of bringing about our utter degradation."

With this thought, the *gnāna guru* decides that he must somehow or other kill that serpent while it is still within that pit of maya, and, holding the razor-sharp sword of wisdom in his hand, he makes the radiant resonance of his wisdom thunder. The thunder of that resonance, accompanied by lightning, bursts forth in sharp blasts from the resplendence that is the luminous wisdom of *gnānam,* showering brilliant rays of light. When the thunder of this resonance is heard within the pit of maya and the poisonous cobra emerges, raising its head above the hole to look, the brilliance of those rays shatters that cobra's eyes. As it reels about hither and thither with its eyes blinded, half-dazed and unaware of where it is going, the *gnāna guru* raises the sword that is the sharpness of wisdom and cuts off the cobra's head.

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[14] [A condition of frenzied sexual excitement or sexual drive (heat) occurring in the males of certain mammals, such as the elephant and camel; a condition of dangerous frenzy. The spiritual meaning is arrogance and fanaticism.]

Along with this, he also destroys its associate, the seven-headed serpent that arose from the seven hells, carrying with it the toxic poisons of the netherworlds and the seven base instincts, the *nafs ammārah,*[15] which are its qualities. Then, using the very poison brought by the serpent, the *gnāna guru* burns to ashes the seven horrible, evil hells, as well as all the evil things in the illusory worlds of maya.

My son, you must know this clearly. It is such a one who will be the divinely wise teacher, the *meingnāna guru,* for both worlds. No worldly desire is within him, and he does not dwell within worldly desire. The antics and pranks of the illusory monkey of the mind are not within him, and he is not to be found within those pranks. There are no poisons of hell within him, and he is not to be found within those poisons. Know all of this well. The only thing he keeps within him is God, nothing else. Whatever people may ask the *gnāna guru* for, he will know what their true intentions are, either from their words or from the thoughts stored in their minds, and he will give back to them the very things they keep within themselves and cherish most.

But if someone who has analyzed and reflected a great deal comes to the *gnāna guru* and asks for only that eternal, indestructible treasure that is *Allāh's* secret—he will teach him virtue, love, good conduct, and the rules thereof, fill him with patience and tranquillity, discourse on truth and integrity, make him understand that truth, plant the flag of faith and certitude, and, once the disciple has developed to maturity, he will give him that treasure. He will unfurl the flag of faith and hand over the Treasure that he possesses—*Allāh,* who is Truth. That Truth is *Allāh's* secret.

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[15] This represents the *nafs* at the lowest level of the self—the carnal or base instincts, devoted to self-gratification.

Only one who has attained this state and has received this Treasure from the true teacher will acquire the resplendence of the soul.

The one who teaches this will be a *meingnāna guru,* and the one who studies the truth and acquires clarity thereby will be a disciple of the grace of *gnānam* (divine wisdom) and a disciple of God.

A guru with this state of wisdom gives this teaching. A *gnāna guru* with more exalted, resplendent wisdom may be able to explain millions upon millions more of *Allāh's* secrets once the disciple attains realization. But these things can be understood only up to the level of each one's wisdom. A true guru will use his wisdom to analyze all the physical visions seen in this illusory world, discard the illusory sights and scenes, and keep the truth that is within them. One of lesser wisdom, on the other hand, will discard the truth and keep only the physical visions.

My son! In this world there are two things that surround a man of wisdom: one is truth, the other is falsehood.[16] What is false is all the physical visions seen outside; they constitute unreal form. Yet within that unreal form dwells the truth. It is the form of grace, a resplendence. To separate the two and to discard the lie and keep the truth, one needs the radiance of the light of wisdom. If one in that state were to analyze with his wisdom, he would see both the illusion of the lie and the grace of the truth. One who has pushed away those visions and seen the truth is one of wisdom. Know well that he alone will be a true man.

Wisdom is the mainstay for every creation, under all circumstances. For each creation, wisdom should be its most valued treasure. And this alone will be the undiminishing wealth for man's life. The wealth each one receives will be in direct proportion to his wisdom. So said the teacher of divine wisdom, the *gnāna guru*.

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[16] Although there are many millions of things within man, the two main ones are falsehood and truth. Whatever you can see with your eyes is false, not real. It has a limit and will perish. But that which is buried within what you see—is truth. That is real. So, if you dissect everything you see and then discard what is false, you will find the truth within you. That truth is imperishable. If you can discover that which is imperishable and merge with it, then you will never perish. Once you have merged with that imperishable thing everything that threatens to attack or destroy you will be halted and made incapable of even approaching you.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability and to the extent of our wisdom. Those with more wisdom may have a deeper understanding of the truth within these pages.]

لا اله الا الله محمد رسول الله

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12

An Explanation of the Subtlety of Man's Wisdom[1]

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

We who are *insān* (man) have been born into this illusory world, have we not? Birth, hunger, aging, and death—these four—are torturing and tormenting us, are they not? And we know that when old age sets in, death is sure to follow. So we must wonder:

Where will we go when we die?
Who is it that makes us die?
Where does He dwell?

We who are *insān* must ask these questions and find clear answers to them. Then, in keeping with that realization, using the wisdom of our awareness, we must know without the slightest doubt that a God does exist, and that it is He who created us.

When you are in such a state, even without your being conscious of it, the natural wisdom that lies hidden within you will begin to shine and explain things to you. And if, in that state, with unwavering faith and certitude in that treasure of truth, you stand motionless and look

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[1] There are seven levels of wisdom in man:

1) *Unarvu:* Sensory feeling, or perception; to feel an emotion.
2) *Unarchi:* Awareness. To know, or be aware of
   - feeling something
   - where it is being felt
   - whether it causes pain or pleasure, sorrow or joy
3) *Putthi:* Intellect. Intellect processes the information brought by feeling and awareness,

intently at yourself, all the secrets that lie hidden within you will be revealed.

The first step in this revelation occurs when faith, certitude, and determination—all three—come together as one within you and look intently; then the assessment (or judgment) called *mathi,* which lies concealed within, will evaluate your life and reveal the estimate it has made.

Secondly, the sharpness of your subtle wisdom *(arivu)* will portray and clearly reveal the truth of that estimate made by assessment *(mathi).*

Subtle wisdom will also uncover the truths that had been lying buried deep within your intellect, and reveal their radiance. That radiance will establish, without wavering, your certitude and faith *(īmān)*[2] within the

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identifies a cause, and decides a course of action. In doing this, it is limited to accessing things it has perceived through the senses.

4) *Mathi:* Assessment, or judgment; an instrument of evaluation. At this level man begins to assess, or inquire into, the nature of his life, and to question his fate. Assessment is the highest mental activity in man, but its operation is limited by being founded on observed phenomena, or on knowledge concerned with everyday living.

5) *Arivu:* Subtle wisdom. Subtle wisdom realizes that the answers (to man's questions) cannot be found in the world, but only within. Although this is the beginning of turning inward, subtle wisdom is still limited to functioning in the realm of the elements, and so it can only suggest a variety of possible solutions, not come up with certainties.

6) *Pahuth arivu:* Divine analytic wisdom, or divine discerning wisdom. This is the wisdom that possesses the certainty of knowing. It is the *Qutbiyyat,* the indwelling spiritual guide or mentor, to be found only in mankind. It gives immediate, certain answers from within, discerning between:

- right and wrong
- good and evil
- the permanent (real) and the evanescent (illusory)

In this way, divine analytic wisdom maintains a connection with God and brings about a state of peace.

7) *Pēr arivu:* Divine luminous wisdom. This is God's greatest gift to man, the ultimate wisdom that removes from him all traces of human ego and duality. It is the wisdom of God's light, the *Nūr,* which was impressed on the forehead of Adam ⓐ at the beginning. Thus it is the birthright of every human being. Man realizes that God is within him, and that he is within God. It is the final attainment of knowing that nothing but God exists. Now the soul is in constant communion with God, and, taking its life, its food, its wisdom—everything—from Him, the soul goes on resonating His glory.

[2] Absolute, unshakable faith and certitude that God alone is real and that there is only one God.

wisdom of your *qalb,* your innermost heart. You will see them shine as one resplendence. That will be your certitude of faith, and in that state you will be aware of the resonance of the resplendent form of *sūratun-Nūri Muhammad* ﷺ[3] that is concealed within the *kalimah*[4] of your certitude. When you focus intently on the sound of that resonance, you will become aware of your divine analytic wisdom *(pahuth arivu)* resonating and shining within it, giving explanations to your wisdom. When your perceptive wisdom of awareness looks intently at those explanations, a radiance that is an omnipresent resplendence will appear. Your divine analytic wisdom must see and know the explanation and the resonance issuing from that manifestation [the *Nūr;* divine luminous wisdom] and also the inherent glory of *Allāh's* secret, attributes, and essence *(sirr, sifāt,* and *dhāt),*[5] and should try to use that knowledge to your benefit. If, in that state, you examine the purity of the resplendence that was shining within divine analytic wisdom *(pahuth arivu),* it will reveal itself to you as divine luminous wisdom *(pēr arivu).* It is only through the pure resplendence that is divine luminous wisdom that you will be able to perceive the limitless, all-pervading Effulgence that is *Allāh,* which has no beginning or end.

All of these lie concealed within you as hidden treasures, shining within your innermost heart, your *qalb. Allāh* fashioned them as basic truths and explanations for your wisdom and implanted them within you as far back as when you came forth from Him in *arwāh,* the divine realm. This is a mystery that lies hidden right within you.

Once you have understood your body, analyzed in detail all the treasures that lie hidden within it (treasures that are fundamental to that body), and understood with clarity the resonances and explanations revealed by your wisdom—then, if you look within, you will know *Allāh's* essence, attributes, and secrets *(dhāt, sifāt,* and *sirr),* your birth and your death, your secret in the beginning *(awwal),* your secret in this world *(dunyā),* and your secret later in the hereafter *(ākhirah).* If you can realize these explanations with clarity, there will be no suffering for you, now or in the hereafter.

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[3] The form of the *Nūr,* the resplendent light of *Allāh,* the divine luminous wisdom in man.

[4] The word of God; affirmation of absolute faith, declaring there is none worthy of worship other than God, and *Muhammad* ﷺ is the Messenger of God.

[5] *Sirr:* God's secret, hidden within man; *sifāt:* God's creations, or God's attributes; *dhāt:* God's essence.

Only one who has known the truth of this state with clarity will know his own form *(sūrat)*. One who understands his form (its strengths and weaknesses and its good and evil), discards the evil and keeps the good, and acts with *Allāh's* qualities will know himself. One who knows himself will know his Lord. One who knows his Lord will know the qualities and actions of all other lives, their merits and demerits, and their wisdom. The reality of this state of knowing is *dīnul-Islām,* the path of perfect purity, absolute surrender to the will of *Allāh*. One who has attained this state and reaped its fruits is a perfected man, an *insān kāmil.* Know this with certainty.

Therefore, one born as man should—consciously perceiving his true nature through his awareness—come to know himself. He should also observe, through the wisdom of his intellect, all of the beings created by God, and know their beauty, their qualities, their actions, and their kinds of wisdom. Further, he should contemplate his own form, which is filled many times over with good actions, good conduct and behavior, beauty, wisdom, virtue, love, patience, compassion, mercy, tenderness, sympathy, charity, service to those in need, and many millions of other good and virtuous qualities. Seeing all of this, he should fix the intention that comes from his awareness on a feeling of intense longing to study and understand this form of his. With firm determination, using the truth of certitude, he should set out to study the plan that provided the basic foundation for this building that is man's body.

In doing so, he learns that Intellect[6]—referred to as *Putthi* (the third level of wisdom)—is the architect who designed a blueprint for a building that it believed to be permanent for man's entire life, from the beginning *(awwal)* to the end *(ākhirah)*. Because this building has been designed by Intellect, and because Intellect, by its very nature, must use the qualities of the five elements (earth, fire, water, air, and ether)[E1] in whatever it does, this blueprint portends a mixture of both happiness and sorrow for the building that is the body of man.

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[6] [In the analogy of the building, each level of wisdom becomes a character that has a proper name: thus Intellect, Assessment (Judgment), Subtle Wisdom, Divine Analytic Wisdom, and Divine Luminous Wisdom are capitalized in the analogy.]

Moreover, whatever action Intellect *(Putthi)* may set out to investigate or perform, it will always be limited to using the qualities of those elements. Intellect is incapable of realizing or utilizing the essence of any higher truth. The structure that man is building, its foundation, and his intellect, therefore, can only follow the ways of the five elements. No matter how strong a foundation or how beautiful a building Intellect seeks to construct, a mixture of the five elements is needed.

However, an intrinsic enmity exists between earth and fire, between fire and water, and between water and air. This means that Intellect (in its attempt to construct this building) is going to mix and combine materials that are hostile to one another. That is, in order to form clay for the bricks of this building, Intellect must add water to earth (man's body)—water that consists of worldly things (such as the basic nature of hunger, disease, aging, and death) that arise from *angnānam,*[7] or ignorance. To help dry and set those bricks, Intellect kneads into the clay the six evils that come from the fire of anger as well as the evil actions that come from the karma of ignorance. Then Intellect uses the heat of the fire of that ignorance to bake the bricks for this building. Next it combines that ignorance (which makes man enjoy the beauty of the sights seen by his worldly eyes) with the worldly desires called the seven *nafs ammārah,* whose speed is faster than the wind. And it primes the five heinous sins (intoxication, lust, theft, murder, and falsehood), thinking they are reliable tools that can lift its building into the skies. It is in such a way that Intellect sets out to build and beautify a house that will suit its life.

In its attempt to build this fortress of ignorance *(angnānam),* Intellect then sets out to use the self-gratifying desires *(nafs ammārah)* and the cravings that manifest from those desires (the *rūhānī,* the air of the breath of the *nafs*). Intellect lacks the faculty to realize that such a construction is likely to crumble and fall, shatter into pieces, and be destroyed. The state of Intellect is such that, in preparing to construct this building, it blends and mixes castoff materials that are hostile to one another. It is incapable of considering: What will become of this building? What will it be like when it is completed? What purpose will it serve?

Very similar to this is the man whose ideas and convictions are so firmly fixed in his mind that no matter what he is told, he will analyze and interpret those words only from the level of what he already has stored in his mind. No matter how much benefit he might get from the things we tell him (things that we have carefully sifted and analyzed with our divine analytic wisdom), this man, instead of accepting what we offer, will persist in analyzing our words only in terms of his own ideas, the ones he is holding onto. He cannot comprehend what we tell him. He can analyze it only as it relates to the state of the building he has constructed, for he lacks the capacity to comprehend the significance of the truth spoken by divine analytic wisdom. A man of wisdom must reflect upon and realize the significance of such a state.

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[7] Ignorance of what is true, real, and lasting; knowledge limited to that of worldly things.

Although there is a great deal more that needs to be explained, we are offering only a brief description.

Once Intellect *(Putthi)* has designed and laid the foundation for this enormous fortress, it begins to build it using the delusions *(mayakkam)* that come from the darkness of ignorance *(angnānam)*. Now the one born as man, with the qualities of *Allāh* and with the assessment *(mathi)* that is the awareness inherent in those qualities, examines the blueprint made by Intellect for that fortress. Assessment, or *Mathi* (the fourth level of wisdom), then enters the fortress, views and scrutinizes it, and tramples, pushes, and shakes that building to and fro to test the strength and firmness of its foundation. It assesses the good and evil that can result from that fortress, the site on which it is located, and the material used in its construction; and having reflected, pondered, and reached a conclusion, Assessment says, "Oho! Intellect has constructed this building with many evil and impermanent things that are not suited to wisdom, to awareness, or to God. This building is not one that will stand forever. In constructing it, Intellect has used castoff materials, between which hostilities could flare up at any time. If this should happen, they might decide to split off from each other, and as a result, some day, all of a sudden, that whole building will be facing imminent disaster. In fact, any building constructed by Intellect *(Putthi)* is bound to crash to the ground. For, if even one of the elements used in its construction (earth, fire, water, air, or ether) becomes hostile or breaks away, the whole fortress will collapse." Thus says Assessment.

Having reflected in this way and understood, Assessment pushes away and discards the impermanent things, but not until it has sifted through them, extracted [what it considers to be] an imperishable treasure lying within them, and safeguarded that treasure within itself. Then, with focused perception and awareness, it reflects and meditates on that supposed treasure of truth.

While Assessment *(Mathi)* is reflecting thus, Subtle Wisdom, or *Arivu* (the fifth level of wisdom, the wisdom of truth), which exists in its natural state within Assessment, emerges to reveal itself and begins to investigate the things that Assessment has accepted as truth. It does this by creeping into Assessment with the clarity of the four states of: surrender, attention, concentration, and grace-awakened wisdom *(thānam, nithānam, avathānam,* and *gnānam)*[8] and sees that the five elements—earth, fire, water, air, and ether—are there, within Assessment. Subtle Wisdom notes that even though Assessment discarded all the other things used by Intellect in building the fortress, it saved the five elements. Upon seeing this, Subtle Wisdom exclaims, "Oh Assessment! What have you gone and done?"

Then Assessment replies, "O my clarity! When I broke down the fortress that Intellect had built out of various discarded materials, and I looked carefully inside, I found five things I thought would last. I kept only those five—earth, fire, water, air, and ether—safeguarded them, and started reflecting upon them. I was thinking that Intellect had constructed a fortress suitable for me to live in, using these five things. And then I began wondering where I would live if I gave up this building." So says Assessment to Subtle Wisdom.

Then Subtle Wisdom replies, "O Assessment that emerged out of the clarity of Intellect! You have no faith! You have no certitude! You have no determination! For, if you had scrutinized with your certitude, you would have perceived the One who is eternal and indestructible. It is because you lack certitude in Him that you have mixed temporary and perishable things with things that are enduring and everlasting." Having said this, Subtle Wisdom investigates and ponders the nature of the house Assessment was living in. Taking the form of awareness, Subtle Wisdom creeps into that house, shakes it to and fro, tramples it, kicks it, and tries to push it down. Then Subtle Wisdom shakes and pounds those five things

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[8] The four virtuous qualities; the four steps to *gnānam: thānam*—dedicating or offering oneself to *Allāh; nithānam*—focusing or concentrating on *Allāh* alone; attention; balance; *avathānam*—proceeding with great care and caution on the path to *Allāh; gnānam*—one who accomplishes and attains all the above reaches the state of grace-awakened wisdom.

Assessment had saved, discards the evil things contained within them, sifts and filters what remains, and extracts the true natural essence within each of them. And, using those essences, Subtle Wisdom now builds an exquisite house for itself in the most subtle manner, with careful thought and planning.

After that, Subtle Wisdom, in the form of perceptive awareness, reflects upon itself, wondering, "What should I do next?" As it lies in this confused state within its own house, the natural thing of reality called Divine Analytic Wisdom, or *Pahuth Arivu* (the sixth level of wisdom), emerges from within Subtle Wisdom and addresses it thus, "O Subtle Wisdom! Why are you lying around in this dazed state?" Having asked this, it enters the house that Subtle Wisdom built out of the five different essences. It too shakes the house, moves it, tramples it, and finally overturns it, saying, "O Subtle Wisdom! In what a clever and subtle manner you have built this house of the heart, the *qalb,* using these five types of essences. Ah! *Allāh's* praise *(al-hamdu lillāh)* and the five letters are certainly very beautiful. But you have not analyzed the clarity that exists within the house that you built out of the six letters—one letter being for Adam and the other five being *alhmd.*[9] Look at yourself. Look at the form *(sūrat)* you have taken now—the form of Adam. But you have not made use of the faith, certitude, and determination that are within that form to try to discover the essence of truth lying within faith, have you?"

Divine Analytic Wisdom *(Pahuth Arivu)* asks this of the Subtle Wisdom *(Arivu)* from which it emerged.

Then Divine Analytic Wisdom separates and analyzes those six letters, explains them to Subtle Wisdom, and says, "O Subtle Wisdom! Although you have assumed the form of man, you have failed to find the way to know yourself and to lose yourself, and thus you have failed to discover the steps necessary for you to realize the source you came from, and to receive the fruits and rewards of that realization. This failure is a serious fault committed against the form you have taken. Here is a truth for you: *One who has come to know himself will never face degradation*. This is the truth. That truth is a state that has neither form nor subtle form, no religious discrimination, no doctrines, no philosophies, and no faults. It is an infinite Effulgence that resplends as the One and as the many, as cause and effect, as the within and the without, as the here, the there, and the everywhere. It is a Treasure that shines, resplends, and pulsates as the one indivisible Effulgence, the Eternal Thing shining forth everywhere, as Nature within nature. O Subtle Wisdom! Within every one of the beings created by that Treasure lies the luminous effulgence of my God, *Allāhu ta'ālā Nāyan.*[10] Yet you have not discovered the nature of that Treasure."

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[9] The five letters of the Arabic alphabet that form the innermost heart of man, the heart of praise, which praises only *Allāh*.

So saying, Divine Analytic Wisdom creeps into Subtle Wisdom and scrutinizes the house that Subtle Wisdom has built. Then it analyzes, reflects upon, and comes to understand that house of the heart, the *qalb,* built of the essences of the five letters. It discovers and understands the marvels within that house, gazes intently at the clarity within those essences, dissects, inquires into, understands, and experiences that clarity, and then, realizing that that clarity is indestructible, it makes steadfast its certitude in that indestructible Thing and conceals itself within that certitude. Then, from its concealment, Divine Analytic Wisdom begins to look into the subtlety of the beings created by the truth of *Allāh.*

Thus it analyzes the qualities, actions, rules of conduct, and the beauty and wisdom within every one of *Allāh's* creations. It goes on and on, examining and dissecting over and over again, finding the good and the evil in each of those creations, pondering and reflecting upon them until it understands. Then, discarding what is bad, it takes all that is good, keeps it within itself, and goes on pondering, dissecting, and analyzing that good, until it has extracted all that has to be learned from it.

In this way Divine Analytic Wisdom comes to see and realize with clarity the Treasure that permeates and fills everything it can see. Looking for differences between its own life and the lives of others, it sees the subtle way in which truth is mingled within all the lives in God's creation. Seeing God's compassion, love, tenderness, benevolence, sympathy, and the qualities of grace with which He nourishes those creations from within their being, Divine Analytic Wisdom rejoices upon beholding His qualities and actions and His glory. Thus rejoicing, it realizes that That is the Treasure that is eternal and everlasting, and, in that knowledge, strives to acquire *Allāh's* qualities. Once it has acquired those qualities, it begins to realize that all lives are like its own. Reflecting upon this with the wisdom of its own perception, and, feeling one with all lives, Divine Analytic Wisdom becomes aware of the wisdoms innate in them. Then it analyzes and comes to perceive those wisdoms and understand them clearly.

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[10] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

Not only does Divine Analytic Wisdom learn by continually observing the actions and qualities of the forms of God's creations, but also, seeing the beauty and wisdom in them, keeps praising the God who created them, showering and showering praises on Him and Him alone. Further, it looks at those of His creations that are formless, those that have subtle form, and those that are in manifest form, such as trees, shrubs, creepers, and weeds. Seeing the actions and qualities in each of the creations, the profits and losses that result from their actions, and the good and evil and beauty in them, and, noting their subtle states and analyzing them, taking the good in them and scrutinizing that good, Divine Analytic Wisdom comes to understand the marvels and the subtlety of God, who created all those things, and praises Him. Then it takes the truth that lies within those creations and hands over the praise for that truth to *Allāh* Himself. This is what Divine Analytic Wisdom does.

Not only that. Divine Analytic Wisdom also studies and analyzes illusion, hypnotic torpor *(mayakkam)*, darkness, grace, light, and resplendence—their properties, their powers, and their qualities and actions, the good and the evil brought on by them, and the happiness and sorrow that ensue. It learns about the qualities of *Allāh* that grow out of good actions, and about the life of torpor belonging to the darkness of illusion that comes from bad actions. Analyzing these, it comes to know them both with clarity.

And even more. Divine Analytic Wisdom sees and recognizes the all-pervading effulgence of grace—the form of God's grace that is spread in atomless state throughout all lives, where it stands pulsing and pulsing, expanding and spreading outward and permeating all of everything. Thus it sees and is conscious of the expanding resplendence of that grace. Then, in this process of examining the creations, it scrutinizes, dissects, and analyzes the good that arises from what is their original nature and the evil that arises from what is acquired. By doing this, it recognizes, learns, and comes to know that the things that come from the Original Source are imperishable, while the artificial, acquired things are subject to destruction.

In this way, Divine Analytic Wisdom goes on and on discovering that there are millions upon millions of different kinds of wisdom that can be seen in God's creations. And *Allāh's* grace keeps on flowing, to facilitate further learning. To explain this fully, however, is not within the capacity of our wisdom. Even if all the water of all the oceans were turned into ink and taken drop by drop to write about the wonders belonging to the wisdom of the creations that come from His grace, it would not be sufficient to complete the writing of that story. Even if we were able to count the number of grains of sand in the entire world, it would be impossible to finish learning about the secret wonders of the beings created from His grace. Nor is it possible for us to offer an opinion about the extent of His glory and His majesty, no matter how much we may learn about Him or praise Him.

One who is born as man can never hope to see or study, in its entirety, the bliss of the grace present in the mysteries belonging to the creations that come from the essence, attributes, and secrets *(dhāt, sifāt,* and *sirr)* of *Allāh,* even if he were to live in this world for eons and eons. Be that as it may, it must be told, albeit briefly, in keeping with our level of wisdom.

Insān, or man, has been created as the most exalted among all of the exquisite creations of *Allāh.* Only he has the wisdom to understand, to some small extent, the secrets of His creations. In order to keep this wisdom contained and concealed, *Allāh* fashioned a form for man out of the five elements—earth, fire, water, air, and ether. This wisdom that, through its power to discern, enables man to clearly understand the many different qualities of those elements, to sift them and see the good and evil within them, to clearly understand the difference between human lives and other lives, to realize the truth of that understanding, and to dissect that truth, extract the part that is good, and store it—this is the wisdom called divine analytic wisdom, *pahuth arivu.* It is the grace that emerged from the essence *(dhāt)* of *Allāhu ta'ālā Nāyan,* the One, the imperishable truth.

To come to realize this imperishable truth (with clarity of understanding) and to establish perfect faith in it will be the fulfillment of the five prescribed outer duties *(furūd)* for the divine analytic wisdom of man, whose form has been made out of the five elements.

Once divine analytic wisdom has grasped the truth that emerges from the five outer duties, it resplends in the knowledge and realization of what has just been described; and then, in order to clearly know the significance of the six prescribed inner duties which appeared within that truth, divine analytic wisdom enters that truth and hides within it to contemplate them.

Let us explain this by an example:

Within the water of a lotus pond dwell insects, worms, snakes, frogs, fish, crabs, crocodiles, and many other such creatures. Although the lotus, feeding on the mud of the pond, grows and rests and sleeps within that same water, it does not retain any drops of water on either of its surfaces, upper or lower.

Similarly, even though divine analytic wisdom dwells within the dirt of the five elements, eats that same dirt, grows on it, and sleeps in the midst of it—it burns up all the dirt it eats, thereby preventing the water of the evil energies of that illusory dirt from being deposited on it. Thus, even though divine analytic wisdom rests on the water of the five elements, it makes sure that their evil energies (of maya) do not enter it.

When the lotus flower of grace (the natural divine analytic wisdom) blooms within one, emerging from the effulgence of *Allāh's* grace, the natural honey that is the essence *(dhāt)* of *Allāh* forms within that lotus (of divine analytic wisdom). Then the one who, in Nature, created that natural honey will Himself come and drink it. The honey is the *Nūr,* the resplendence of *Allāh.* It is the *Nūr* that emerges from divine analytic wisdom as the natural honey. The one who created that natural honey is the one who will drink it. Then this man, who has become the honey of grace that emerged as clarity from divine analytic wisdom, will lose himself in the one who drank that honey. When *Allāh* drinks that honey of grace of divine analytic wisdom, the absorption of the honey into *Allāh* will be the state of divine luminous wisdom.

Then 'he' is He, without anything else—without any form or shape to call 'he'. He will be truth. When the form of divine luminous wisdom (*pēr arivu*, the seventh level of wisdom) loses itself within that truth, it becomes grace-awakened wisdom *(gnānam).* Now the resplendence of that grace-awakened wisdom will exist as the eye that sees Him and Him alone, the ear that hears only His speech, the nose that smells only His fragrance, the mouth that speaks only His speech, the tongue that savors only His taste, and the soul *(rūh),* that relishes Him and Him alone and enjoys His wonders. The essence of that soul will be the innermost heart *(qalb)* that is the throne of the true believer *('arshul-mu'min).*

The one who is the clarity of these six will shine as the secret of *Allāh's* creation. This secret is man. The secret of this man is to know his true self. One who knows his true self will know his Lord. The resonance of this explanation is the resonance of divine luminous wisdom, the subtlety of wisdom, and the essence, attributes, and secret *(dhāt, sifāt,* and *sirr)* of God.

> The truth of that secret is the One.
> That One is the one who is everywhere.
> The one who is everywhere is the one who is eternal.
> The one who is eternal is the Imperishable Treasure.
> That Imperishable Treasure is the Treasure that will be forever and ever.
> Knowledge of this is the role of the human birth.
> We are that birth.
> To know this truth is to be in the state of pure *Islām.*
> *Islām* is the pure resplendence of the essence of *Allāh.*
> Those who realize this are the true believers *(mu'minūn)* amongst mankind, those who are the perfect purity of *Islām.*

My son! Now let me tell you about something that is a mystery in the life of mankind. This world is a manifestation of *Allāh's* creation. It exists as a secret. Enveloping this world (the *dunyā*) in mysterious form, is a rock—a mysterious secret of *Allāh* that has encircled, enwrapped, and completely covered it. This rock is the form of illusion, or maya. Right in the center of it is a crevice, out of which a tree made of the five elements has grown in a most mysterious manner. Sitting inside [the crevice] the mysterious rock, the soul *(rūh),* the natural treasure that emerged from *Allāh's* essence *(dhāt),* sits and observes the illusory form of that mystery and its beauty and its joys, and, having forfeited the wisdom that comes from the essence of *Allāh,* that soul tightly hugs the tree that sprouted from the crack in the rock, and wails in anguish, "O mysterious rock!

There are millions of novel and wonderful scenes within you, and they have surrounded and enveloped me. Dancing and dancing with beauty and joy, with ornaments and graceful movements and drama, they fascinate, enchant, and entice me, calling, 'Come! Come!'

"O rock! What am I to do? The heat from the fire of illusion is burning and scorching me with heat like that of a thousand million suns. If, in an attempt to find refuge from the heat, I move one step this way or that, all I can see is an arid open space, stretching out in every direction around you. All the trees in this wide expanse of space have been burnt and scorched, due to the intense heat of this fire.

"The desire for your beauty and the subtlety of your dance are haunting me. But you are so elusive! You dance before me and then quickly vanish, over and over again. I am so fascinated and hypnotized by your beauty that I am unable to move away from you in any direction. On the other hand, if I could at least come together with you and fulfill my desires—but even that is impossible. Moreover, I am unable to bear the intensity of the heat of this fire of maya. I cannot find food or water or a place to sleep or even a cottage to sit down in."

Thus the soul—sobbing and wailing and shedding tears, sitting within the crevice in that rock of mystery, howling in anguished misery at the recollection of the dance and drama—firmly clasps the tree of mystery that grew out of the fissure in the rock of mystery and howls, "O tree! You have neither fruits nor flowers nor leaves. But then, if I leave you, there is not even a branch I can hold onto. The heat is not sparing me. O fate *(vithi)!* O assessment *(mathi)!* What is my destiny?" it moans and cries, clinging firmly onto the tree all the while. Thus, firmly grasping the tree of five elements that grew out of that rock of mystery, and, watching the passing scenes of that mystery—having lost its intellect, having lost its judgment, having lost its wisdom, having lost its certitude, having lost the divine analytic wisdom *(pahuth arivu)* of man, and having lost the honey of blissful grace of the Natural Treasure—the soul wails, "O fate! O assessment! What am I going to do?" In this way it screams and screams, all the while clinging firmly to that tree which grew out of the fissure in the rock of mystery.

This state is the secret of the great mystery that has come about in the life of man *(insān)*. It is to unravel this mystery that we have come to this unfathomable, illusory world from the divine realm *(arwāh),* which is *Allāh's* essence.

On this mysterious earth there have appeared 105 million illusory forms spawned by illusion (maya), manifesting as many different colors and hues and as a variety of forms (both manifest and subtle), parading before the five senses of man as a rapidly changing panorama of physical scenes.

Also on this mysterious earth is the tree of the five elements, which grew out of the fissure in the mysterious rock of illusion.

Moreover, the exalted resplendence of the soul, which emerged in the form of natural grace from *Allāh's* essence *(dhāt),* has come to exist in the subtlest of subtle forms within the form of man. This soul sinks into the mysterious rock of illusion and clings firmly to the tree (of the five elements), which has grown from that rock.

When this happens, the seven dark hypnotic fascinations *(nafsāniyats),* formed in the womb of illusion, arise in the form of illusion, conceal that treasure of truth (the soul), deprive man of his wisdom, and thus degrade the beauty of man. They glitter in various shapes within the tree of the five elements—making that tree itself glitter—and, in the light of those glitters, they make the enchantment *(mayakkam)* stemming from the darkness of illusion dance in front of that man.

And so, bewitched by illusion's enchanting beauty, deprived of his wisdom, bereft of all judgment—man is made to roll about in a helpless daze. This is what that mysterious torpor arising from the darkness of illusion (maya) does to man. Then that natural treasure which is truth comes forth and cries out, "O, my fate! O assessment! What will I do now?" And it screams hopelessly, unable either to comprehend or to eliminate the secret within this mystery.

My son, it is to discover the secret of the illusory mystery of this wonder that we who are man have journeyed here from *arwāh,* the divine realm. Man must smash that rock of mystery, chop up the forms of illusion, split up and cast off the tree that grew out of the crevice in that rock of mystery, cut asunder the delusion *(mayakkam)* of his hypnotic fascinations, and, holding fast to his certitude, slash all demonic hordes with the sword of faith, analyze his own wisdom, split open, dissect, and examine his divine analytic wisdom *(pahuth arivu),* and make the sound of divine luminous wisdom *(pēr arivu)* resonate. Then, he must make use of that resonance to discover and understand the nature of the place he has come to and the wonders of the place he came from, and then find his way back to that place. This is why we have appeared in this world. Only one who has understood the mystery of this truth is a true human being.

Man's appearing here in this world is itself a mystery. His knowing himself is a mystery. God is also a mystery. The dawning of man's wisdom is a mysterious secret known to the essence *(dhāt)* of *Allāh*. His entire life during his appearance here—entrancing him with the glitters of the delusions that arise out of the darkness of maya and drawing him in by hypnotic fascination *(mayakkam)*—is another mystery. The divine analytic wisdom, which emerged naturally within him and is capable of knowing and realizing the secrets both of the here and the hereafter, is also a mystery to him.

To become aware of, understand, and analyze the secret of such
  a mystery,
to sever the cycle of birth and death once and for all,
and, utilizing that most subtle formlessness that resplends
  within the effulgent light of the grace of God—
    the light that manifests and resplends within his body
    in a most subtle and formless state—
to understand all of the aforementioned things with clarity
and to understand birth and death in its entirety—
  this is the secret of man's birth here.

My son! It is to know this that we have come here as man *(insān)*. Realization of this truth will be (for you) the clarity of the wisdom that belongs to your birth, the truth of your divine analytic wisdom, and the resonance issuing from your divine luminous wisdom. Know this very clearly, my son. Only then will you become true man. May *Allāh* help you.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

*[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]*

ENDNOTE

1. The body, which consists of ignorance, or *angnānam* (worldly knowledge, limited to knowledge about impermanent things), is constructed out of the five elements (earth, fire, water, air, and ether), which possess desire, mind, lust, anger, miserliness, infatuation, and fanaticism.

Assessment *(Mathi)* estimates this house and says, "This is a perishable house, built on the marshy swamp of the ocean of illusion (maya). It is not a safe house for you. It is frail and is going to perish. You cannot live in such a house, so build yourself one that cannot be destroyed.

Now Subtle Wisdom *(Arivu)* describes the correct way to construct such a house. "If you build it on the rock of faith, certitude, and determination, the house will be solid, strong, and unshakable. Instead of using the elements as your building materials, you must use God's qualities, His grace, His actions, and His conduct, all mixed together.

Next Divine Analytic Wisdom *(Pahuth Arivu),* the wisdom of the *Qutbiyyat,* investigates even further, sifts out all the things that are wrong, and then continues to describe how the building must be constructed.

13

Steps in the Conditions Necessary for Prayer to God

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

Question: For whom is prayer decreed?

Answer: Prayer is for those who are *insān,* or human beings. *Allāhu ta'ālā Nāyan*[1] has decreed it as a prerogative for *insān,* who is His creation.

Question: When one prays, do any others share in the benefit of those prayers?

Answer: No. Each one's prayer and worship is for him alone. *Allāhu ta'ālā Nāyan* will assess each one's prayers individually and give the benefit or loss accordingly.

Question: Should prayers be performed in public so that they are seen by others, or should they be performed with the heart dedicated to *Allāh* alone?

Answer: Prayer belongs to *Allāh* alone. The heart of one who prays should be faultless and unblemished. Only when one prays with a perfectly pure heart, and, forgetting himself, thinks only of God with a melting heart and dedicates himself entirely to Him will it be true prayer. For He is the one and only one worthy of being prayed to, and He is the only one who sees and accepts this prayer. Therefore, it is not at all necessary to show others that one is praying, or to pray to make others happy.

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1. *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

Allāh sees only the spotlessly pure heart. A human being, on the other hand, since he lacks the ability to look within the heart or actions of others, sees only form, beauty, color, greatness, praise, and esteem, and he equates these things with prayer. This is the difference between God and man. God sees the spotlessly pure heart, the truth, and the virtue. Understand this well. Perfect purity of worship is possible for you only if you pray from the place toward which God directs His gaze.

QUESTION: Must one pray to *Allāhu ta'ālā Nāyan* only in a specified place or can prayer be done anywhere?

ANSWER: This is a good question, a very subtle question. My son, I do not know what your concept of *Allāhu ta'ālā Nāyan* is. Nevertheless, let me give you a reply.

Allāhu ta'ālā Nāyan, Almighty God, shines as a perfectly pure, omnipresent Effulgence of unlimited vastness that cannot be estimated or imagined. Even if all the creations of that One (to whom all praise is due) were to go on scooping with their hearts and taking from Him, each one to the full extent of his wisdom, that One would not diminish by even an iota. It is such a one who bears the name *Allāhu ta'ālā Nāyan.*

If a man, using his radiant wisdom, were to lose himself and look at that One, he would see that *Allāhu ta'ālā Nāyan* is in an atomless[2] state. That atomlessness pervades all the universes. And if such a man were to look intently at that atomlessness with the acuity of his divine analytic wisdom, he would see seventy thousand atomless essences, attributes, and secrets *(dhāt, sifāt,* and *sirr)*[3] separated and dispersed everywhere.

If he were then to take one of those seventy thousand and cut that open, he would see it divided into one thousand atomless portions that are spread out all over. If he took one of those one thousand atomless portions and looked at it, he would see ninety-nine atoms revolving round and round without touching one another. And if he took one of those ninety-nine and split that open, there too he would see ninety-nine particles revolving round and round without one touching another, circling all the universes. If, once again, he took one of those atomic particles and split it open, he would see the lives of all of *Allāh's* created beings enmeshed within that particle and revolving inside it. Within that particle there would be groups of ninety-nine and ninety-nine particles revolving round and round without touching one another. In addition, all of His creations would already be contained within that atomic particle.

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[2] Without limit in space or time; atomless means limitless in all dimensions.

[3] *Dhāt:* God's essence; *sifāt:* God's creations, or God's attributes; *sirr:* God's secret, hidden within man.

My son! The creation called man *(insān),* as well as the lives within him, exist in countless myriads of sections trapped within that atomlessness. But if one looks at the atom that is a particle of a particle within an atom within an atom within an atom—looking with the resplendent light of the divine luminous wisdom *(pēr arivu)* that is within the acuity of his divine analytic wisdom *(pahuth arivu)*—he will find that even *that* particle is expanded all over in groups of ninety-nine and spread out everywhere as *Allāh's* secret, His *sirr,*[4] as His ninety-nine, ninety-nine, and ninety-nine divine names, subtler than the subtlest, in atomless form. And within that atomlessness 124,000 light rays exist, resplending.

Moreover, my son! All the universes and all of *Allāh's* created beings in those universes—things that move, things that do not move, things that speak, things that do not speak—all these also exist within that same atomlessness. Therefore, since *Allāhu ta'ālā Nāyan* (spread out all over in atomless form) envelops everything in all the universes, He fills all of creation. Buried within that atomlessness are all of His creations. You must analyze this deeply with your divine analytic wisdom.

Since *Allāhu ta'ālā Nāyan's* nature is like this, if you say that He is only in such and such a specific place, that is really a wonder! Those of wisdom will be amazed at your words and at the kind of wisdom exhibited by those words. Further, my son! He has spread out the entire universe as a prayer mat from which He may be worshiped. And for that entire expanse, He exists as the *Ka'bah.*[5] For all of those mosques, *Allāh* stands as the lustrous Sovereign Head, the *Imām,*[6] the *Shaikh,*[7] and the *Sayyid.*[8] Therefore, if you want to pray to Him, you can do so wherever you are.

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[4] *Allāh's* secret hidden within man, a secret that man must uncover.

[5] The house of God, the innermost sanctum within the heart of man, where a true man prays directly to *Allāh,* face to face. [The large cubic structure in the center of the Grand Mosque in Mecca, towards which all Muslims turn to pray.]

[6] The one who leads the congregation in prayer.

[7] Spiritual guide, or teacher.

[8] The Master, to whom all are servants.

Further, if one were to know himself, know his Lord, know the Lord's truths, know His Day of Judgment, know life and death with clarity, develop the certitude that his Lord is the one who passes judgment on his life and death, strengthen the certitude of faith that there is nothing other than He, stand firm and steadfast in that faith, and dedicate his heart to *Allāh,* asserting that his prayer is to *Allāh* and *Allāh* alone (his whole body melting in that thought), and in this state, if he were to offer prostrations *(sajdah)* to Him alone, paying respectful obeisance at His feet, that would be the prayer truly due to *Allāh.*

Since He has spread this world out as a prayer mat, you can be anywhere in this world and pray to Him, provided your state of purity (*wuḍū',* ablution) is not spoiled. However, my son, this prayer mat called the world, or *dunyā,* is not meant for your use alone. *Allāhu ta'ālā Nāyan* has spread out the world of souls *('ālamul arwāh)*[9] and the world of form *('ālamul-ajsām)* as a prayer mat for all living beings and other creations that have been manifested out of His essence, attributes, and secret *(dhāt, sifāt* and *sirr)* to worship Him. Each of those creations will pray from wherever it is, according to its level of wisdom, its qualities, actions, behavior, and conduct. In proportion to the clarity of wisdom with which each one prays, it will receive *Allāh's* grace and the fruits and rewards of its prayer.

Therefore, my son! Whatever place you pray from in the world of form (in keeping with your level of wisdom) that place will be His mosque for you. And the One who accepts that prayer is *Allāh.* Know this without the slightest doubt.

Moreover, He is the Lord, who knows the good and the bad contained in your prayers and delivers judgment accordingly. He is the one who is aware of everything. And we are within Him. My son, you must know this clearly. Stand firm in your certitude and analyze and understand your divine analytic wisdom to the minutest detail. No one other than *Allāhu ta'ālā Nāyan* is capable of assessing your good and evil and delivering a verdict. He is the one who accepts your prayers, and He alone pronounces judgment. Understand this well with the clarity of the certitude of your faith *(īmān),* my son!

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[9] The world of pure souls, the divine realm; the station where *Allāh* resides; heaven.

QUESTION: Who can teach *insān,* or man, about the fruits of prayer, its benefits and its truths?

ANSWER: An *insān kāmil shaikh*[10]—one who has known himself, realized the truth, understood the significance of *Allāh-Rasūl* within each of the eight stations *(maqāms),*[11] imbibed God's qualities, and attained clarity about the benefits and fruits of certitude of faith—is the only one who can impart the truth of prayer, its significance, its benefits, its powers, and its potential. It is he who can explain:

> *Allāh's* state and the clarity of that state,
> *Allāh's* essence, attributes, and secrets,
> the qualities, actions, and behavior of His creations,
>   the fruits of their prayers and the truth of those fruits
>   and rewards,
> the qualities of man (the most exalted among *Allāh's* creations),
>   his behavior, his actions, his state, and his secrets,
> the clarity of man's divine analytic wisdom,
> the rewards of the prayers he performs, the good and evil that
>   result from them, and the beneficial effects of the good, and
>   the harmful effects of the evil.

Explaining all this to human beings, delivering them from evil action, redirecting their wisdom toward those things that evoke good, helping them to receive the benevolence of *Allāh,* obtaining for them and demonstrating to them the benefits of the actions resulting from His qualities—only a true spiritual master, or *shaikh,* resplending as an *insān kāmil mu'min* (a perfected human being and true believer), can make those human beings go unswervingly on the path of truth. He alone will be the great one who is capable of teaching those truths to man.

QUESTION: What is the difference between *Islām* (surrender to *Allāh*) and *kufr* (disobedience and ingratitude to *Allāh*)? How can we distinguish between those who are *Islām* and those who are *kāfir?*[12] Is it by the color?

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[10] Divinely wise teacher; a man perfected in *īmān,* faith.

[11] [Spiritual stations. An aspect of divine knowledge that is profoundly realized and permanently acquired by the soul, as opposed to *hāl,* which is a transitory state.]

[12] [One who hides the truth of *Allāh;* an unbeliever, one who refuses to see the truth, who rejects the evidence of divine revelation that came through the mission of the Prophet

or dress? or beard? or by a shaved head? or by their prayers and worship? or by their reciting the *kalimah?*[13] or by their learning? or their fame? or by the titles or wealth or position they have acquired? or by some marks that identify them as being *Islām?* or by marks which signify that they are in a state of disobedience and ingratitude? or by their blood? or their muscles? or the shape of their bodies?

ANSWER: My son! You ask the most terrifying questions! If you had researched into your own self, you would not have asked such things. It is difficult enough to cross the ocean of the truth of one's life, yet your question has circled all the universes and come right back, my son!

In this world, *Allāhu ta'ālā Nāyan* has created many different types of beings. There is a wide range in the levels of their wisdom, and so their qualities, behaviors, and actions will vary accordingly.

My son! It is not possible to differentiate between *kufr* and *Islām* by the identifying marks you have mentioned. It is only by each person's state (his qualities, thoughts, actions, behaviors, truth, and secrets) that the difference can be discerned.

QUESTION: How can they be identified?

ANSWER: A *kāfir* is one who thinks he is great, uses false pretenses to adorn a bloated self-image, acts to suit the circumstances of the moment, discriminates between 'you' and 'I', abuses people, eats forbidden *(harām)* foods, commits adultery, and consumes alcohol, marijuana, opium, and other harmful narcotics that bring hypnotic delusion *(mayakkam)* to his judgment; he is a person who forfeits his wisdom, hides the truth, elevates and praises falsehood, professes to know things he does not know (saying he saw things that neither his eyes nor heart have seen), commits murder and treachery, ruins his neighbor, gives false evidence, slanders others, quotes one law to judge himself but another when judging others, follows the whims of his mind, and performs many evil deeds. Conducting himself just as he pleases, without fear of the just verdict of the laws of *Allāh,* he conceals the truths of *Allāh* for self-gain and self-glory, behaves contrary to his conscience, and, to serve his own selfish purpose, conceals the qualities, actions, states, secrets, faith, certitude, determination, con-

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Muhammad⊕ or through the divine messengers before him, and who is ungrateful to *Allāh* in spite of enjoying His blessings.] See Chapter 16, pages 383–384.

[13] Affirmation of faith in the one God.

science, and patience of our revered Prophet, the *Rasūl* ⊖, and the truths and just laws of the 6,666 verses of the *Thiru Qur'ān,* and dons a costume to earn his livelihood, accumulating wealth for the sake of his wife and children. Such a one seeks to deceive even *Allāh* by putting on acts, thinking *Allāh* does not know.

My son! One who has these evil qualities and acts according to them may be called a *kāfir.* Know this, and as soon as you observe such qualities, understand that this is a person who has deserted *Allāh* and is a follower of satan *(iblīs).* He has the qualities, actions, and behavior of satan. However, even though you may be able to identify him, you do not have the right either to pass judgment on him or to decide the punishment. If you were to dare to pass judgment and carry out the punishment, you would be liable to take on the results of his actions. For only *Allāh,* the Lord, knows everything, and He alone can pass judgment on the good and evil of His creations. So do not set out to do *Allāh's* work, thinking that you have learned how to carry out His duties. I tell you this most categorically. But let me answer your question further.

Islām is to know oneself, to cleanse oneself, to discover what lies within one's own mind, to learn who the Lord is that is responsible for all judgment, and, using the light of man's radiant divine analytic wisdom, to research into and realize the answers to such questions as: Where is *Allāh*? Where was I before this? Where am I now? Where will I be going tomorrow? When I go there, who will accept me with love? And also, who brought me here to begin with? Who is it that is giving me nourishment now and protecting me? From what did I manifest in the beginning? And from what did that manifest?

Having analyzed all this within himself, as man dissects and investigates with the light of his divine analytic wisdom, as he minutely scrutinizes his state with an understanding of that which brought him here and the nature of his own appearance within that—he sees an all-pervasive omnipresence that resplends throughout all the universes.

In the bliss of seeing this, man stands in the form of compassion, and, in a state of ecstacy, with faith, certitude, and determination gazes intently, using the eye of his divine analytic wisdom; and he sees a most rare and wondrous Effulgence within the omnipresent resplendence that is shining everywhere. Unable to face the brilliance of that Effulgence with his eyes, he bows his head and looks at his *qalb,* his innermost heart. As he looks, he sees that same Effulgence and the resplendence that was covering and enveloping all the universes, along with the other lights within it, shining within his own heart; and he falls like a log, forgetting himself and losing himself in complete surrender, unaware of the world or of his own state.

In this state he hears that Effulgence call to him, "O My son! O fullness within My compassion! Look at Me! You must look at the Effulgence that is My form and you must take on that form. You must acquire My qualities. You must take on My actions. Your conduct must be patterned after My conduct. You must know My state. And, through subtle means, you must come to know My secret, My *sirr,* in secret ways.

"The qualities I mentioned earlier are also the qualities of My *Rasūl,*[14] who is that secret. Within the beauty of these qualities, there are 124,000 kinds of beauty. I have melted all that beauty into the plenitude of perfection, made that perfection resplendent, made that resplendence into these qualities, and made these virtuous qualities into the *Rasūl* for you, the divine Messenger for Me, the holy Prophet for all mankind, and the resplendence for all three worlds. You are contained within that resplendence. I and all of everything, My attributes, as well as My creations, which are secrets, are also contained within that resplendence. And since that resplendence (along with Me) is within your innermost heart, your *qalb,* you must accept its truth, acquire and follow all its qualities and good thoughts, stand with certitude of faith and determination, affirm the *kalimah,* and perfect your certitude of faith, your *īmān.*" Thus says *Allāh* to the resplendence of the *Nūr*[15] within man.

"My son! I have told you of something that is very important. In order to perfect your *īmān* you must lose yourself, stand firm in your certitude, practice virtuous qualities, and attain the first four stations, or *maqāms,* in your life. This can be done only by acquiring the qualities of the revered Prophet. Then if you want to attain the next four stations, you must lose the 'I' consciousness, affirm the *kalimah* to My Messenger, believe in him, and stand behind him in prayer and worship, remembering God *(dhikr),* contemplating Him *(fikr),* and paying obeisance to Him *('ibādat).* If you understand this, you will understand My *Rasūl* and Me," explains *Allāhu ta'ālā Nāyan* to this man at the station at which he, losing himself, surrenders totally to *Allāh* and acquires the qualities of the *Rasūl* ﷺ. Only such a one, who understands the meaning of this, understands *Allāh's* still silence *(mounam),* comes to know himself and realizes the eight stations *(maqāms)* can be said to be *Islām,* true believer *(mu'min),* gnostic *(gnāni),* perfected one *(kāmil),* and learned one *('ālim).*

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[14] The Prophet *Muhammad* ⊖; the resplendence that emerged from God's effulgence, shining radiantly as His Messenger ⊖.

[15] The resplendent light of *Allāh,* which shines with the brilliance of a hundred million suns; the plenitude of *Allāh's* qualities; the seventh of the seven levels of wisdom innate in man; divine luminous wisdom *(pēr arivu).*

One who practices the virtuous actions just described is said to be *dīnul-Islām,*[16] and one who has realized that truth is said to be *insān kāmil mu'min,* while one who practices the evil actions mentioned earlier is called a *kāfir.*

QUESTION: In that case, my father! In what way can one learn about the eight stations, or *maqāms?*

ANSWER: My son! Before you can understand the eight stations, you must know yourself with certitude and develop the faith appropriate to that certitude. After that you must research into controlling your mind and come to know the virtues of that control. Only then can you set out to inquire into the details of the question you have asked. Until you have realized this state, my son, you will not understand, no matter what I tell you.

QUESTION: Once I have done this, I do have to understand the significance of those eight stations, do I not, my father? Therefore, may it please you to explain them to me now!

ANSWER: My son! You ask in a most subtle manner, with great certitude in your heart. Therefore I will tell you a few of those things!

My son, here is a most vital condition that you must fulfill. You must analyze yourself through yourself and find an answer to the question: Who am I? After that you must research with sincere faith into your Lord and the Messenger who came as His Prophet, His *Rasūl* ﷺ, and believe absolutely that it is this that endures. With the firm determination that this is face to face with you in both worlds, you must acquire its qualities. It is these qualities that constitute the first four stations *(maqāms).* My son! The secret of those four stations must be understood before you can affirm the *kalimah* and become *Islām*.

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[16] The beauty of the pure light *(dīn);* the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

QUESTION: May it please you to describe to me those four stations and the qualities, actions, states, and secrets of each of them?

ANSWER: My son! You have asked a beautiful question. It is due to lack of knowledge of these that creations of *Allāhu ta'ālā Nāyan* in this world go to hell. These are nothing but the secrets of the qualities of *Allāh's* Messenger ⊖. Only one who affirms the *kalimah* (having acquired these qualities) will shine as the resplendence of *dīnul-Islām* in this world *(dunyā)* and in the other world *(ākhirah)*.

But, my son, in answer to your question, first of all, you must acquire the qualities of the *Rasūl* ⊖ of *Allāh*. Let us describe the nature of those qualities in man.

You must love all other lives as you love your own. You must recognize your own hunger and the hunger of others. You must not eat food that is forbidden *(harām)*. You must not slip from the path that is acceptable to God *(halāl)*. You must not consume intoxicants, which dull the clarity of your judgment.

My son! Escaping from the 105 million evil qualities of satan, such as backbiting, treachery, jealousy, the haughtiness of the 'I', arrogance, pride, vanity, selfishness, anger, murder, falsehood, usury, deceit, black magic, judging one's neighbor, not paying fair wages, deciding one way for oneself and quite another for others, practicing trickery and cunning and deceiving others for self-gain, forgetting *Allāh* and setting up parallels to Him—escaping from all these, you must acquire the qualities of *Allāh's* divine Messenger ⊖, gather the beauty of those qualities into your heart, and implant it in your innermost heart, your *qalb*. Then with this beauty, utilizing the qualities of truth, honesty, justice, calmness, serenity, sense of duty, awareness, inner perception, judgment, wisdom, and so many other virtuous qualities, good thoughts, and good intentions, you must analyze yourself and your own body, investigate the twenty-eight letters[17] of that body, investigate the behaviors of those letters, investigate and discover the respective locations of each of those letters in that body, dissect and analyze each of those locations, and discover the powers and propensities of each of the letters and the good and evil attached to them, my son!

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[17] This refers to the letters of the Arabic alphabet. Each section of the human form is represented by one of these letters. When man purifies himself, these letters take the form of light and together appear as the *Ummul-Qur'ān* or the eternal source of the *Qur'ān*, revealed to *Muhammad* ⊖.

Further, using your wisdom, you must research into the good and evil of the inner and outer aspects of your body. Having understood that, you must use the results of that research to analyze and understand the inner and outer prescribed duties *(furūd)* for your body. Then, utilizing those duties to find out what is true and what is false, and, discarding the false and taking the true, you must open the truth of your innermost heart, using the *Rasūl* ﷺ, the divine Messenger of that truth, and look within. As you look, you will see *Allāh's* truth and the true secrets of His divine Messenger ﷺ. You must learn clearly everything about those truths. It is in this way that you must know *Allāh's* essence *(dhāt),* research into yourself, realize all the aforementioned things within the heart of your form, and acquire His qualities.

It was those same qualities that *Allāh's* divine Messenger ﷺ possessed in this world. And he made those who are in *dīnul-Islām* acquire the very same qualities. He also demonstrated by his actions the truths he had learned.

Thus the first station, or *maqām,* is to acquire that truth. To demonstrate that truth by one's own example is the second station. The *Rasūl* ﷺ acquired the qualities of *Allāh,* and then, in the form of compassionate love, demonstrated all those qualities to his followers and to all of *Allāh's* creations.

QUESTION: Which precepts of the second station did *Allāh's Rasūl* ﷺ demonstrate by putting them into practice?

ANSWER: In the same way that *Allāhu ta‘ālā Nāyan,* with compassionate love and without any discrimination, provides nourishment to all of His created beings, regardless of whether they are good or evil, *Allāh's Rasūl* ﷺ gave his compassion and love, without any discrimination, to all of *Allāh's* created beings. He looked at them all with the same eye, and, standing in the form of compassion, he bestowed his compassionate love on those lives. In accordance with *Allāh's* command, he conducted himself in a way that did not deviate by even an atom from the truth. Thus did he resplend, as a shining example, upholding integrity as that which is eternal and enduring.

He dedicated himself to others, ignoring the well-being of his own body. Knowing the feelings of others, he would comfort the sorrows and needs of each and give them the compassionate love of his kindness. Whenever he met elders of wisdom, he would, with reverence, pay his humble respects to them. And he would always give the respect due to those of learning. Obeying his conscience faultlessly, he treated all people alike, no matter what their religion was.

Further, if there was a death in a house, no matter what religion the deceased person had belonged to, the *Rasūl*⊕ would first go to the funeral home, perform the required duties for the corpse, join the family in completing the required rituals, and later help to carry the corpse and bury it in the proper manner. Moreover, he would raise both hands to *Allāh* and make a supplication *(du'ā')* on behalf of the person who had died, begging of God with melting heart, "*Yā Allāh!* Regarding this person's good and evil, may You forgive him for the evil he committed during his life, restore him to the good path, and gather him into the fold of Your devotees. *Yā Rahmān!* May You give him a place in heaven and keep him there!"

In addition, he would console the relatives of the deceased, saying, "Do not feel sad. All the creations that leave *Allāh* and come forth to this world (on His command) must later return to Him. This is inevitable. And so, there need be no weeping, grief, or sorrow. *Allāh* sows His creations as seeds in the garden of this world, the *dunyā*. When those seeds have sprouted, grown to maturity, flowered, and borne fruit, and when *Allāh* perceives that mature state, He Himself reaps the harvest of the crop He sowed. That crop belongs only to Him. The world is but the land on which He sows the seeds that become His creations.

"We must know this without the slightest doubt and have certitude in *Allāh*. He is the Emperor *(Badushāh)* and King to all things and all beings. All the things that have appeared as His creations belong only to Him. So we should not feel sad. After all, we too belong to Him. We too have sprouted in this world as His crop. When we flower and fruit and mature, He Himself will reap us as His harvest, just as He reaps all of His creations.

"However, the various seeds of His creations may be sown at different periods and therefore may grow and mature at different times. Thus the crops have to be watched carefully and harvested at the right time for each—some earlier, some later. Only *Allāh* has the authority to decide when to harvest each crop, for all the harvests rightfully belong only to Him. Therefore, there is no need to feel sad. This world is but the field in which God does His farming, and all of us are the crops He has sown.

"Further, buried within these crops and existing naturally are certain beneficial things from His essence, His attributes, and His secrets *(dhāt, sifāt,* and *sirr).* And within them is a most wondrous elixir, which has the excellence of the subtle clarity of these three. However, also within these crops (the created beings of *Allāh*) are some worms, insects, and poisonous creatures, along with certain tendencies, all of which can ruin and destroy them.

"Therefore, in order to save *Allāh's* crops from being destroyed by these evil, poisonous things, *Allāh's* wondrous elixir that lies naturally buried within the crops needs to be distilled with the clarity of man's divine analytic wisdom and sprayed on those harmful insects, thus protecting the crops from disease, pestilence, aging, and death. We must do this. It is the command of God, the duty of the subtlety of man's intellect, and the duty of the clarity of his divine analytic wisdom. Therefore, my fellow beings, whatever may happen, you must not feel sad." With words such as these the *Rasūl* ﷺ would bring solace and peace to the hearts of the sorrowing ones.

Further, he would offer supplications on behalf of each and every life. He would advise them to avoid wrong actions, demonstrating this by his own actions. Not heeding his own hunger, yet being aware of the hunger of others, he would control his hunger with his inner patience *(sabūr)* and give his own food away to satisfy the hunger of others. When danger threatened other lives, he would pledge his own body and life to save theirs.

When he observed people speaking untruths, he would preach truth and wisdom to them, saying, "These lies will result only in harm and evil for you in both worlds, making you suffer the pain of a tormented mind both here and there." In this way he would make those people aware of the truth.

He would tell them, "Do not covet the wives of others. Do not commit adultery by your intentions or your actions, for that is forbidden *(harām).* If you do, *Allāhu ta'ālā Nāyan* will have you cut up by His angels piece by piece and dropped into the vilest of hells. Moreover, if you forfeit your wisdom, forsake your good qualities and virtuous behavior, and turn bad, then tomorrow, on the Day of Judgment, *Allāhu ta'ālā Nāyan* will have your flesh cut slice by slice[18] and thrown into hell."

Allāh's Rasūl would say further, "O man! Do not cause pain to the heart of another human being. For *Allāhu ta'ālā Nāyan* has created the house of the innermost heart, the *qalb,* in a most excellent mold, using the secret of His attributes and His essence. And He stands resplending within that house of the heart, conducting His justice. Therefore do not cause pain to the heart, where *Allāhu ta'ālā Nāyan* resides. If you do, because you caused pain to *Allāh,* you will be consigned to that burning hell tomorrow." In this way, our Prince of prophets would teach the people by his words and his actions, which conformed to the truth.

Shining in the form of the qualities of *Allāhu ta'ālā Nāyan,* our Prophet *(Nabī)* treated neighbors and others (even those who were not his relatives and those who belonged to other religions) without any discrimination, loving all lives as much as he loved his own, thus setting an example that people could see and emulate. He spoke *Allāh's* truths to them, explaining with firm certitude that *Allāh* is one.

Moreover, if there were stones or thorns lying on paths where people walked, he would pick them up and throw them into the shrubs and thickets, so no one could tread on them. Pointing this out to the people, he would say, "Imagine how much pain you would suffer if a thorn pricked your foot! In the same way, if blind men, or those who go about gazing upward all the time, or ignorant people, or those who lack acuity of intellect should happen to go that way, and if a thorn should prick them, would not those men suffer a great deal also? Before that can happen, if those with wisdom were to notice such thorns and stones lying on the path and pick them up and throw them aside, would not all that pain be avoided?" In this way he would feed the people with wisdom, patience, truth, and the awareness of such things.

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[18] [M. R. Bawa Muhaiyaddeen explains that the torment and the punishment we experience come from our own bad qualities, such as anger, vengeance, deceit, treachery, divisiveness, bigotry etc. Every quality that attacks or hurts another brings terrible suffering to us, both in life and in the grave. They are the 'angels' that torture us and the fire that burns us—in hell. It is not God that punishes us—not now, or later. Each one falls into the fire that he himself builds. This is what hell is.

On the other hand, it is our own good thoughts, qualities, and actions that become the heavenly youth and maidens who serve us in paradise. They are our 'angels'. They can end any kind of hurt. Thus if we function with good qualities such as patience, tolerance, compassion and forgiveness, we will be living in heaven right here on earth.]

In addition, if someone hurt him by word or by deed, he would not heed that pain even for an instant, but would instead send out his love, which is *Allāh's* love, to salve and relieve the other man's pain. To those who committed robbery or murder, our Prophet ⊖, with his compassion and with *Allāh's* truth, would demonstrate the pain they had caused to the lives of others and then tell them, "For these acts, tomorrow, *Allāhu ta'ālā Nāyan* will order the hand that robbed, the hand that killed, and the tongue that lied to be cut away by His angels. He will cause the heart that is dry of pity to be split open, and He will have them all thrown into the most horrible hell." Explaining these things, our Prince of prophets ⊖ would demonstrate the excellence and truth of inner patience *(sabūr)* to those who are human beings.

Further, our Prophet ⊖ would say, "Realizing that *Allāhu ta'ālā Nāyan* is the only one who is eternal and endures forever and ever, you must know that tomorrow, on the Day of *Qiyāmah,* the Day of Reckoning, He is the one who will inquire into the good and evil we have committed. On that day questions will be asked of you and me directly, face to face. Those who are human beings must know this. He is *Allāh,* who, having created all of us, protects us, provides nourishment for us, and redeems us. Since He is imperishable and eternal, then, now, and forever, He will be the Lord who will inquire into the truths and the good of all creations." Explaining thus, and cutting away all evil, our Prophet ⊖ practiced what was good and demonstrated it to the world.

Our Jewel among prophets ⊖ would also caution them, "My fellow beings born with me! Do not indulge in lust, theft, murder, falsehood, envy, treachery, hypocrisy, the pride of the 'I', haughtiness, usury, marijuana, opium, beer, gin, arrack, toddy, the tormenting of other lives, evil acts such as sinful anger, or the like. If you do, *Allāhu ta'ālā Nāyan* will have you burned and scorched tomorrow in that vilest of hells, called *uwayil.* He will have the tongue that drank, the hand that committed the act, the eyes that looked, the nose that smelled, and the teeth that bit—sliced and cut off one by one and apportioned among the seven hells. Thus will He have you tortured by His angels. Therefore, my fellow beings who are born with me! Please save yourselves from this horrible fate."

Our Prince of prophets would further exhort them, "O my fellow beings! Please acquire *Allāh's* qualities. Accept His truth, follow it, and cherish it. Establish His compassionate love firmly within you. Never deviate from integrity. Do not act outside of *Allāhu ta'ālā Nāyan's* justice. Beautify yourselves by taking on the patience of *Allāh* as your patience." Thus would our *Rasūl* explain the qualities of *Allāh* and also demonstrate them by His actions and behaviors.

When he observed the hunger of another, he would give up his own food, place the stone of contentment *(shakūr)* called *Bismillāhir-Rahmānir-Rahīm* on his stomach, and secure it tightly, using the rope of inner patience *(sabūr),* saying, "My fellow beings born with me! You must realize the glory of *Allāhu ta'ālā Nāyan.* He is the one who gives nourishment *(rizq)* to all created beings. He is the Emperor for creation, life, and death. You must know this. All the pleasures He gives to man in this world are given merely as worldly trials and temptations. These tests are given by *Allāh* to find out: 'Does man realize the hunger and pain of those born with him? Or only his own hunger and pain? Does he dwell in My qualities? Does man know himself? Does he live in fear of My final judgment?'

Please understand this, you who are *insān,* human beings. Walk on the good path and save yourselves from being tested by *Allāh.*

"Therefore, you who are born with me! Whenever you are faced with suffering, no matter how great it may be, you must take on *Allāh's* qualities, His actions, His virtuous conduct, His behavior, His contentment, His justice, His honesty, His calmness, His serenity, His sense of duty, and His truth. Make your inner heart *(qalb)* beautiful with His patience and relieve the hunger, illness, and suffering of others in the same way as you would your own." Saying this, our noble Prophet would practice these things himself, as an example for us.

Even if we counted, one by one, every grain of sand in all the seven worlds, still the good actions and duties performed by our great Prince of prophets and the good things he preached to us would far outnumber them. He made us aware of these qualities, actions, and duties and taught us about truth, patience, justice, honesty, calmness, serenity, and love, by practicing them all without deviating even an atom from them.

An insān kāmil shaikh[19] *teaches his children some of the things that our Prophet, our Rasūl* ﷺ, *told us and showed us by example.*

My son! Our noble Prophet ﷺ, who carried out those actions with such qualities—he alone has borne the greatness, the beauty, and the name of *dīnul-Islām,* the path of purity. One who is man, living with the qualities of our *Nabī Muhammad Mustafar-Rasūl*[20] ﷺ and performing the duties appropriate to the conditions of man's life in this world, must know, through his wisdom of awareness, about his coming to this world, the *dunyā,* and his going to the other world, the *ākhirah,* later. He must inquire into: Where did we come from? Where will we go later? Who is it that sent us here? Who will call us back?

Having found the answers to these questions, if a man comes to realize himself and to know the truth (in the same way that our Prophet ﷺ realized himself and came to know his Lord), that will be the right action required for the first and second stations, or *maqāms,* in *Islām.*

Further, in the same way that *Allāh's Rasūl* ﷺ lived, conducted himself, and demonstrated these realized truths by his actions, if a man acquires *Allāh's* qualities, and, using the qualities of the *Rasūl* ﷺ, puts the aforementioned truths into practice as did the *Rasūl* ﷺ, and explains them through his actions—that will be *dīnul-Islām.* This is the second station, the station of the actions of *Allāh's Rasūl* ﷺ.

Thus says the *kāmil shaikh,* completing his discourse on the second station, to those born with him.

QUESTION: What is the nature of the third station, called the state of grace *(hāl of dhāt)?*

ANSWER: My son! You have come to know the qualities and actions of our noble Prophet ﷺ, have you not?

Gathering all of these truths into one,
learning of so many other things, seen and unseen,
  and dissecting and analyzing them,
seating all these truths within the innermost heart, the *qalb,*
and, with the avid yearning to know what is good and
  what is evil,

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[19] Divinely wise teacher; a man perfected in *īmān,* faith.

[20] Prophet *Muhammad* ﷺ, the chosen Messenger.

controlling the *nafs,*[21] eliminating desires,
constraining the world *(dunyā)* and making it motionless and still and pushing it away to a secluded corner of the *qalb;*

then, observing the *qalb* fixedly,
melting that *qalb,* churning and churning it to loosen all the unwanted things within it,
cutting away everything that is considered parallel to God,
implanting all of the truths into the *qalb,* analyzing them,
and reflecting continuously on that which is true,

filtering and washing, filtering and washing repeatedly,
researching and discovering the Thing of Reality,

and, while living in a way that is acceptable to God,
contemplating that Thing,
gazing pointedly at it with the light of the divine luminous wisdom of the *Nūr,*
and, fixing the intention and thought upon that truth,
daring to want to realize that absolute Reality—
all this comprised just one part of our noble Prophet's ﷺ secret.

But this is not all. There are many more things to be told. For example, our noble Prophet ﷺ saw only *Allāh* in everything, and went on carrying out *Allāh's* commands without failing even by an atom, saying, *"Allāh* is One! He has no assistant. Nothing exists but He. He has no end and cannot be destroyed. There is nothing at all that is comparable to Him." With the certitude fixed firmly in his heart, his *qalb,* that for the here and the hereafter there is nothing other than the *Haqq* (Truth; Reality), he installed the incomparable praise of *Allāh* within his heart, and praised Him unceasingly. From this state of grace *(hāl* of *dhāt)* he saw countless, limitless wonders of *Allāh* and the secrets of *Allāh's* attributes manifesting in a variety of ways.

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[21] [The lower self; the ego-centered self; the 'I' nature; the self-nature.]

Our noble Prophet ⊖ explained all these wonders to the people and preached good wisdom to them. In addition, from that state of grace, he showed them the reality of God. He revealed to them the secrets of the here and the hereafter. Learning from *Allāh* the innermost secrets, the *hikmatus-sirr,*[22] of the life and death of *Allāh's* created beings, he made people aware of the significance of these secrets. Further, he made them aware of the Day of Reckoning—that a verdict regarding a person's good and evil will be given on that day. He informed them of the laws regarding heaven and hell and the punishments that hell entails. *Allāhu ta'ālā Nāyan* explained these things to our noble Prophet ⊖ in his state of grace, and from that same state of grace, our noble Prophet ⊖ demonstrated these truths in his actions. This is the truth of *dīnul-Islām* (the path of perfect purity) and the secret of that state—which is perfectly pure resplendence. We must understand and know this with certitude.

My son! Just as our noble Prophet ⊖:
having understood the first two stations *(maqāms)* and all the truths therein,
then established (within his heart) the third station, which is the state of grace,
placed that within the aspiration of his intention, his *niyyat,*
and then dwelt in that state of searching and yearning for *Allāh;*

in the same way, if a man:
takes on and practices the qualities of the first two stations,
immerses himself within the intention for the state of God's grace, which is the third station,
takes the truth that lies within that intention
and makes that truth known to the house of his heart,
then transforms that knowing into his purpose,
that purpose into his aspiration, that aspiration
into yearning, that yearning into certitude,

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[22] Whenever the spoken word goes out, the *hikmatus-sirr* (the unrevealable secret) is the part that is retained within; it is the part that man keeps within himself—that which cannot be spoken. The *hikmatus-sirr* stays inside, because it is unexplainable or inexpressible. It is something that only oneself and *Allāh* will know.

that certitude into determination, that determination
into truth, and that truth into the *kalimah,*
if he makes that *kalimah* into the subtle form of man *(sūratul-insān),*
that subtle form of man into *īmān,* that *īmān* into the light,
that light into wisdom, and that wisdom into *Allāh;*
if he makes *Allāh* into that which is atomless
(a limitless expanse of atomlessness which contains the eighteen
thousand universes),
and if he keeps looking at the secrets and truth of that atomless
all-pervasiveness—
in that state, such a man will realize the third station, and
the truth of its significance.

My son! Such are the qualities and states that characterized these stations, even before the advent of Islam—even before the Qur'an was sent down to our noble Prophet ﷺ. One who acquires these qualities is *Islām,* even before he has affirmed the *kalimah.* But, my son! Understanding and knowing the qualities of the above three stations, placing them within a heart that is perfectly pure and acceptable to God, analyzing and sifting everything within that heart, finding the Reality that remains (after all that is subject to change has been sifted away), striving hard to find the secret, or *sirr,* of that changeless Reality—you must use that secret to discover that which is the Secret *(Sirr).* It was in that way that our revered Prophet ﷺ used that secret to discover the Secret of *Allāh,* even before the title of *Nabī,* or Prophet, had been bestowed upon him.

My son! Before a man affirms the *kalimah,* he must have the deepest love for *Muhammad* ﷺ, accept his truth, and have absolute faith in him. He must stabilize his inner heart, his *qalb,* so it does not waver this way or that, and with that certitude, this man, knowing and loving *Muhammad* ﷺ within his heart, must affirm the *kalimah* to *Muhammad* ﷺ, who is the mysterious secret that emerged from *Allāh's* essence. This state—in which a man's inner heart affirms the *kalimah,* strengthened by certitude *(yaqīn)*[23]—will be the state of true *īmān* (absolute faith, certitude, and determination).

QUESTION: What is the fourth station—the secret, or *sirr,* of our noble Prophet ﷺ?

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[23] The state of absolute certainty of faith that comes from beholding God directly within the heart; the station of absolute certitude.

ANSWER: My son! You do ask about the most beautiful things. That is very good. The love of my heart toward you overflows in its gladness. My son! Listen while I describe this secret.

Allāhu ta'ālā Nāyan is spread out and expanded from the primal beginning to the hereafter, from *awwal* to *ākhirah*—as all of everything, resplending as an effulgence without beginning or end. Within the truth of His effulgence shines the resplendence that is His essence, His *dhāt*. To this resplendence *Allāhu ta'ālā Nāyan* gave the name *Nūr Muhammad* ⊖ and made it His divine Messenger ⊖. And through that Messenger ⊖ He brought forth all His creations—things that move, things that do not move, and all of everything. And *Allāh* has declared through the grace of His divine lips that all those creations must revere and follow that Messenger ⊖.

That resplendence, His Messenger ⊖, was endowed with all the aforementioned qualities and actions:

first, to have *Allāh's* qualities and His truth;
second, to reveal that truth and demonstrate the actions pertaining to that truth;
third, to instill the meanings of that truth into the *qalb* of *Allāh* that is within man, to demonstrate that Thing of Reality as the truth, and to act in accordance with that truth.

The fourth station, which you have asked about, is to acquire certitude through knowing the secret of that truth, and, with faith and determination, to have *īmān* in that which is eternal and thereby to become *Islām*; to teach the truth of that certitude to those who are *insān;* to attempt to know, through the perfectly pure truth of *Islām,* the Lord to whom the truth belongs; to worship Him solely through the aforementioned truths; to teach mankind about *Islām's* laws and contents and their significance; and also to teach the people by word and by example how to reap its benefits.

My son, the Prophet ⊖ has explained that unless one (even before he affirms the *kalimah*) has known these four stations, acquired *Allāh's* qualities, and understood His actions, His state, and His secret—he is not *Islām*. The nature and qualities of the four stations are the self-same original qualities of our noble Prophet ⊖, qualities that were naturally inherent in him. A man must understand the importance of this truth, imbibe it, understand its secret, and affirm the *kalimah* to the Prophet ⊖, who is that secret. If one were to affirm the *kalimah* with the knowledge of that secret—that is *Islām*.

On the other hand, even though one may have read the entire Qur'an and so many other books, if he has not understood this secret or known the qualities of these four stations, his faith will be no more than the shade given by a cactus plant. No matter how much he studies, his learning will be like a lamp with no oil or wick. It will be like learning without the guidance of a teacher, a *shaikh*. *"Yā Muhammad!* Tell this to your followers. Tell them to imbibe My qualities and your qualities," says *Allāh* to His *Rasūl* ⊖.

However, my son! If, without knowing the qualities of these four stations, they should claim, merely because of their book learning, that they are *Islām* and that they have absolute faith, such faith would not be firm or stable. Even *iblīs,* who was once in heaven as commander of the jinns, later turned into satan. As soon as Adam was created, *iblīs* became filled with pride and arrogance and refused to obey *Allāh's* word. As a result he was condemned by *Allāh* and called *mal'ūn,* the accursed one. Our noble Prophet ⊖, in explaining to his followers what *Allāh* said about this, advised them categorically that they must not take into their hearts the same haughtiness and jealousy that *iblīs* had in his heart.

One who has not acquired the qualities of *Allāh's Rasūl* ⊖—no matter how much he may have studied, how many titles he may have earned, or how many *kalimahs* he may have recited—such a one will one day develop within his heart jealousy, arrogance, falsehood, backbiting, deceit, vanity, and the pride that claims there is none greater than he, just as *iblīs* did. The certitude of his faith will undergo a change within his heart and the qualities therein will become transformed into those of satan.

Only one who, through his conduct, actions, and behavior, has come to know the true qualities of *Allāh's Rasūl* ⊖ and thereby developed the certitude of faith called *īmān,* will see *Allāh* and His *Rasūl* ⊖ as the only thing that remains as real. He will come to realize that within the certitude of man's faith and within man's heart, *Allāh,* the One, is the Lord worthy of all praise. One who has thus developed his faith through realizing the truth of *Allāh* becomes *Allāh's* slave. At that very moment the evil qualities called the pride and conceit of man will be eliminated from his heart.

In that state, even if the seven heavens and the seven worlds were to come crashing down upon him:

since the resplendence of the determination of his *īmān*
perceives *Allāh* as the only enduring reality;
since he places *Allāh* in front of his *qalb;*
and since the faith *(īmān)* of his *qalb,* his soul of purity,
and his divine analytic wisdom
(taking on *Allāh's* qualities, actions, and conduct)
always walk close behind *Allāh,* always following Him,
and thus come to lose themselves within *Allāh's* effulgence—

that man will never be troubled by difficulties in any form.

His faith, his *īmān,* will not falter.
His truth will not waver.
And his heart will not deviate even an atom from *Allāh's* laws.

Please understand this well. The faith of such certitude, my son, is only for one who has surrendered completely to *Allāh* and taken refuge in Him—one who submits himself to *Allāh's* command day and night, without deviating from it the slightest bit. You who are man, endowed with divine analytic wisdom, must know this unequivocally within your *qalb,* your innermost heart.

If, however, human beings live without acquiring the qualities of the *Rasūl* ﷺ, without knowing *Allāh's sirr* (secret), and without establishing within their hearts the steadfast faith that comes through understanding and knowing that secret, they will enshroud and conceal *Allāh* and the truth of His effulgence through their evil actions—actions such as falsehood, hypocrisy, treachery, jealousy, and the haughtiness of the 'I'. They will be filled with the conceit of their own bloated estimate of their lives and will go on praising only the greatness of their own learning and titles. Adapting their behavior to suit each circumstance that arises, they will try to take possession of the world. Their faith, their *īmān,* will be forever unsteady. Even if they do have some degree of faith within their hearts, that faith will become shaky when they are assailed by the troubles of the world. Due to this shakiness, many evil thoughts will form within their hearts—evil thoughts and actions that arise from the qualities belonging to satan.

Thus my son, it is because most human beings have not realized their own truth and *Allāh's* truth that so many millions of them attain hell, in the mistaken notion that they have acquired the absolute faith called *īmān*. But, my son, you asked earlier about the fourth station, which is the secret, or *sirr,* did you not? I will tell you. Listen carefully.

My son! Even before the advent of Islam (before the Qur'an was sent down), our noble Prophet ⊖ conducted himself with perfection and excellence, demonstrating to completeness the qualities and attributes of *Allāh*. Living in a way that was pleasing to *Allāh,* strictly in accordance with *Allāh's* natural laws that belong to both this world and the next, without deviating even an atom from them, it was our noble Prophet ⊖ (who came as *Allāh's* Messenger), who began to understand through truth the qualities that constitute the fourth station, the station of *Allāh's sirr* (secret).

QUESTION: Father! Many among those who have earned a title of honor such as great one or elder say that the truth of the greatness of *Allāh* is a secret, a *sirr,* in this world. What is the nature of that secret, that *sirr?* They call even the fourth station of our revered Prophet ⊖ a secret. What does this mean? If it is a secret, did *Allāh* explain it to only His Messenger *(Rasūl)* ⊖ and the great ones and then forbid them to let others know it—because He wanted it kept hidden? Is that why many elders, when asked to explain, keep saying, "It is a secret! It is a secret!"?[24] What is the explanation for this?

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[24] There are no secrets to be veiled. *Allāh's dhāt, sifāt,* and *sirr* (His Essence, attributes, and secret) are open. Whatever *Allāh* has revealed or manifested is open. It must be explained. There is no need to hide anything, calling it a secret. *Allāh* is forever revealing His secret *(sirr)*. He is revealing that He is forever bringing forth His creations. Even His essence is being revealed. He has revealed His divine knowledge *('ilm)* and laid it out in the open. And since everything is laid out openly by Him, there is nothing that can be kept behind a veil or can be concealed. The clerical authorities in this tradition answer queries with, "Oh, it is a secret *(sirr),* it is a secret," because they do not know how to explain it. But all things must be explained (on different levels) to the people, in keeping with each one's understanding and level of wisdom. If people are at a particular level, things can be explained in one way; if they are at another level, it is appropriate to give a different explanation. There is nothing that cannot be explained, but the *hikmatus-sirr* remains inside, unrevealed, until a man can understand it. As long as a man can understand only up to a certain level, if we try to give him something beyond that, he will not understand—he is not yet capable of comprehending it. Moreover, at each level a man reaches, there is the next level of the secret yet to be revealed.

ANSWER: Son! *Allāhu ta'ālā Nāyan* has manifested all His creations with great clarity, using His essence, attributes, secret, and the resplendent light called *Nūr Muhammad* ⊖, which appeared from within Him as the mysterious secret of His power, His *qudrat*. These creations show marked disparities in their levels of wisdom. But *Allāhu ta'ālā Nāyan* endowed Adam (that is, man, or *insān*) with the most subtle wisdom of them all, fashioning him as the most exquisite creation, out of the secret wonder of His own effulgence.

We are that *insān,* Adam. It is we who have been manifested as that wondrous creation. *Allāh* has endowed us, this beautiful *insān,* with the ability to use the seven levels of wisdom[25] and also given us qualities such as compassion, love, sympathy, pity, benevolence, justice, honesty, patience, forbearance, contentment, and surrender, balance, concentration, and *gnānam*—in order to help us learn the truth and know Him. This is why His divine words of grace say that *insān* is the most exalted among all of His creations.

Further, my son! *Allāhu ta'ālā Nāyan* placed His grace (the *Nūr,* which shines with the resplendence of millions upon millions of suns), all of His mysterious secrets, and the eighteen thousand universes, both seen and unseen, within His essence, His *dhāt.* One part of that essence He made into a circle *(sukūn),*[26] made that circle into a dot *(nuqtah),*[27] made that dot atomless (without limit in time or space), made that atomless thing into the mystery called *Rahmatul-'ālamīn,*[28] that mystery into the *Rasūl* ⊖, the *Rasūl* ⊖ into the secret *(sirr),* and that secret into the *mīm,*[29] and then placed the *mīm*, along with the complete essence, attributes,

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25. *Unarvu:* feeling or perception; *unarchi:* awareness; *putthi:* intellect; *mathi:* assessment; *arivu:* subtle wisdom; *pahuth arivu*: divine analytic wisdom (the wisdom of the *Qutbiyyat*); *pēr arivu:* divine luminous wisdom (the wisdom of the *Nūr*). Man alone has all seven.

26 [A diacritical mark in the form of a small circle placed over a consonant, indicating that it has no vowel and is therefore without movement, e.g., the 'n' of 'into.'] The entirety of creation came forth from a *sukūn.*

27. [A diacritical mark (a dot) placed over or under certain Arabic letters to differentiate one from another.]

28. The mercy for all the universes.

29. [An Arabic letter which corresponds to the English consonant 'm'.] At a deeper level, *'mīm'* represents *Muhammad* ⊖. The shape of *mīm* is like a sperm cell, and from this comes the *nuqtah,* or dot, out of which comes the world.

and secrets of His creations, within man's heart, his *qalb.* In this way did *Allāh* create man and place the various things within him. We who are *insān* are that secret *(sirr),* the wondrous secret creations of *Allāhu ta'ālā Nāyan.*

To realize himself, acquire the qualities of the *Rasūl* ﷺ, and discover the secret of those qualities will be the secret of *insān.* The essence, or *dhāt,* of *Allāh,* which carries this secret, has fifteen distinguishing signs,[30] signs related to His attributes and His secrets. If a man discovers these fifteen signs, he will know the secret of *Allāh's Rasūl* ﷺ, and the secret of *Allāh,* to whom that secret belongs.

My son, the creation of man, or *insān,* is itself a great secret. The fifteen wondrous signs that are placed within the *Rasūl* ﷺ are a mysterious secret *(hikmatus-sirr)* of *Allāh's* essence. The *Rasūl* ﷺ, to whom these secret signs belong, is also a secret. And we are that secret.[31] One who knows these three secrets is an *insān kāmil mu'min.*[32]

It is so that we can know these secrets and know Him that *Allāhu ta'ālā Nāyan* made us out of His *sirr,* as His essence *(dhāt),* made that essence into His attributes *(sifāt),* those attributes into the secret *(sirr),* and that secret into *insān,* thus creating us as that mysterious secret. It is only those who discover and understand this truth who will be the perfected human beings that are true believers, saints, prophets, illumined beings, and men of wisdom.

However, that which exists within the *qalb,* the innermost heart of
man, by the command of *Allāh*—that which,
as divine analytic wisdom *(pahuth arivu),*
with much greater clarity, analyzes deeper within
man's understanding, giving explanations of truth;

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[30] See Chapter 16, pages 418–419.

[31] We are that secret, that *sirr,* because we come from that secret. *Allāh* said, *"Yā Muhammad!* I could not have made anything without you." It is through the secret, which is *Muhammad* ﷺ, that everything came forth.

[32] A God-realized being, perfected in faith, or *īmān;* one who has realized *Allāh* as his only wealth, cutting away all desire for the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities and acts in accordance with those qualities, immersing himself within them. A *mu'min* is a true believer; one of pure faith; a believer in truth.

and as divine luminous wisdom *(pēr arivu)*
makes the effulgence of *Allāh* shine and resonate—
that is the *Qutb.*[33]
It is the *Qutb* that makes the light and meanings of *Allāh's* essence, attributes, and secret *(dhāt, sifāt,* and *sirr)* shine, resonate, and resplend within the wisdom of man.

Therefore, my son! There is no secret of any kind that can conceal the essence, attributes, and secrets of *Allāh's* truth. It is to understand these that we have come here. Know for certain that only one who has understood them is a true believer, a *mu'min. Allāh* has revealed the totality of His essence, attributes, and secrets to those who have realized themselves. And He has asked all His other creations also to discover them and understand them.

My son! Let us speak of the fourth station, or *maqām,* the station of the secret *(sirr)* of our *Nabī*ﷺ, which you asked about earlier. Out of the qualities, actions, states, and secrets of our revered Prophetﷺ—out of these four—what you desired to learn about was the secret, was it not? My son, to be pure *Islām,* you should have understood the truth of this secret even before affirming the *kalimah.* However, we realize from your words that your inner heart has attained certitude of the greatest clarity. Therefore, my son! I will tell you. Please listen!

Our revered Prophetﷺ acquired *Allāh's* qualities, actions, behavior, and virtuous conduct, understood them and put them into practice, realized himself, discovered the secret of this world and the secret of the creation that is his body, understood all the wondrous secrets that are *Allāh's* creations (things that move and things that do not move), understood all their qualities and propensities, and recognized the disparities in the levels of their wisdom. He understood earth, fire, water, air, ether, good and evil, hell and heaven, patience, joy and sorrow, the beauty of compassion, poverty, famine and pestilence, truth and falsehood, and what is permissible and forbidden—he understood every detail of the true significance of them all. In addition, he understood the laws of truth and the actions and qualities that relate to sin and merit, he learned the qualities, actions, behavior, and speech of the eighty-four trillion living beings even down to the tiniest flea and ant, he learned the truth of the sun and the moon, the stars, the angels, the heavenly beings, the illumined beings, prophets, saints, and so many millions upon millions of other good things of truth (by examining them with the wisdom of grace), and, cutting away whatever was evil, he took in only the good things, seeking to know the Lord who is responsible for those good things.

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[33] The wisdom that explains the truth of God; the wisdom of the *Qutb;* the sixth level of consciousness, or divine analytic wisdom *(pahuth arivu).* [M. R. Bawa Muhaiyaddeen☺ uses *Qutb* and *Qutbiyyat* interchangeably regarding this level of wisdom.]

Then, when he looked penetratingly with the intention that formed within his wisdom (the wisdom of *Allāh's* grace), he saw three different kinds of secrets as *Allāh's* secret. It is that mysterious secret that was seen resplending as a *sirr,* my son!

QUESTION: What is the meaning of those three secrets?

ANSWER: Those secrets are mingled in all the universes in atomless form, spread out all over as magnetic power, mingling with and adhering to earth, fire, air, water, and ether in the manifested universe and the human body (macrocosm and microcosm), residing secretly in the seed, in the embryo, in the eyes, and in the heart—in everything in all the eighteen thousand universes.

When you look intently at this vast magnetic power, its form of grace will appear as the *qalb,* the innermost heart formed of the five letters *(alhmd)* within the form of man. This is the first secret.

The second secret is the resplendence of the essence *(dhāt)* of *Allāh,* which appeared within that heart, shining without taint or blemish. This resplendence emerged from within the magnetic power of that heart and shines as resplendent rays without beginning, end, or destruction, manifesting within the heart of man as *Allāh's* essence, as the *Nūr,* and as magnetism. At every place where its magnetism adhered, the resplendence stands shining in the form of *Allāh's* essence, attributes, and secret—all three. This resplendence is the second secret, which appeared within the magnetic power (the first secret). This second secret emerged from *Allāh's* effulgence as the light of His essence, or *dhāt,* became the form of resplendent rays, and manifested as the resplendence of His Messenger ﷺ. Thus, in *Allāh's* creation, man is the first secret, and the second secret is the *Nūr,* which emerged from His essence.

The third secret is spread out everywhere, resplending as an atomlessness within *Allāh's* secret creation, which is man. As a result, the form of man, which appeared as a creation of *Allāh's* grace, shines as a wondrous work of *Allāh's* artistry. Within that shines the resplendent rays of the essence of His grace (the *Nūr*), while the third secret, *insān's* innermost secret *(Allāh),* lies within those same rays, spreading all over in atomless form. My son! That atomless form is spread out everywhere within the magnetism. Thus the three secrets are: that atomlessness; the mysterious secret of *Allāh's* Messenger ⊖ within that atomlessness; and the secret of man, who appeared within that Messenger ⊖—these three exist as *Allāh's* most wondrous secrets.

My son! *Insān,* who is *Allāh's* first secret, endowed with the most exalted wisdom, has manifested in form, and lives and acts in this world. Within his form, *Allāh's* second mysterious secret (the *Nūr*) shines as a brilliant resplendence. The third secret is spread throughout all the universes as a resonance within that resplendence, filling all of here, there, and everywhere without any end or destruction, shining and resplending as the omnipresent Plenitude of Perfection. My son! Analyze this with your intellect, subtle wisdom, divine analytic wisdom, and divine luminous wisdom. To know this is to know oneself. And knowing oneself is the path of truth toward knowing one's Creator. So says our revered Prophet ⊖ and the *kāmil shaikhs*[34] who have accepted his truth.

Our revered Prophet ⊖, having discovered this secret *(sirr),* understood its secrets without the slightest doubt, then realized the truth and saw: the greatness of *Allāh* to whom that truth belongs, the magnificent wonder of his own grace that had dawned within *Allāh's* essence, himself, and the beauty of his own subtle form, his *sūrat.* At that very time and place, he knew and understood this secret, even before he had received the title of *Nabī,* or Prophet. It was at that same moment that he saw both his own emergence within *Allāh* and the emergence of all of everything within that, saw the meaning of the *sukūn,*[35] which is the secret of that emergence, and saw *Allāhu ta'ālā Nāyan* as the *alif*[36] supporting the *sukūn.* On that very day, he saw that *Allāhu ta'ālā Nāyan* had prepared (for him) the title of *Nabī* (Prophet), the title of *Oli* (Light of God), the praise known as *Rahmatul-'ālamīn* (Grace for all the universes), and the majesty of the title and role of 'Savior of Plenitude for both worlds.'

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[34] Perfected spiritual guide; true guru; one who knows himself and *Allāh,* then guides others on the path to *Allāh.*

[35] See Chapter 14, page 387.

[36] [The first letter of the Arabic alphabet (ا), equivalent to the English letter 'a'. At a deeper level, *alif* stands for *Allāh.*]

My son! Having acquired *Allāh's* qualities, actions, and conduct, having realized himself, and having acquired the certitude that *Allāh* was One—finally, after all this—the Prophet ﷺ realized the three secrets. At that very moment, he saw man as *Nūr's* secret, *Nūr* as *Allāh's* secret, and *Allāh* as the secret of both man and *Nūr*. Upon seeing this, in that very place, he gave the *salāms* and the unique praise of *"Bismillāhir-Rahmānir-Rahīm, Lā ilāha illallāhu, Yā Allāh!"*[37] to the Merciful One, the *Rahmān,* to whom that secret belongs, saying, "O Merciful One! O Compassionate One! All praise is to You and You alone! *Al-hamdu lillāh Yā Rabbal-'ālamīn, Yā Rahmān! Yā Rahīm!"* and surrendered himself to *Allāh,* saying, "I am Your slave."

It was this explanation that our *Nabī Muhammad Mustafar-Rasūl* ﷺ[38] gave to his followers, exhorting them to acquire the same fruits and rewards. To know and understand the significance of these results with clarity—that is the three secrets for man.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

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[37] In the name of God, the Most Merciful, the Most Compassionate! There is none worthy of worship other than the One God. O God!

[38] Prophet *Muhammad* ﷺ, the chosen Messenger of God.

14

A *Hadīth*

Qutb Muhaiyaddeen﵁[1] and the Catching Chain

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

Qutb Muhaiyaddeen﵁, in the ripeness of age, came and sat in the mosque[2] of *sharī'at* in time for the early morning prayer, *fajr.* The one who functioned as *imām*[3] for that mosque in those times came to the mosque and led the people in prayer. Although the *Qutb*﵁ was in the mosque, he did not join in the prayer during that *waqt.*[4] The *imām* noted this and went away. At the midday prayer, *zuhr,* the *imām* came again to the mosque and led the prayer, but the *Qutb*﵁ did not pray then either. The *imām* returned again to lead the congregation in the late afternoon prayer, *'asr.* At that time too the *Qutb*﵁ did not join the prayer, but sat leaning against a corner of the mosque. Later, the *imām* came to the mosque at sunset and led the prayer of *maghrib.* The great one did not pray at that time either.

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[1] This is a name given to Muhaiyaddeen 'Abdul Qādir al-Jīlānī﵁; the *Qutb* for that age. [The *Qutb* of the age is the axis around which the universe revolves. He is grounded in *Allāh,* and so he remains still, while the rest of the cosmos revolves around him.] *Qutb Muhaiyaddeen* 'Abdul Qādir al-Jīlānī﵁ is reported to have declared before a multitude of witnesses, "The sun never rises before saluting me with greetings of peace and informing me of what is happening throughout the world. And the year comes and reports to me about what goes on during it in all lands; also the month, the week, and the day tell me of the secrets that take place in them."

[2] [Islamic place of worship, where prayers are performed five times daily, according to the laws of *sharī'at.*]

[3] The one who leads the congregation in prayer.

[4] Prescribed time of prayer.

As soon as the prayers were finished, the *imām* came up to the *Qutb* ⊜ and said, "O great one! It is a grave fault against *Allāh* Himself, that you were in the mosque of *sharī'at* for three *waqts* without joining in the prayers.[5] According to the commands of *Allāh* and of His *Rasūl* ⊖ and according to the law, because you were in the mosque for three *waqts* without praying, you must be punished by a beating *(hadd)*."[6] The great one immediately got up, and, without saying a word, left the mosque and went outside. When the *imām* saw this, he called the *mu'adhdhin,* the one who gives the call to prayer, and said, "Please catch him and bring him back."

The *mu'adhdhin* immediately went after him, calling out, "O great one! Please stop! The *imām* wants you to be brought back." So saying, the *mu'adhdhin* attempted to catch him by the hand, but the great one eluded his grasp and flew away. The *imām,* who was watching this, became enraged. Staring intently at the one who was flying away, the *imām* took out the catching chain, which had been given to him by our noble Prophet ⊖, and dispatched it with the command, "Even if the great one should go to the throne of *Allāh* (the *'arsh*), capture him and bring him back!" The catching chain immediately flew off in pursuit.

> This chain, which was given by *Allāh* as His catching chain to His *Rasūl* ⊖ is *Allāh's* divine *kalimah:*[7] *Lā ilāha illallāhu* (There is nothing other than You, O *Allāh;* You alone exist). It is the clarity of unwavering truth, certitude, and determination of the steadfast faith called *īmān,* which *Allāhu ta'ālā Nāyan* gave to the *dīn,* the path of perfect purity, by way of His Messenger ⊖. *Allāh* told His Messenger ⊖ to give it to his followers as well.

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[5] [Although the number of prayers in which the *Qutb* ⊜ did not join was four and the law specifies three, the story has been translated in the way it was told.]

[6] [A legal term for punishments for specified offences whose limits are defined in the religious laws.]

[7] The affirmation of faith: *Lā ilāha illallāhu* (There is nothing other than You, O *Allāh;* You alone exist). The *kalimah* is the word of God that cuts away the influence of the five elements (earth, fire, water, air, and ether), washes away all the karma that has accumulated from the very beginning until now, dispels the darkness, beautifies the heart, and makes it resplend. It is God's grace and His pure light of truth. With this truth, each one can wash his innermost heart, his *qalb.* It is the water of grace that washes his body and heart and makes him pure. It makes his wisdom emerge, and impels that wisdom to know his own self and God.

It is the catching chain belonging to the *qalb,* the innermost heart of man, which has the power to catch and deliver even *Allāh* and His *Rasūl*⊖ to those who have the absolute faith that is the precious wonder called *Īmān-Islām*.[8]

Moreover, this chain can capture guilty ones as well, and deliver them into the presence of the King of justice, *Allāhu ta'ālā Nāyan*. Then that King, the ruler endowed with justice, delivers them to the judge, who is installed in the inner sanctum, the station of truth called the *Ka'bah*[9] of *haqīqat*.[10] That judge, *Nūr Allāh,*[11] finds them guilty or not guilty and sentences them accordingly.

This catching chain will do whatever it is told to do in any of the universes. It will bring each particular thing to the place of judgment. Its wonders defy description.

This chain of splendor was given by *Allāh's Rasūl*⊖, in his time, to Abū Bakr as-Siddīq⊜.[12] It protected his *qalb,* his innermost heart, at all times, so that none of the faults and evils of the world or the qualities of satan could even approach it. Thus Abū Bakr⊜ kept only *Allāh* and His *Rasūl*⊖ within his heart.

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[8] The state of the spotlessly pure heart that contains *Allāh's Thiru Qur'ān,* His divine radiance, His divine wisdom, His truth, His prophets, His angels, and His laws. The pure heart which, having cut away all evil, takes on the power of the courageous determination called faith and stands shining with the resplendence of *Allāh*.

When the resplendence of *Allāh* is seen completely filling the pure heart of man, that is *Īmān-Islām*. When the fullness of the unshakable faith of the heart is directed toward the One who is completeness, when that fullness is made to merge with the One who is completeness, when that heart communes with that One, trusts only Him, and worships only Him, accepting Him and nothing else as the only perfection and the only one worthy of worship—that is *Īmān-Islām*.

[9] The house of God, the innermost sanctum within the heart of man, where a true man prays directly to *Allāh*. [Literally, the *Ka'bah* is the large cubic structure in the center of the Grand Mosque in Mecca, towards which all Muslims turn to pray.]

[10] The state of the realization of truth, or divinity, and the beginning of communion with God.

[11] *Allāh's* complete effulgent light, the light that becomes complete within *Allāh* and then emerges from Him as the plenitude.

[12] [A close companion of the Prophet⊖, and later his father-in-law; the first caliph in Islam, after the passing of the Prophet⊖.]

Such was the glory of this chain the *imām* now dispatched. And the chain sped on its way to capture the great one.

In the meantime, the great one, the *Auwal Qutb* ⊖,[13] reached the presence of *Allāh* and sought refuge in Him saying, *"Yā Allāh! Yā Rahmān!* Please save me! The chain You sent down to Your Messenger was given by him to his followers, and that same chain is now chasing after me. Save me, *Yā Allāh!"*

At that very moment the catching chain also arrived on the spot. *Allāh,* who knew them both, commanded the chain, "Stop! Do not catch him!" Then *Allāh,* opening His mouth of grace, which is the *mubārakāt,* the wealth and blessings for all three worlds, spoke the words: *"Yā Muhaiyaddeen!* O flag of the purity of *dīn*! O divine elixir of *dīnul-Islām!*[14] O *Qutb!* I know you. But will the world know you? Will the creations (mankind) who are My secret in this world know who you are, or who I am? Those of the world will not know, for such knowing is extremely difficult for them. Anyone who wanted to do so would (through the clarity of your wisdom within them) have to realize My qualities and the qualities and actions of My Messenger, and, by conducting themselves accordingly, come to realize themselves. Only then, in that state, would they realize you, Me, and My Messenger. Those who attain such realization will remain detached and alone, act in accordance with their Lord's virtues and actions (which exist within them), and acquire the fruits and benefits thereof. It is to help them know the truth of these benefits, O My *Qutb,* that I passed on this catching chain, through My Messenger, to those creations who manifested from My essence and My attributes, My *dhāt* and *sifāt.*

"When I gave this chain to My Messenger I told him, *'Yā Muhammad!* My Messenger! I have created everything through you. And I created man superior to all other creations—in wisdom, in clarity, in beauty, and in qualities. These human beings are your followers. Give them this immaculate catching chain of *īmān* that I now give to you, this chain of the determination of absolute certitude of faith. Tell them to use it to come to know Me and capture Me, as well as the prophets who manifested out of My essence, and the splendor and resplendence of your light, the *Nūr,* which is greater than those prophets.' My *Qutb!* It is the same chain that has now come to capture your body. Therefore, I cannot ask this chain to go back, for it was sent down by Me to My divine Messenger, and he gave it to his followers to put it to good use and obtain its benefits.

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[13] *Allāh's* wisdom that emerged from the light of *Nūr Muhammad* ⊖; the power of divine analytic wisdom, which emerged from the *Nūr* after the *Nūr* emerged within *Allāh;* the power that explains the truth of God.

[14] The path of perfect purity; the resplendence of perfectly pure *īmān;* the ancient truth that was in *Allāh* originally and is always with Him. The light of the truth for *dunyā* (the world) and *ākhirah* (the hereafter). For those who dwell within it, *dīnul-Islām* is the faith of unquestioning surrender to the will of *Allāh.* See Chapter 15, pages 377–382.

"It has been ordained by us that a man who is seeking to understand the import and benefits of this treasure—until he realizes the power of his own catching chain of steadfast faith, until the clarity of the certitude of *īmān* dawns in him by his attaining the state of the absolute certainty of faith called *yaqīn,* and until the understanding of its truth comes—until that time, he must go on learning the ethical and moral codes of *sharī‘at*[15] and the corresponding actions and laws of behavior, by following the path of *sharī‘at.* Once having understood this state with clarity, if his *īmān* (faith) acquires certainty, he will know Me and you. These are the means by which My Messenger attempted to instill the beauty of *insān* (true human being) in his followers and implant within their hearts the treasure of absolute faith that would confer on them the state of *insān kāmil mu'min,* the state of a perfected man, a true believer. Such are My commands and the precepts taught by My Messenger.

"Yā Qutb! This being so, it was wrong for you to have gone to that place, the mosque of *sharī‘at.* I know you and you know Me. But these people do not realize who you are. Let me give an example.

"Suppose there is a large hollow, or some low-lying land in this world that I created. When I send down My rain of grace *(rahmat),* which is the wealth for all three worlds *(mubārakāt),* the water rolls and tumbles down toward that low-lying land, carrying residue, debris, dried leaves, and mud along with it, and turns that lowland into a pond. Even though it is full of many kinds of debris, sludge, and refuse, it is still a pond.

"Some people are happy when they see the water, and go to it to quench their thirst. Even though it is dirty, they are content to push aside

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15. The first step of spiritual ascendance; the discrimination between right and wrong, and good and evil, and the conducting of one's life according to what is right and good. See Chapter 8.

the dirt and drink the water. Some go there to bathe. Others, on seeing the water, answer the call of nature in some appropriate place nearby and then go to the pond to cleanse themselves. Others go there to catch fish. Still others carry away the sludge and decayed leaves from the bed of the pond and use them to enrich the soil. In this way, people go to the pond with 105 million different intentions, purposes, qualities, and actions. Each one goes with his own motive.

"Yā Qutb! Some of My creations are like the people who trek to the pond. Until they develop the *īmān,* the certitude of faith known as *yaqīn,* through which they can receive the wealth of blessings that is the steadfastness of faith belonging to the clarity of truth that goes with the catching chain I gave My Messenger—until then, there are codes of behavior that have been laid down for them, exhorting them to visit holy places so their conduct may be trained to conform to the regulations defined by My Messenger, and so their wisdom may attain the clarity required for their transformation into true man. This mosque of *sharī'at* has been built so the followers of My Messenger could go there to learn the wisdom that gives them clarity, and, through that wisdom, cleanse themselves of their accumulation of dirt. Their intentions in visiting the mosque will vary according to their qualities, their actions, and their wisdom, just like those of the people who go to the pond with various motives. Some go just to relieve themselves, some go to rid themselves of their dirt and return cleansed, some go to dump their rubbish into it, while others go to remove the garbage.

"In this way, until the wisdom of man dawns in the people, until the truth of the certitude of faith called *īmān* becomes clear within them, they will go to the mosque with yearnings that arise out of 105 million different thoughts and aspirations. This mosque is the mosque of laws or injunctions that are meant to help them learn about the beauty and wisdom of man and about My qualities and actions, through learning about the teachings of the absolute faith residing in My Messenger. It enables them to learn the commandments, the conditions, and the guidelines for knowing Me. Further, this mosque of *sharī'at* is a place that teaches them the clarity of the absolute faith that is a pre-requisite to understanding the words and actions of My Messenger and to knowing themselves and knowing Me. One who becomes a true human being will know Me and you. Such a one will stand alone. Know that state, *Yā Qutb*. Understand the attributes of that state.

"Thus, according to the explanations of the rules given by *Muhammad,* My Messenger and your grandfather, it was wrong for you to have gone to that mosque. Therefore, it would be wrong for Me to send back this catching chain that I gave to My Messenger, for I gave it to him to bring forth the form, the qualities, and the beauty and clarity of *Nūr* within the form of man. And he has given it to his followers, making it permissible, or *halāl,* for them to use the chain in the same way. While My Messenger was living in this world, the catching chain successfully performed many such feats. Now that he is dwelling with Me, if the catching chain given by him were to return without fulfilling its mission, his followers would all lose their certitude of faith and say, 'While he was alive, the chain always obeyed the commands that were given, but it no longer does what it is ordered to.'

"Your going to that mosque was a fault. There was no need for you to have gone there at all. Those people do not know that you, being My *Awwal Qutb,*[16] are the light that fills both this world and the divine realms *('ālam* and *arwāh)*. Therefore, if the chain goes back without you, they will grow suspicious, and doubt will arise in their hearts. As a result, I will have to bear the burden of hearing the word of My Messenger and the wonders of My essence, My attributes, and My secrets (which I sent down as the *Thiru Qur'ān*) being ridiculed and labeled as lies. *Yā Qutb!* You have all of everywhere in this vast universe to stay in, so it was a grave mistake for you (having assumed a subtle form) to have gone and sat in their presence in that mosque. Therefore, you must accept the punishment they give you," said *Allāh*. Immediately, the chain caught and bound the *Qutb* securely and brought him before the *imām*.

The *imām* was still looking out from where he was standing in the mosque. As soon as the catching chain brought the *Qutb* to him, the *imām* addressed him with respect, "O great one! Even though you are one who knows the absolute certitude of faith called *īmān,* and even though you are one who has drunk the bliss of Islam, you were at fault for not joining in the prayer in the mosque of *sharī'at* during the three *waqts* that you were there. Refusing to accept your guilt and flying away when you really were guilty was a second offense. Further, since I hold the position of *amīr,* or leader, for this group of people at the present time, your flouting of my orders within this mosque was a third offense—so say the laws of the religion. Thus, according to the mandates of these laws, and according to the word of the *Rasūl*⊖ of *Allāh* and the rules of *sharī'at,* I must sentence you to be caned 101 times within this mosque. And, since you are guilty of three offenses, I order that your robe be removed and the blows be struck on your bare body.

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[16] *Allāh's* wisdom that emerged from the light of *Nūr Muhammad*; the power of divine analytic wisdom, which emerged from the *Nūr* after the *Nūr* emerged within *Allāh;* the power that explains the truth of God.

"I do realize that you are an exalted one. But then, you should not have come to this mosque of *sharī'at.* However, since you did come, you should have conformed to the rules of *sharī'at* and prayed during those *waqts.* Such are the injunctions of the Qur'an, the rules of *sharī'at,* and the word of *Allāh* and His *Rasūl*⊖. If you are the *Qutb,* you should have remained in places that are outside the bounds of this law.

"There is a law of truth that states, '*Allāh* knows who you are, and you know *Allāh.*' But the people of *sharī'at* in this mosque of *sharī'at* will not know these things about you. They will not see the clarity of your *īmān* or the glory of your light. They will judge you only in keeping with the level of wisdom that has thus far dawned in their hearts, and they will think, 'He is not praying, so why must we pray?' They will form this conclusion firmly in their hearts, for they are incapable of knowing the resplendence of *Allāh's* truth, which you have realized through the clarity of your wisdom. Therefore, they will refuse to learn about or abide by the laws of *sharī'at* or the good things learned through these laws, things concerning man's qualities, actions, behavior, and codes of conduct. This is why I sentence you to this punishment prescribed by the laws of *sharī'at.* If you had been elsewhere and not in this mosque, the conditions of this law would not apply to you.

"*Allāh* knows you, and you know *Allāh.* We, too, know you. And those of wisdom will know. But the people who still have to learn wisdom in this mosque of *sharī'at* will not know the splendor or the power of your glory. Therefore, without relaxing or altering the rules of this mosque, I must issue this decree."

Having pronounced his verdict, the *imām* commanded those about him, "Take off his robe!" At once the *mu'adhdhin* of the mosque and the others present undid and removed the robe of the great one.

Immediately, every part of his body—the hairs, muscles, blood, skin, nerves, bones, water, air, earth, fire, and everything contained within them, as well as the 105 million skin pores, each with a mouth of its own—all resounded with the *dhikr,*[17] the remembrance of God: *Lā ilāha illallāhu* (There is nothing other than You, O *Allāh;* You alone exist). The resonance of that sound thundered and was heard in this world, the other world, and the divine realm *(dunyā, ākhirah,* and *arwāh)*—absolutely everywhere. With every breath, that *dhikr* thundered forth from 105 million mouths. And with every breath, at the rate of ten to each one, 1,050 million resplendent breaths of *dhikr* emerged. Upon hearing this resonance, *Allāhu ta'ālā Nāyan* amplified tenfold the sound of each one, offering prayers of glorification in the name of the *Qutb* ؓ. No sound other than the sound of *Allāh's dhikr* and the resonance of the *Qutb's* ؓ *dhikr* was heard in this world, the hereafter, and all of everywhere. This world and the hereafter thundered and trembled. Heavenly beings, angels, jinns, fairies, prophets, saints, *qutbs, shaikhs,* and millions upon millions of celestial beings heard the thunder of that sound and offered prayers of glorification. Everyone in this world also heard that sound and offered prayers of glorification. In all the worlds, both seen and unseen *('ālam* and *arwāh),* no other sound was heard, save the sound of that *dhikr.* Hearing that sound, all those inside the mosque fell down senseless.

At this point the *imām* summoned the *mu'adhdhin* of that mosque (the one who gives the call to prayer), picked up a cane, and handed it to him saying, "Deal the great one 101 blows!" As soon as the *mu'adhdhin* took the cane, he began to tremble in fear, his body became lifeless, and he started blabbering incoherently. With hands shivering and the vision of his eyes blurred, unaware of his own state, he stood, crying, "O *imām!* O *shaikh!* I cannot do it!" and fell headlong to the ground. Now the *imām* handed the cane, in turn, to each of the elders present, asking them to deliver the punishment to that great one. Every one of them fell down senseless.

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[17] The remembrance of God; devotion to God and constant remembrance of God through one or more of His ninety-nine gracious names; to raise and lower the breath with the remembrance of God; to melt like wax in the light and power of God.

With various intentions, the *dhikr* can be recited thirty-three times, one hundred times, five hundred times, one thousand times, ten thousand times, or one hundred thousand times. The most exalted *dhikr* of all is to remember God with every breath, saying, *"Lā ilāha illallāhu:* There is nothing other than You, O *Allāh;* You alone exist." All the other *dhikrs* relate to His actions *(wilāyāt),* but this one points to Him and to Him alone. It is the communication with God, which runs as speech within speech, as breath within breath, and as soul within soul. If, through the divine analytic wisdom of the *Qutbiyyat,* one can bring this *dhikr* into the soul and make it travel along with the breath, then the *dhikr,* the wisdom, and the soul would ascend and descend as one, in union, 43,242 times a day (the number of breaths a human being takes per day).

Finally the *imām* cried out, *"Yā Allāh!* Please protect me! I am only carrying out Your injunctions. Therefore, I seek refuge in You. Since it is this noble one that I am punishing, please pardon me through him. I am forced to punish the great one only in order to fulfill Your commands and the laws of *sharī'at.* So please pardon me through him." So saying, he picked up the cane, and forgetting himself and forgetting his body, he struck the *Qutb*⊖ 101 times. To the eyes of the onlookers, those 101 blows appeared to strike the body of the great one. But they did not even touch him. The great one merely stood there smiling, while the thunder of that *dhikr* continued to resonate everywhere.

However, the blows dealt by the *imām* were felt by those in God's creation who are His slaves, by the *imām* himself, and by all other lives as well. The force of those blows sank into all the lives that offer prayers of glorification to *Allāh,* caused pain in their hearts, and settled in and merged with those hearts. As soon as the *imām* had completed the punishment of 101 strokes, he fell at the feet of the great one, clasped both his feet, and wailed, "O divine elixir! O our lord of *gurus!* O lamp that dispels the darkness! O elixir of grace who is the *badushāh,* the emperor for both worlds! I seek only your divine feet! Please accept me. I was only obeying the injunctions of the *Rasūl*⊖ of *Allāh.* I am your slave, O wondrous light! O my *guru!* O *Muhammad's* grandson, O king of *gnānis!* O my *satguru!*[18]

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18. When the soul was in *arwāh* (the divine kingdom), the *satguru* was *Nūr Muhammad*⊖. Our first awareness comes from that *satguru.* Wisdom comes later in the form of the *Qutb*⊖. But until one attains such wisdom, it is the *satguru* that gives all that is needed—water and air, the sense of smell for the nose, the sense of taste for the tongue, the sweetness, and the many scenes that are seen.

That which makes a child first aware is the *satguru, Nūr Muhammad*⊖. A newborn baby does not yet have wisdom, and yet it can scratch itself when it itches. It is the *Nūr* (the *satguru*) that makes it scratch. If the child cries for milk and the mother picks it up, it

O *Guru Nāthan*[19] *Muhaiyaddeen!* O *Ghauth Muhaiyaddeen*[20] who has come as *Qutbuz-Zamān,* the *Qutb* for this age. O resplendent flame of wisdom that shines as our guiding light in all the worlds! O light of grace that feeds all the creations of *Allāh* with the compassion of love and makes their wisdom grow! O precious divine elixir! O bliss that shines as the wisdom within love! O luminous *Qutb* who has received the grace of *Allāh!* O clearest nectar of purity that rules our hearts!

"O grandson of the Divine Messenger who is the ocean of compassion and wears the title of *Allāh's* Prophet of grace for this world and for the divine worlds! *Yā Muhaiyaddeen,* our Master! May you forgive this sinner's hand that beat you, and may you forgive his intention to carry out the punishment! May this prayer be accepted!" beseeched the *imām,* as he fell at the *Qutb's* feet with melting heart, forgetting himself and unaware of his body. "A wretch such as I can no longer live on this earth. Please accept me," he pleaded, and fell down unconscious.

Muhaiyaddeen 'Abdul-Qādir stood looking at the *imām* with a smile of bliss on his face, thinking, "Who shall reply to this? *Allāh* or I? Was it *Allāh* or I who accepted the punishment?" He stood there smiling, without replying. "He begs forgiveness from me! Is it not the One who accepted the punishment that must give the reply?" he thought, and kept on smiling. At that very moment *Allāh's* sound came forth.

"Rise, O *imām!* In all fifteen worlds and in the unseen divine realm, there is no place without the light of My grace, Muhaiyaddeen 'Abdul-Qādir, who is the eye of *īmān* of *Islām* and the *Qutb* for the primal beginning *(āthi),* for the beginning of creation *(awwal),* and for the hereafter *(ākhirah).* There is no place where he is not. There is no mosque in which he does not pray. The radiance of wisdom and the *gnānam* (grace-

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stops crying; but if somebody else picks it up, the baby continues to cry. It knows. When the mother embraces the child, it takes its milk from her nipple because it knows. It is the *satguru* that shows the baby all these things. Only later does the wisdom called the *Qutb* come to teach about right and wrong, and good and evil.

[19] Guru of gurus; the Lord of gurus.

[20] [One who is a source of grace and blessings, whether in the worldly or mystical realm; one to whom people turn for succor and help. In Sufism it refers to the most spiritually advanced being of the age *(Qutbuz-Zamān);* the *Qutbul-Aqtāb*, the pillar of pillars, the spiritual axis around which the entire universe revolves. He is considered to be the true heir of the Prophet *Muhammad*.]

awakened wisdom) of My grace cannot exist in places where he is not. No enlightened being, no saint, no prophet—none of these—exist who have not profited from the meanings contained in his teachings. I who reciprocate his *tasbīh, taubah,* and *salawāt,*[21] find that I am unable to respond adequately, even though I use millions upon millions of tongues to do so. In order to reply to all the *salawāt, salāms, dhikrs,* and *fikrs*[22] performed by him, I find I have to offer *tasbīh* through millions upon millions of mouths.

"When all My creations in all the worlds hear the thunder of the resonance in those prayers of glorification made by My *Qutb* and Me, their ears and their minds feel comforted, their hearts melt, their intentions are overwhelmed, and they resonate in a state of awareness with the sound, *"Yā Allāh! Yā Allāh!"* This is the reaction of those who have the resplendent light of the wisdom of this *Qutb.* The cause for this is the sound of the prayers of glorification performed by Me and My Muhaiyaddeen 'Abdul-Qādir. It is on hearing this that all of you worship with heads bowed and minds overwhelmed, with certitude and love in your hearts, and in awe of Me.

"Thus I am aware of the prayer of this *Qutb,* who brings forth countless prayers of glorification with each breath from that one mouth, thereby revealing Me to My creations and enabling them to know Me. He who knows My greatness knows Me. He who knows Me knows the absolute certitude of faith called *īmān.* And he who knows *īmān* knows the Triple Radiance: *Allāh, Muhammad,* and *Muhaiyaddeen.* One who knows these three resplendences will know and realize the purity of *Īmān-Islām*[23] and will lose himself within it. I am the one who knows the *Ka'bah,* which is the innermost heart, the *qalb.*[24] I am the one who knows their prayer and opens their hearts. I am the Lord to whom all worship is due. I am the Lord who knows each heart and gives to each what it deserves. I am the one who judges and decides, and I am *Allāh,* who is called by the name *Bismillāhir-Rahmānir-Rahīm* (in the name of God, most Merciful, most Compassionate). One who knows the truth of the clarity of My purity knows the resplendence of the certitude of the purest *īmān*. And I exist as the One who knows and is known by the heart of the one who has known that resplendence.

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[21] Glorification of God, repentance, and praising God.

[22] *Salawāt:* prayers; glorification; blessings; *salāms:* greetings of peace; *dhikr:* remembrance of God; *fikr:* contemplation of God.

[23] Complete, unshakable faith in *Allāh,* the One who is completeness. The state of the spotlessly pure heart that contains *Allāh's Thiru Qur'ān,* His divine radiance and wisdom, His truth, His prophets, His angels, and His laws.

[24] The innermost heart; the heart or shrine within, where one stands alone, worshiping the One who is alone.

"Therefore, O *imām!* The blows you dealt have fallen on all living beings, as well as upon you and Me. Try to understand this. Try, within your *qalb* and your entire being, to realize My *hikmatus-sirr* (the innermost mysterious secrets that cannot be revealed outwardly), to acquire their benefits, to know the import of their fruits and effects, and to then describe and explain their import to others. Show these in your actions. Display them by your conduct. Demonstrate My beneficial qualities, actions, and conduct by putting them into practice. Only then will others realize My truth and glory, the truth of the things created by Me, and your truth.

"Until you understand these meanings in this way, do not attempt to explain or interpret My resplendent *ahādīth* (divine words of grace) to others. You do not know their greatness and glory, nor do you understand the secrets, qualities, actions, behavior, and prayers of those creations. The traditions *(ahādīth)* that you relate without this understanding and the punishments that you determine based upon your own interpretation of these traditions will, in the end, only gather blame upon yourself. Do not attempt to take My words of grace *(kalām),* or My honey of grace that shines as the exquisite resplendence of the *Thiru Qur'ān,* and interpret them as this or that, or limit them to this much and no more. The meaning and the import of My words of grace will be understood by My creations only in keeping with their respective levels of wisdom. Those who have cherished and abided by My qualities and actions and the qualities, behavior, and conduct of My Messenger—those who have forgotten themselves and have lost themselves within the purity of the clarity of absolute certitude of faith—such people will understand the meaning of My words of grace and their fruits and benefits in proportion to the level of their attainment. This is why it is said, 'One who knows *īmān* will know himself! And one who knows himself will be the leader of *Īmān-Islām,* the state of perfect purity based on absolute faith.'

"Therefore, O *imām!* Because the one on whom you decreed and carried out a punishment is the *Awwal Qutb,* who is the grandson of My divine Messenger, the blows of that punishment are decreed for all of us. But since the judgment on this *Qutb,* who shines as subtle wisdom *(arivu)* and resonates as divine analytic wisdom *(pahuth arivu),* was made within this mosque of *sharī'at,* I bestow the name 'Muhaiyaddeen Mosque' to all mosques where the prayers of *sharī'at* are being practiced. May you also give this name to the mosques of *sharī'at* worship.

"However, O *imām!* One who does not know the purity of *īmān* (absolute certitude of faith) cannot know the heart of another. One who does not know the heart of others will not know Me. One who does not know Me will not know My *Habīb Rasūl,* My beloved Messenger. One who does not know My *Rasūl* will not know the greatness of the catching chain given by Me. One who does not know the greatness of the catching chain will not know the state of *Islām.* One who does not know the state of *Islām* will not know the true meaning of *īmān* and its significance. One who does not know the true meaning of *īmān* will not know the meaning of the *Thiru Qur'ān.* One who does not know the meaning of the *Qur'ān* will lack the capacity to give explanations of its truths; nor will he be qualified to assess the state or qualities of My creations, to decide upon their guilt or innocence, or to mete out punishment to them. Any of you who set out to judge and to determine punishment without realizing that state will fall subject to My punishment." This was the sound that resonated from *Allāhu ta'ālā Nāyan's* divine mouth of grace.

Upon hearing that sound, the *imām* cried out, "O Guru Muhaiyaddeen 'Abdul Qādir al-Jīlānī! O jewel among *gurus* of divine prayer!" and, clinging to the feet of the *Qutb* ؓ, he pleaded, "Please bless me with the elixir of grace."

When he heard this, the noble *Qutb* ؓ smiled and said, *"Allāh* Himself has given you that elixir of grace, has He not? *Al-hamdu lillāhi Rabbil-'ālamīn!* (All praise is to *Allāh,* Lord of all the universes!) O *imām!* Live with inner patience *(sabūr)* and contentment and gratitude *(shakūr)."* So saying, he offered prayers of glorification to *Allāh,* gave *salāms* (greetings of peace) to the *imām,* and vanished from sight.

One who is man must contemplate, understand, and analyze this with his divine analytic wisdom, and, with that wisdom, accept the truth that emerges, as Truth.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability and to the extent of our wisdom. Those with more wisdom may have a deeper understanding of the truth within these pages.]

15

Explanations Issuing from Grace

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

QUESTION: Who is God? Who begot Him?

ANSWER: God is without form or subtle form, without joy or sorrow, forever free, without listlessness or forgetfulness, without arrogance (the pride of the 'I') or karma (good and evil resulting from previous connections, or actions) or maya (hypnotic illusion), and without discrimination; an all-pervasive Omnipresence, a perfectly pure Effulgence that views everything with equality, dawns within truth, abides within faith and certitude, emerges within pure wisdom, grows within patience, is established within honesty, grows by imbibing compassion, and is wedded to justice. He is free of any of the destructive evils such as intoxicants, lust, thievery, murder, or falsehood; devoid of sensory pleasures, passions, or sorrows; devoid of wrath, hastiness, jealousy, and the conceit of the 'I'. Such is God—a wondrous Effulgence of perfect purity, a crest jewel of perfection and truth who has given birth to a vast number of children who have the virtues of goodness, prayer, duty, compassion, love, sympathy, tenderness, mercy, balance, and truth. He resplends as the all-pervasive, omnipresent Perfection; as *Āthi,* the Primal Source, and as *Anāthi,* the one who existed from before the beginning—resplending then, now, and forever as the one God, as the One, as *Allāh,* the Effulgence of grace.

Allāhu ta'ālā Nāyan[1] emerged as truth, determined faith, pure wisdom, and patience. These are the shrines from which He emerged and in which He dwells.

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[1] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in

QUESTION: Who brought Him up?

ANSWER: He grew up on His own compassion. Compassion is the milk that nurtured Him.

QUESTION: What existed even before such a God?

ANSWER: Those[2] that revealed the truth that lay hidden—the truth within *Allāh's* grace—and caused that Effulgence to resplend; those that stay merged with Him, before and after—they are what existed before. *Allāh* manifests within His *sifāt* (attributes) and His *dhāt* (essence)—within the resplendence of truth within them. That truth was also born within Him. Where that truth is not, He does not exist. And where He is not, truth does not exist.

QUESTION: What existed before creation? And how many creations are there?

ANSWER: My child! Before creation there was God (who is without form or subtle form), His attributes *(sifāt),* and His essence *(dhāt),* which is His grace. His secret *(sirr)* became His creations. On the day He manifested that secret, He became the Creator.

For on the day His secret emerged from Him, it moved into all things, causing movement in them. Because of this, He is called the Omnipresent Being.

Since He exists without secrets, without movement, abiding where He is as the One, without equal or partner, without death or birth, alone, as Himself, as the One—only He, *Allāhu ta'ālā Nāyan,* can be called God.

The attributes *(sifāt)* that emerged from His secret, shining and scintillating with many millions of names and forms, are what make the wisdom of the creations shine forth. That is why His secret is known by many names and forms, while He, being solitary and motionless, is called the One Who Is Alone.

QUESTION: What is meant by the secret *sifāt* of *Allāhu ta'ālā Nāyan?*

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all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

[2] This refers to *Nūr Muhammad*㊣ (*Allāh's* resplendent light) and *Awwal Qutb (Allāh's* wisdom that emerged from *Nūr Muhammad*㊣*).*

ANSWER: The truth of *Allāhu ta'ālā Nāyan* exists without any secrets. *Allāh* was born within truth, and truth was born within *Allāh*. Born from within truth was *Nūr Muhammad* ⊖, which is one of His three radiances (Triple Radiance[3]). It is from *Nūr Muhammad* ⊖ that all the essences and attributes *(dhawāt* and *sifāt)* of *Allāh* emerged and became manifest.

It is these *sifāt* (attributes) that are His creations. He brought all of these creations and the Triple Radiances, which are His essence together, made them perfectly pure, joined those purities as one; made that one into *Nūr Muhammad* ⊖, and from that *Nūr Muhammad* ⊖ He manifested all of the creations everywhere. It is those creations that are referred to as the *sifāt,* or secret, or mankind, or form, or subtle form. In addition, so many other similar things—things with life and things without life, things that grow and things that do not grow—all of these are called His *sifāt*.

QUESTION: Which came first—the *Thiru Qur'ān*[4] or the creations?

ANSWER: The *Thiru Qur'ān* existed first. The creations came later. For, long before anything had been manifested—when there was only God, unmanifested, in formless state—a sound emanated from Him as a resplendent effulgence in the form of words. This was the *Thiru Qur'ān*. From within that appeared truth. And from the sound of *hum* or *kun!*[5] (Be! or Arise!) that came from this truth the creations appeared.

QUESTION: How many varieties of creations are there?

ANSWER: There are many, many millions of kinds of creations. Each kind

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3. The resplendence of *Allāh, Nūr,* and *Muhammad* ⊖.

4. The original, primal *Qur'ān;* the divine scripture imprinted upon the innermost heart of man in the beginning; the divine words of explanation that exist eternally within that innermost heart. Within the *Thiru Qur'ān Allāh* has buried all the secrets and the essences of all three worlds (the beginning, this world, and the hereafter), and the explanations about His essence of grace *(dhāt),* His Triple Radiance *(Allāh, Nūr,* and *Muhammad* ⊖*)* and the creations *(sifāt)*. The Triple Radiance has been with Him from the beginning, all three existing in the same place. From a state in which there was no creation, there came forth from *Allāh* the *Nūr;* then, from the *Nūr* came *Muhammad* ⊖, and from that came forth all of creation.

5. The word of the Lord meaning, 'Arise! Come into being!' The word with which He caused all of everything to be. The sound of *hum* relates to the awakening and raising of *Allāh's* creations. *Hum* is the force belonging to His creations, of the angels, and of the earth. *Allāh* made all of the lives rise from the sound *hum*. [M. R. Bawa Muhaiyaddeen ⊖ equates the word *kun* with *hum,* meaning, 'Be! Arise!'] See: *God, His Prophets, and His Children* by M. R. Bawa Muhaiyaddeen, pages 180–182. See Glossary: *kun*.

has its own language, and those languages are associated with different species, each having their own characteristic qualities.

QUESTION: Which is the most exalted among these creations?

ANSWER: My child! With respect to languages, creeds, forms, beauty, actions, behavior, conduct, and good qualities—millions upon millions of them—the most exalted of all creations is *insān,* or man. If one who is born as man comes to know himself, he will know all the explanations and truths regarding the many creations of *Allāh*. In such a being (one who has learned the truth of this knowledge), the form of compassion and the quality of loving other lives as much as his own will emerge and be evident. That manifestation will appear shining as the resplendence of Truth. That manifestation is Truth. And this being will realize that that Truth is God. Further, none of God's creations other than man possess the wisdom capable of realizing that Truth.

QUESTION: Why are those other creations of *Allāh,* the one all-pervasive Omnipresence, incapable of realizing Him?

ANSWER: My son! *Allāh's* creations have varying levels of wisdom, some high, some low. Some are small, some are large. Some are very, very subtle. Some possess only one level of wisdom, while others possess up to the sixth level (divine analytic wisdom, or *pahuth arivu*), the level that can discern and understand. Of all His creations, the only one who is capable of discerning this sixth level is man.

The state of truth of this wisdom knows no high or low. The things that a man with such wisdom will consider 'high' are wisdom, unity, compassion, love, patience, human justice, following of one's conscience, honesty, integrity, keen judgment, tranquillity, modesty, control of the mind, serenity, virtue, good conduct, faith, certitude, determination, meditation, prayer, loving other lives as one's own, and many other such attributes. Man, who has been endowed with the sum total of all the good thoughts found in all the countless millions of *Allāhu ta'ālā Nāyan's* creations, uses his wisdom to sift, extract, and take on as his own the qualities and secrets of *Allāh*. With these qualities, he protects the creations of *Allāh,* teaches wisdom to them, and lives his life in a way that will benefit all creations. Only such a one is a human being.

Within one who has taken on the exalted qualities of that wisdom, *Allāhu ta'ālā Nāyan* dwells as those qualities. All of *Allāh's* creations bow in obeisance to those qualities. The sustenance for a man who is such a being is the truth within the love that springs from *Allāh's* grace. These beings are the ones called *mu'min, sūfī,* and *gnāni.*[6] They teach wisdom to the creations of *Allāh* and respect and pay obeisance to their good qualities. Further, they take in the resplendences of grace that exist within *Allāh's* attributes and essence *(sifāt* and *dhāt),* and, imbibing that grace, they appease their own hunger.

Among *Allāh's* creations there are more than a trillion different kinds. Most of them are beings with one to five levels of wisdom. Included among these are a large number of beings born with human faces. Even though the latter have the body, beauty, and form of man, it is very rare to find among them one with divine analytic wisdom *(pahuth arivu),* the sixth level of wisdom. All these people have forfeited the divine analytic wisdom of man and live with a wisdom comparable to that of animals. Some of them are big, and some small. The big prey on the small. They have no compassion; to kill and eat one another is their nature.

The countless millions of God's creations exist in a multitude of different forms. They range in size from a splinter to a huge mountain. Many of them will capture their fellow creatures, tear open their chests, drink their blood, and pluck out and eat their livers. The small creatures fall prey to the big ones. The big ones, in turn, are consumed by earth and fire, and by worms and maggots. Finally, because they have deviated from the commands of God, they suffer for their evil actions in worm-infested hells. Turned into ghosts, spirits, dogs, jackals, and various other satanic forms, they end up being cast onto the shores of hell. All their actions are actions that eat only evil things, things that have been rejected by God. None in this state will make use of the human wisdom befitting them in order to discern and understand. Instead, they go on living as beasts and satans.

My son! Such beings, although born as man, have changed into beasts and acquired the qualities of satan, capturing and eating one another, and sucking and drinking the blood of other lives. These are the people referred to as the satans who have been cursed by *Allāh.* To them, preserving and sustaining life, is to capture and devour another.

However, my son! One who is *insān* (man) imbibes *Allāh's* truth as his food, acquires *Allāh's* qualities, and loves all the lives created by Him as he loves his own. Knowing the state of their hearts, he gives them the appropriate food, the food they most need, and, imparting good wisdom to them, exhorts them to direct their wisdom toward the good path and to praise and worship *Allāhu ta'ālā Nāyan,* the Supreme Lord. It is such a being who, as the father for those lives, as a disciple to *Allāh,* and as a guru for truth, teaches the creations of *Allāh.* Night and day, he imbibes that truth as nourishment for the hunger of his soul, and thus appeases that hunger. Only to the one Reality, that one Truth, does he pray, worship, meditate, and perform *dhikr* and *fikr.*[7]

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[6] *Mu'min:* true believer; *sūfī:* one who has merged with God; *gnāni:* a man of wisdom.

One who is in this state is man *(insān),* a true believer *(mu'min),* and a man of wisdom *(gnāni).* Only one who has acquired these qualities can be called man, the one who was created as the most exalted of *Allāh's* creations. Such a one has realized the secret of *Allāh,* the secret of the soul-lives, and his own secret. It is he who has been called *insān,* or man, by *Allāhu ta'ālā Nāyan. Allāh* has declared that a man who is a true human being is the most exalted of all creations.

QUESTION: What is *Saivam?* What is *Islām?*

ANSWER: My son! *Saivam*[8] means purity, without flaw or taint, without beginning or end, without equal or partner. It is the resplendent, immaculate purity of *Allāhu ta'ālā Nāyan,* who is the one all-pervasive Omnipresence.

My son, if someone starts from a point and draws a circle, and if the circle is completed correctly, can you tell the difference between the point where the circle started and the point where it ended? You cannot, can you? Only the one who made the circle will know.

Saivam is like that—purity with neither beginning nor end. *Islām* is also purity without beginning or end. It shines as perfect purity, is beyond comparison, has no partner, and is free of any flaw or taint. *Islām* is the resplendence of *Allāh,* who is the perfectly pure all-pervasive Omnipresence. *Saivam* is also the resplendence of *Allāh.* Thus *Saivam* and *Islām* are both the resplendent form of *Allāh,* having no equal and needing no partner. It is That which is then, now, and forever. That is *Islām.* That is also *Saivam.*

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[7] *Dhikr:* prayer of remembrance of God; *fikr:* contemplation, inner reflection upon God.

[8] The true essence of *Saivam* is the same as *dīnul-Islām; Saivam* is the state of not hurting another life, whether by deed, word, or thought. It is therefore comparable to Islam, which is also perfect purity. [However, in the world today, the term *Saivam* is used to mean the Saiva religion, a sect of Hinduism that worships Shiva, or Sivan, as the ruling deity.

M. R. Bawa Muhaiyaddeen ⊜ speaks of 'Hinduism' (arising, as it did, out of the Indus Valley civilization) as a society, or a language, rather than a religion. The word *saivam* is also used to mean vegetarianism, or abstinence from meat, fish, and eggs—whether throughout life, or on certain specified days.]

Question: If this is so, how can that purity be realized?

Answer: If, with the purity of your heart, you sift and distinguish with your divine analytic wisdom *(pahuth arivu),* discard the refuse, and realize the resplendent Purity that appears shining within—that will be what you are seeking.

Question: What is meant by knowing oneself? What is purity?

Answer: My child! Purity is a truth that has no equal and cannot be estimated. It is beyond and even further beyond any state you can see. Nothing that has a form or subtle form can be even close to being equal to that Treasure. That is what is called *Islām,* and *Saivam,* and purity. It can be worshiped only by purity from a station of purity, a station in which one does not call anything else equal or comparable to It. If you attain the station of pure *Saivam,* that station will be He and He will be you. You and He will be the life and the light. You will be the life, He will be the light. Both will be one within that life. The eye of the light of life is truth. Through that eye you can perceive all His secrets and derive the bliss thereof. That will be the effulgent resplendence of wisdom that brings bliss to the soul. In that station you will have no form or shape, no equal or partner. That state is the incomparable form of resplendent light. It is free of the taint of the ignorant bigotry that discriminates between 'my religion' and 'your religion', 'my caste' and 'your caste', 'my philosophy' and 'your philosophy'.

Question: What is meant by 'no equal or partner'?

Answer: If, instead of realizing the wisdom of the soul and the Pure Effulgence and savoring its taste, one looks to something he considers comparable to That (to help him in his quest for liberation of the soul), he would be treating that thing as equal to God.

Let me explain the significance of such a comparison. Man has been created as one who understands this world and the divine realm *(arwāh),* as chieftain of all the beings created by *Allāh,* and as one capable of controlling and governing them all. He has been brought forth as a creation with wondrous wisdom and pure resplendent light. Incarnating as man, or *insān,* whose light of compassion shines over all things, seen and unseen, he has the capacity to teach wisdom to all lives and to open the eye of wisdom within them.

That is who we are—man. But, having forfeited our wisdom, we seek help from things we see, set them up as alternative gods, and go on meditating, figuring out ways to attain liberation of the soul. Thus, in a man who has lost his wisdom, the mind will consider everything to be comparable to God. In his eyes, all the visions he sees are equal to God. Earth, rocks, trees, shrubs, fire, water, sky, air, ether, and countless millions of other things that are creations of God are worshiped by him as gods that might lead him toward his liberation. He prays to them as deities, adores and glorifies them with total belief, and begs from them the boon of liberation. Using the light of his physical vision, he seeks to learn from these deities the source of light that gives rise to the visions of his mind. But what he is really looking to are external forms and shapes of various creations (which are merely examples he should learn from). This is what he relies upon as a way to attain liberation of his soul—these hordes of animals, demons, and ghosts created in his body and mind by his mental visions.

My son! Out of all of God's creations, people such as these possess the most degenerate wisdom. Hoping to see God through these things, they believe them to be equal to God and go from one to the other, trying to secure help from them. These people, who bear a form similar to the forms they see with their outer vision, destroy, day after day and time after time, the clarity, the qualities, and the actions belonging to the divine analytic wisdom *(pahuth arivu)* of the jewel that is man, and, standing in the elemental form of earth, offer their wealth, money, silver, gold, copper, brass, lead, iron, and so on as food for the elemental lives of earth. Gathering all this illusory food, they offer it to the idols they perceive through the physical visions of this earthly body, expecting them to eat it.

These elemental lives feed on lust, wrath, attachment, greed, bigotry, envy, robbery, murder, falsehood, arrogance, the pride of 'I' and 'mine', and the thirty-five million evil effects of karma.[9] The mind kills these things without the slightest fear, and offers them to the elemental forces of earth, believing this makes his life a life of perfection. Such people trust these forces as their allies and claim that they have been freed from any further birth or death or any good and bad. They beat their drums and sing and dance and run and frolic with the assistance of their allies, the elemental forces. Such are the people who look for help from 'equals and partners' to God, claiming that theirs is the eternal life. Comparing mere examples to the Thing of Reality, they rule the world, trusting the earth and the five elements of the earth.

However, my son! They do not know that the unblemished purity that is *Saivam* is without beginning or end and that the purity that is *Islām* has no equal or partner and is without beginning or end. Such people are not aware of what man is like, what God is like, or what the resplendent wisdom of man is. Nor do they have the power to discern or understand any of these things. Therefore, they are unable to discriminate between the Thing that is imperishable and indestructible and the things that perish and disappear. They cannot distinguish between what is good and what is evil when they look at: falsehood, truth, jealousy, thievery, patience, generosity and miserliness, justice and injustice, acting with conscience, physical visions, compassion, treachery, love, arrogance, good conduct, worldly desire, worship, calmness, a fearless heart, virtue and lack of virtue, man and beast, a child, a demon, God, a rock, the omnipresent One, darkness, the resplendence that shines everywhere, the dim glow of an oil lamp, a precious jewel, hypnotic delusion, gold and copper, and so many other things. Treating all of these alike, in keeping with the 'wisdom' of their physical vision, they kill and eat them to fatten their own bodies, relishing the taste.

Among all beings created by *Allāh,* these are the ones with the most degraded wisdom. People with this level of wisdom will not understand anything you might tell them. They cannot differentiate between heaven and hell. My son! They are the ones who search for help from things other than God (things they equate with Him), thereby fattening their own bodies, which are formed out of illusion. This type of person will respectfully pray to (and treat as gods) their own demonic evil thoughts, which dwell within the intentions that arise from the darkness of maya and fill their entire body. Still others may worship whatever they see on the outside, and treat that as God. But both these types are really looking at the same darkness. Standing in that darkness, they battle and bash each other, each claiming their belief to be better than the other person's, until both fall dead. This is the form taken by religious bigotry and the worship of likenesses.

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[9] The inherited qualities imprinted on the fetus at the time of conception; they include: the qualities of the essences of the five elements; the qualities of the mind; the qualities of the connection to hell; the qualities and actions of the 17 *purānas,* which are arrogance, karma, maya, and *tārahan, singhan,* and *sūran* (the 3 sons of maya); the 6 intrinsic evils of desire, anger, greed, attachment, bigotry, envy; and the 5 acquired evils of intoxication, lust, theft, murder, and falsehood.

Only one who understands both of these will shine with excellence of wisdom among men. He alone will realize the truth. Truth is one. That one is the One. That One is *Allāh*. *Allāh* is without beginning or end, imperishable, shining as a Treasure without equal. One who has seen that Effulgence and stands without delusion or agitation of mind will be one who, having taken this precious birth as man, shines as an *insān* who has realized the truth. The beauty of such a being, his nature, his qualities, and his actions will all be the nature and actions of *Allāh*. You must realize this.

QUESTION: My father, how can we understand these two with clarity and subdue the agitation of the mind caused by maya? What is pure? What is impure?

ANSWER: My child! Let me give you an illustration. Imagine a pond. Dirt, refuse, and waste usually accumulate in a pond, and in time, it all ends up as mud and slime at the bottom. Knowing this, a man filled with wisdom, using that wisdom, plants a lotus there, hoping to turn it into a lotus pond.

That lotus grows on the slime, reaches upward, and spreads out its leaves on the surface of the water. To make them grow larger, it eats as much dirt from the pond as it can. Now, the lotus leaf lies flat on the water, for if it were to rise above the water level, it would dry up, shrivel, and wither away. However, it does not keep any of the water on its surfaces, upper or lower. Even if it should retain a few drops, the wind would roll them off. Thus, although the lotus plant grows out of filth and mud, neither its leaves nor its flowers hold any of that dirt on them.

The flower of the lotus plant reaches up out of the water and is very beautiful. When it blooms, a natural honey forms within it. The beings that dwell right there in the pond neither take nor drink that honey. But bees from the distant forest come all the way to sip it. They fly in buzzing, recognize the fragrance of the honey, sit on the flower, enjoy the honey's taste, and then take it away with them.

Like this, my son! Man emerges from the triple dirt called arrogance, karma, and maya. He draws nourishment from the earth, fire, water, air, and ether in order to grow. The lotus of man's heart is spread on the surface of the water that is the six evils of lust, wrath, greed, infatuation, bigotry, and envy. However, his body, along with his mind (which is desire), emerged from the dirt and feeds on dirt for its nourishment. And if a man were to rise above the water of the six evils before he matured, then, like a lotus leaf, his body would dry up, shrivel, and droop, losing the strength to stand erect.

Therefore, just as the lotus (even though it lies on the water) does not take any of the water onto itself, man, even though he lies on the dirt that is the six evils, should make certain that the impurities of maya do not settle on the lotus that is his heart filled with faith, certitude, wisdom, and perception. Even though man's body lies on the dirt, it should not retain the dirt. The light that is wisdom and the purity that is the soul should stand together in harmony, gazing with concentration upon the pure effulgence of God—*Allāhu ta'ālā Nāyan,* who is without form or subtle form.

My son! Once your lotus of wisdom grows and flowers, the natural honey of *gnānam,* or grace-awakened wisdom, will form within it. Then the bee from the forest (the *gnāna guru*), attracted by the fragrance of the honey, will fly in buzzing, circle around in the flower garden of wisdom that is the lotus of your heart, and, settling on that lotus flower, suck the honey of *gnānam,* transform it into resplendent light, and feed you with that resplendent honey. Then, just as a bee takes the natural honey along with it, the *shaikh,* having transformed you into the honey of *gnānam,* will take you with him. This state will be the subjugation of your mind, the stilling of your desires, and the influx of an abundance of the honey that is the bliss of divine knowledge. This is the station of the radiance of wisdom. At this stage, the *satguru*[10] *(insān kāmil shaikh)* will whisper three sayings into your ear:

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[10] When the soul was in *arwāh* (the divine kingdom), the *satguru* was *Nūr Muhammad* ⊖. Our first awareness comes from that *satguru*. Wisdom comes later in the form of the *Qutb.*

> When no trace of impurity can settle in you, and you can 'see' the *gnāna guru*—that will be perfect purity.
>
> When you can lie on dirt without the dirt settling on you—that will be purity.
>
> When you grow on dirt—that will be impurity.

If you understand this, and, abiding by the word of the *gnāna guru,* realize its truth, that will be the good path.

My son! You wanted me to describe the body in detail, did you not? Listen carefully.

The body is formed of five elements: earth, water, fire, air, and ether. When the body is being fashioned, the ether portion, which never perishes, forms the head, the air portion forms the neck, the fire portion forms the heart, the water portion forms the navel, and the earth portion forms the *mūlāthāram,* the center of energy at the base of the spine. Their significance is as follows: the quality of ether is hypnotic delusion, the quality of air is desire, the quality of fire is anger, the quality of water is lust, and the quality of earth is fear. Have you understood this clearly?

DISCIPLE: *Guru Dēva!* (My Master!) I have understood clearly all that you said. But will you not tell us of the joy and the sorrow that each of these produces?

GURU: My son! Only one who has understood what must be understood, without any doubt or uncertainty, can utilize it properly. Therefore, please listen carefully, and I will explain in detail.

The least evil of these states is fear, the quality of earth. One who has excessive fear will lack the strength to achieve or fulfill anything in this world. That fear is a result of all of the joys and sorrows he has accumulated through his karma.

One step lower than a person who lives a life of fear is one who indulges in a life of lust. Since the aspect of water predominates in his body, he is always drawn to hypnotic fascinations and spends his time

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But until one attains such wisdom, it is the *satguru* that gives all that is needed—water and air, the sense of smell for the nose, the sense of taste for the tongue, the sweetness, and the many scenes that are seen.

constantly engaged in acts of sex and sensual pleasures. As a result, he too is unable to fulfill any good actions in his life.

Worse than that is one who has the nature of fire. Since anger rages in his heart at the slightest provocation, he too is unable to progress in worldly life.

Even worse than that is one who is a slave to desire, which is the quality belonging to the neck region (the portion related to air), for he wanders incessantly without rest, like a dog.

Finally, there is the one who lives a life of hypnotic delusion, the quality of the head portion, which is under the influence of ether. One in such a state of delusion cannot achieve anything, can he, my son?

Therefore, as long as a man functions under the influence of the qualities of the elements, it is impossible for him to even think about the 'Good Thing' that is God, let alone pray to Him. For, fear, lust, anger, desire, and delusion will keep coming forward to obstruct him. My son! These should be understood.

Disciple: *Guru Dēva!* (My Master!) I understand clearly. Yet doubts seem to be forever appearing, only to fade away later. May you bless us, so these doubts can be clarified, instead of being allowed to recede into hiding.

Guru: My son! Unless each thing is heard carefully and understood in complete detail and with total clarity, the doubts can never be cleared. Even if muddy water appears clear after it settles, it becomes muddy once again when it is disturbed. But just as clear water stays clear even when disturbed, so should you keep your heart clear. Until then, these five qualities will come to enchant you again and again. This is why it is said that you must live within the fold of a *guru*. If you want to understand this more clearly, I will describe an important part now. Please listen.

Man has the five faculties of mind, intellect, intention (or will), ego *(ahankāram),* and emotions (heart). Emotions belong to ether, mind to air, intellect to fire, intention to water, and egoism to earth. Let us take these in turn. Just as the ether should not be sullied by anything, so should we keep the emotions, our heart, pure. Since the mind is an aspect of the air, it has the quality of constant motion, but if it can become free of this agitation, the heart will attain purity. Intellect, being a part of fire, can create anger, which you must avoid in order to protect the heart from impurities settling on it. Intention is the aspect of water, and, like water, it can create lust and thus defile the heart. The heart has to be protected from this too. Egoism, or arrogance, is an aspect of the earth, and it will claim, "I am the greatest in everything," and "Everything is mine." We have to protect the heart from being defiled by any of these. Only where all five (mind, intellect, intention, egoism, and emotions) are pure will the effulgence of God appear. Be very clear about this, my son!

DISCIPLE: Father! Certain things are clear from your beautiful explanations. But what kind of clarity will help us to gain victory?

GURU: My son! As long as these five elements continue to influence you, it will be hard to attain that kind of clarity. All the prayer, worship, *'ibādat, dhikr,* and *fikr*[11] done in this state, even though done unceasingly, will be unstable and impure. For, the five elements, from their respective locations (heart, head, anus, neck, navel) cause drowsiness, forgetfulness, and fear. Thus they produce dread and trembling in your hearts. Your wisdom, judgment, spirit, and body will blame all this on fate and make you roam restlessly like a dog, by day and by night. Further, these five pray seventy thousand times a day to push you into evil ways. They spread throughout your body, cover and hide the station of the soul with their poison of maya, enshroud and suppress both wisdom and good judgment, and in this way prevent them from exerting themselves. It is to achieve this very goal that they go on praying seventy thousand times a day. Do you understand, my son?

DISCIPLE: I understand. But is it possible to eliminate these evil forces—these vile poisons—by doing the daily five-times prayer, my father?

GURU: My son! What you say sounds really funny. However, I will answer you. When those evil forces are praying seventy thousand times a day to ruin your wisdom and judgment, how can you hope to destroy them by praying just five times a day? Forces stronger than you are praying seventy thousand times a day to *Allāhu ta'ālā Nāyan* Himself, beseeching Him that you be sent astray. If you want to defeat them, your prayer and beseeching must be superior to theirs. Otherwise the forces of evil will ensnare and debase you, who have been born as man. Diffusing throughout your entire body, these base forces will, by day and by night, enshroud your body, intellect, and intention, transforming you into a demonic form. That demonic form will then manifest the language, forms, and attributes of thirty-five million kinds of creations and cover the whole body of man with 105 million eyes, which are the vaginas of illusion. And the forces dwelling within you will transform your mind into the eyes of the vagina of hypnotic delusion. If you look through those eyes of maya, you will find that they possess 1,008 types of energies *(sakthis)* and forms.

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[11] *'Ibādat:* worship of the one God and obedient service to Him; *dhikr:* remembrance of God; *fikr:* contemplation on God (to take *dhikr* further within, into the soul, the *rūh*).

When those forms appear within your heart and display themselves, what you see there—which form, which birth, and which vision—will depend on when and with which eyes you were looking. If you were to look with the eyes of a demon, at that time, you would seem to be in the form of a demon. If you were to look with the eyes of maya, you would seem to be in the form of maya. If you looked with elephant eyes, you would seem to be in the form of an elephant. Like this, if you looked with the eyes and wisdom of any of the 840 billion living beings (from the fly and the ant to the largest of the creations), that life form and the wisdom appropriate to it is what would appear within you. Thus, depending upon what a man looks at and which eye he looks through, both the form and the wisdom that go with that vision will flourish within him.

Thus the one born as man forfeits the wisdom rightfully belonging to him and appears instead in the forms of many different kinds of poisonous creatures. What drives him to this state (in which he is trapped into taking all these forms) is the five energies, with all their respective attributes mentioned earlier. There are so many animal qualities mixed into his form—qualities so impelling that they cause agitation in his heart and make him restless.

His outer vision, however, perceives all this agitation as light to see by. The actions of his mind and all the acts he commits in that 'light' of darkness are shaky and wavering. This is why the mind of one who is caught up in this hypnotic delusion rushes without restraint into the darkness—whether it be in sleep, while awake, in prayer, in devotion, or in numerous other activities that he considers to be good actions or even ways to worship.

My son! Let me explain this further. God, who is beyond all knowing, has created man in a most subtle manner, as a secret of His secret. He has endowed him with certitude of faith, a fine subtlety of wisdom, and the rarest and most excellent virtues, along with the attributes that go with them. Only one who understands these qualities and acts in accordance with them can be called man. To analyze these, subtle wisdom and certitude of faith are needed.

My son! Man is the creation that emerged from the ten million resplendences that constitute God's power. God has caused man to grow and extend from the lowest of the twice seven (fourteen) worlds[12] right up to God's throne, the *'arsh*.[13] He has endowed man with the resplendent cosmic form of the wisdom of His grace. He has made the truth of man's life into a flagstaff. On that flagstaff He has tied the flag made of the five elements that constitute man's form. And He has made man's subtle wisdom into a breeze, and with that breeze He makes the flag fly.

To enable man to raise and lower that flag, He has fastened to it the rope that is the acuity of man's intellect, which is his certitude of faith. The thing that can unfurl the flag or draw it down is the sharpness of wisdom that is the power of determination belonging to the faith within his subtle wisdom. Using these, along with the resplendence of that wisdom, man can hoist the flag of the five colors and has the ability to fly it at any required level. Or he can lower it.

But man does not realize that he has this ability, and so, instead of flying the resplendent purity of the soul's light (which is wisdom), he continues to fly the flag of the five elements of his illusory life (which encase his soul). Having lost his true wisdom, and, ignoring the certitude of the truth that he should have realized with the faith that comes from that wisdom, he follows the dictates of his deluded wisdom and flies that flag, using the force of the wind that blows from the wisdom stemming from illusion.

Thus, all the actions of one who lacks wisdom and certitude are actions of hypnotic delusion. A man in such a state is a useless man, a crazy man. All the actions of a crazy man are actions without wisdom, and the worship of one who lacks wisdom is worship without faith. Such worship will not be accepted by the One who is the rightful recipient of all worship. Even if that man worships seventy thousand times a day, his worship will not be acceptable to God until his hypnotic delusion has been dispelled, his wisdom has matured, and he has cleansed himself—that is, until he has realized the clarity of truth and scrubbed and washed his body of maya and made it clean and pure. You must realize that unless he does this, his prayer will not give him any benefit.

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[12] Apart from this world *(dunyā)* there are fourteen others, seven above and seven below.

[13] The throne of God, located on the crown of man's head.

DISCIPLE: *Guru Nāthā!* In what way can these evils be eliminated, so we can attain that state in this birth? And within how many days can it be attained?

GURU: My son! That state can be attained within an atomic fraction of time.

DISCIPLE: How is that possible?

GURU: My son! Let us say there is a large ocean of milk, and someone forcibly submerges your whole body in that ocean so you cannot breathe. And suppose you are told, "Please stay under, just for today, and if you do, we will grant you sovereignty over this ocean of milk and the whole kingdom," will you agree to stay submerged? You will not! Unable to take a single breath, you will be on the verge of death. At this stage, struggling and in dire straits—despairing for your life, which is about to release itself from the body—will you not scream, "Let me go! Please! I am dying! I do not want any title or kingdom. Just let me breathe!" Will you not struggle desperately to rise to the surface of that ocean?

My son, like this, if you see yourself drowning and suffocating from the evils of the five elements, and if you can extricate yourself and escape from the ocean of illusion, then in a second—even an atomic fraction of a second—you can attain that state.

DISCIPLE: My father! That is impossible for anyone to do! Is there some other way to destroy the desires of illusion and still reach the goal? And how many days would that take?

GURU: There is another way, my son! That state of purity of soul can indeed be attained. You can destroy those evils within one week and attain liberation. Let me describe the conditions.

Suppose you have committed a murder, and you are charged, tried, and found guilty. You are sentenced to be buried up to your waist in a pit in a public place, and all the passers-by are to spit in your face and throw stones at you until you die. Suppose this sentence is to be carried out a week from today, but until then you are locked up in prison, waiting to die. At that time won't you be thinking of your life, your father and mother, your brothers and sisters, your money and possessions, house and property, and your esteem and standing in the community? Won't it make your heart melt to think of all these things? One part of you will be thinking that way, won't it? On the other hand, another part of you will be thinking about death and how you will be stoned to death in a public place a week from now. These two thoughts will be wrestling with each other, will they not?

In this desperate state you will have lost not only your desire for food and drink, but also your wisdom, faith, and certitude. Your body will feel as if it were already dead. Even before you die you will be like a dead man. By the time you are actually led out to the public square, you will have become totally crazy.

In that final stage, you won't be thinking of your loved ones, or your mother and father, relatives, possessions, or titles, will you? Only the site where you are going to be killed will capture your eyes and your consciousness.

Like this, my son! Just as you could forget all the worldly illusory desires and be aware only of death, so if you can exclude all other thoughts, and within your mind of truth be aware only of the thought of the effulgence of God—if you can look from that station, you will receive His grace that very day.

DISCIPLE: My father! What you explain is very clear. But if I am unable to attain truth in this way, within one week, how long would it take to attain it through some other effort?

GURU: My son! In that case you could still achieve your goal in three months.

DISCIPLE: How can that be done, father?

GURU: My son! Suppose you had been friendly with a certain princess when you were young. You both went to the same school and played together in perfect harmony. In those days your two hearts were linked as one.

Later, as you near maturity, you again meet the princess and say to her, "My beloved! I love you with all my heart and all my love. Please! You must accept me."

And the princess replies, "Fine. But first you must meet certain conditions. You must have one million rupees[14] in the bank and must excel in learning and wisdom. I will need to see your bank statement and the certificates and records of your scholastic achievements. And within exactly three months you must give me the one million rupees. If you can do all this, I will accept you." In this way, the princess gives you her word.

Upon hearing this, you agree and go on your way, worrying about all the conditions you must fulfill and thinking, "What shall I do? What shall I do?" You finally decide to sell your house, your land, and all your property, and you deposit the one million rupees in your bank account. But five days later, you are told that the bank is in trouble and on the verge of collapse. What agony your mind will suffer—with desire for the marriage on the one hand and for the money on the other. But you get control of your mind to some extent and rush off to withdraw your money. You ask the teller for the money, but he says it will not be available until three-and-a-half months from now. At that point, what will you do? Every moment you will be wondering when each day will end. You won't be able to think of anything else. In your thoughts, in your dreams, in your sleep—in everything you do—you will be focused solely upon the day when the three-and-a-half months will be over. And if the bank decides to delay even longer, you will still go on frantically hoping that somehow or other the princess will accept you.

Like that my son! If, with wisdom, you will investigate and analyze your life, your death, and the secrets of the world, and discover what it is that is indestructible, and, with firm determination in your mind at every moment to reach that Thing (whether you are walking or dressing or dreaming or awake or asleep or eating or sitting down), forgetting even death and mindful only of that Thing you accepted long ago—if, in this state, contemplating with melting heart that indestructible Thing, you can focus all your attention upon it and lose yourself in that thought—you can attain that Thing.

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[14] [The unit of currency in India and Sri Lanka.]

Disciple: My father! From whom can we learn to discriminatively analyze the wisdom needed to attain that Thing?

Guru: My son! You can learn this from a *meingnāna guru,* a teacher of true divine wisdom, one who has the qualities of *Allāh.* The qualities of *Allāh* are the ocean of wisdom *(meingnānam),* and that ocean engulfs the ocean of ignorance *(angnānam).* It chews it up, swallows it as its nourishment, and then excretes it. This world (which is an ocean of ignorance) is garbage to that ocean of divine wisdom. Do you understand my son?

Question: My father! Who are the ones that dwell in this ocean of ignorance? And who are the ones that function as teachers there?

Answer: My son, within the sea of ignorance are 105 million gurus. They take the darkness of ignorance and make its dark form glitter. Judging from their language and their learning, they seem to be gurus in whom has surfaced the kind of wisdom that belongs to animals and beasts. What their teachings impart to the creations is the debt of birth, thus causing them to be born and reborn over and over again.

People with such low wisdom, who dwell in this ocean of ignorance, will defecate where they eat, and sleep where they defecate. They cannot see the difference between good and bad. These are people with the qualities of beasts. The five elements shine like lights to such people and their gurus. Their wisdom is the darkness of torpor. Their learning has led them to a passionate craving for anything they see. Their intellect is arrogance, karma, and maya.

Question: What is maya?

Answer: My son! Maya is the hypnotic fascination *(mayakkam)* that arises from within the form of darkness.

Question: Do all the creations of God have this fascination?

Answer: Yes.

Question: Can it be overcome, my father? If so, how?

Answer: Yes, it can be conquered. This hypnotic delusive darkness was not present within God's creations at the beginning, in *āthi.* It appeared later. And to help them eliminate it, God endowed His creations with subtle wisdom and with intellect, faith, patience, compassion, truth, justice, honesty, determination, intention, meditation, worship, and many other truths—so they could use their subtle wisdom to cut away and eliminate the covering veil of darkness, and see Him, the God who is within.

God has said that He is the omnipresent Perfection, the *Āthi* and *Anāthi,*[15] the invisible, formless One who is forever. So that this state might be realized, He created man, the most exalted of all creations, endowing him with divine analytic wisdom *(pahuth arivu).* Only one who uses that wisdom to discriminate and realize can be called man. If the one called man uses that sixth level (divine analytic wisdom) to discriminatively assess his state, he will be able to cut away the debt of birth that arose from his dark delusion.

QUESTION: My father, they say God is one who is everywhere. How can that be? What is His living form?

ANSWER: My son, God is one in whom perfect purity is the power that impels Him to act.

When the sun shines in the sky—no matter where you may be looking from—you can see its rays falling everywhere, spreading out over every weed, can you not? There is only one sun, and yet the rays emanating from it scatter and fall on all the universes. The sun is but one creation of God, yet the radiance of its rays spreads out over everything. Whichever creation may look, wherever he may be, his eyes will take in a large number of the sun's rays. All the creations—from those that live in the east (where the sun rises) to those that live in the west (where it sets) can see the sun. If the sun, a mere creation of God, can shine everywhere in this way, what must God be like? What will be the nature of the rays that belong to the One who created the sun?

Thus God reveals Himself as a form of resplendent rays to all eyes that can see. Those resplendent rays, spreading from His gaze, fall in the form of minute atomic particles on all the universes—on things that move and things that do not move, things that speak and things that do not speak, things hidden and things not hidden—merging with everything, in the form of atomic power. Even if you were able to count, atom by atom, all the atoms of water in the sea, you could never succeed in counting all His secrets. Even if it were possible to sift and count all the grains of sand in the world, you could never finish counting every one of the formless atoms existing as atom within atom within His atomlessness.

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[15] [These words are also used as names for God, signifying His timelessness.] *Anāthi* means the Original Beginningless One; *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

Question: In that case, my father, please describe one of those atoms to me in detail!

Answer: My son, you and I are attempting to make a finite estimate of the secrets belonging to the attributes and essence *(sifāt* and *dhāt)* of *Allāh.* This is an impossible task, for that is purity, far, far beyond the radiance of the pure wisdom called *meingnānam,* which itself is far, far beyond our wisdom. It stands as atom within atom. Let us speak about that Thing within the atom, which is finer than the point of a needle. My son, listen very carefully with your wisdom.

To analyze the atom within the atom, your wisdom should be more subtle than that atom. Detaching itself from your body, that wisdom should let the light of the sharpness of your subtle wisdom fly at a speed faster than seventy thousand horsepower into the immaculate shrine that is the resplendent ocean of your innermost heart *(qalb).* Then the sharp point of the subtle wisdom (that exists within you as atom within atom) should be fixed to the resplendent atomic point of *Allāh* and fixed securely with the nut that is the absolute faith and certitude called *īmān.* Then, if you let it dart at the speed of the mind, which is faster than the wind—as a result of that speed, millions upon millions of resplendent magnetic rays with the brilliance of 700,000 million suns will emanate and scatter all over. You must use that resplendent magnetic power to sharpen the radiant point of that pure wisdom, which travels at the speed of the mind. If you use the magnetic power obtained from that sharpened point to cut that which stands as atom within atom, it will split into seventy thousand atoms. Discarding 69,999 of these seventy thousand, if you take the one remaining atom and cut it, using the resplendent brilliance of the wisdom of that subtle magnetic power, then that atom will be seen to split up into one thousand atomic forms. Out of these thousand atoms, if you discard 999 and take just one and again cut that with the resplendence of your wisdom—within that atom you will see ninety-nine atoms revolving round and round, without one touching another. There too, if you put aside the other ninety-eight and take one of those atomic particles and cut it, you will see, within each and every atomic particle, ninety-nine atoms revolving round and round without touching one another.

This is the basis for the one hundredth divine name for *Allāhu ta'ālā*—*Nūr Allāh*. That name is imperishable and indestructible. It is that which is worthy of being called the omnipresent Effulgent Treasure that resplends both as atoms and as That which is atomless. It is because He resplends as the names and appears thus within the essence *(dhāt)* that the ninety-nine divine names are attributed to the One who is the atom within the atom. That which revolves as groups of ninety-nine particles within the atom is *Allāh*—to whom the secret *sifāt* and *dhāt* belong. His atoms revolve as groups of ninety-nine names, and within each one of the ninety-nine, a further group of ninety-nine revolve, not touching each other. And, like that atom, God reveals Himself as so many resplendent spectacles, or visions.

My son! In spite of being incapable of even imagining the vastness of His essence and attributes *(dhāt* and *sifāt),* we are attempting to offer an explanation within the limits and understanding of our wisdom. But this is a vastness far beyond what we can conceive of or even imagine. Only a miniscule number of the energies[16] of the attributes and essence of *Allāh* have been discovered by scientists. However, my son, if you want to realize the truth, you can do so only by piercing the resplendent atom of the grace of *Allāh* with the resplendent magnetic power of the sharpness of your wisdom. Toward this end, you need to search for and find a *guru* who is the proper teacher for this, and with his help, keep your wisdom sharpened. If you do not maintain it thus, your wisdom will not be able to cut that atom.

QUESTION: My father, where can we find one who can teach this wisdom and the truth of the resplendent attributes *(sifāt)* and essence *(dhāt)* of the grace of *Allāh*?

ANSWER: My son! He will dwell in this very world. Learning is vaster than the seven oceans. The ocean that is wisdom is vaster than all the universes.

Just as many different kinds of creations dwell within an ocean, many different kinds of knowledge can be found within the ocean of learning. Man must, with his inherent ability, foster the intellect, judgment, good conduct, and wisdom befitting that learning, and use them to filter and extract the good things found within that ocean.

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[16] This is what scientists call atomic power.

Those endowed with wisdom must see with the eye, smell with the nose, listen with the ear, talk with the mouth, and swim with good conduct and behavior—and filter out and extract those things that are valuable.

Among the things found in this ocean of learning are things esteemed in this world, the *dunyā,* and things esteemed in the hereafter, *ākhirah.* It is man's duty to investigate and sift and filter these things as far as his eye of wisdom can reach, and bring the things of true value to the shore.

However, your wisdom lacks the capacity to estimate the value of such a treasure, or to polish and beautify it, or to sell it at the right price. Your wisdom cannot estimate its priceless value or appreciate its true nature. Moreover, all the knowledge you have acquired from all your learning is insufficient to teach you these things.

QUESTION: In that case, my father, who is it that will estimate that treasure we have brought with us, demonstrate its true value, and sell it? And who will buy it?

ANSWER: My son, the only one who can estimate the true value of that treasure and sell it at the right price is one who has given up self and forgotten the earth, one who thinks only of the One, realizes the truth, dwells in compassion, fosters love with the blooming beauty of patience, elevates faith, never fails in his justice, loves all lives as much as he loves his own, stands firm in his faith, is endowed with the beauty of virtuous qualities, and has the wisdom capable of discerning and investigating divine analytic wisdom *(pahuth arivu).*

Only such a one can estimate the true value of this priceless treasure and demonstrate its worth. He alone (knowing its true worth) will facet it, polish it, set its price, and place it for sale in the purest place. The *gnāna guru,*[17] the perfect spiritual guide, is the one who will examine and sift and filter all the things you brought with you, discard all that is dross, take what is good, and clean it to make it pure. He will be filled with the wisdom, qualities, and duties of *Allāh*. He alone will know the names, the worth, the price, and the good and bad of all those things you took out of the ocean. The one who collected them will not know these things, my son!

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[17] *Guru:* a spiritual teacher, or master, who has attained the state of *gnānam,* or grace-awakened wisdom; a divinely illumined spiritual guide; one who can point the way to God.

QUESTION: My father, people in the world speak of four religions.[18] Does the knowledge and wisdom differ in each of these? Is the divisiveness between the four religions to be found only in the world, or is it to be found within God as well?

ANSWER: My son, let me tell you something. God exists within the *qalb,* the innermost heart of man, in an invisible, formless state, resplending without fault or blemish. The mansion that is the innermost heart is a single room with a single entrance. This entrance has a single revolving door with four panels rotating on a single axle. The axle has been fixed in place with the sharp point of *Allāh's* grace. The light of *Allāh's* grace, which emerges from His attributes *(sifāt),* resplends within this mansion of the heart. This resplendence serves as the lamp for the mansion. In front of this lamp is the Effulgence of grace, which is the all-pervasive resplendence of *Allāh,* in its atomic form.

My son, all those who aspire to see and know this Omnipresence seek to push through this door and go into the mansion. Since all four panels belong to the same door, no matter which panel they push, they will enter through that same doorway. Thus, whoever goes in (through any of the panels) will enter that same light-filled mansion. But those who push outward on the door (from inside), and exit, will face the vast dark space of the illusion that belongs to the world—total darkness.

My son, when those with wisdom leave the light-filled mansion and go out, they see only that vast darkness. But when those who have resplendent wisdom push the door from inside and go out, they see the dark expanse of illusion, but they also see the same light they saw inside. They see the light belonging to the truth of the grace of *Allāh* outside too. Now, for both people, it is exactly the same door frame and door. And the same sharp point of the grace of *Allāh* supports that door. So, except that they push different panels of the door, there are no differences.

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[18] Hinduism, *Hanal* (Zoroastrianism), Christianity, and Islam (and Judaism). [M. R. Bawa Muhaiyaddeen ⓠ explains that Islam and Judaism are like brothers.]

Therefore, my son! Among God's creations, the one with wisdom who pushes the door and goes inside will see the mystery of *Allāh* (who is spotless purity), merge and lose himself within the effulgence of *Allāhu ta'ālā Nāyan,* and behold only One (whether inside the mansion or outside). The other, who stands in the darkness [of illusion], will see only darkness, become bewitched by that darkness, lose his sight in both eyes, fall into the dark horrible hell, and be buried and lost in that hell.

There are some (that have the form of demons, ghosts, and spirits) who live outside of their wisdom, judgment, intellect, good qualities, and conduct, and who, for selfish gain, seek revenge on other lives (that are God's creations), drink their blood, tear their hearts open, and eat their livers. With this intention they stand at that doorway, point to the door with the four panels, and say, "This panel is mine, that panel is yours. This one is good, that one is not good. Do not go in via that one, go in via this one." So saying, these demonic forces grab those who, with the fullness of wisdom and realization of the self, have managed to reach that door. They grab them and drag them away, tell them all kinds of things, bite their necks, drink their blood, tear their hearts open, and eat their livers for sustenance.

Such people point at that door, claiming, for selfish reasons, "My panel is better than yours. My house is the true house. Your house is false." They form selfish groups that have the qualities of satan. Filled with jealousy and treachery, they wait right by that door, in order to capture and eat up those with human wisdom. This is why they fail to discover the mystery that lies hidden beyond the door of that mansion. Nor do they know the secret (which lies outside that door) of discriminatively analyzing, with the wisdom of perceptive awareness and with divine analytic wisdom, one's own birth and death or of asking: Who is God? Who are we? What is real? What is false? What will perish? What is permanent and will never perish? They will not understand these. They will see only one vast darkness. They know nothing other than to capture and eat passers-by, in order to feed the hunger of their own selfishness.

In this way, my son, the religions spoken of by the human race can be compared to the door with four panels. The one who can explain this secret and the meanings of all that you collected through your learning will be the *gnāna guru* and *kāmil shaikh,* my son!

Question: What is meant by the path?

Answer: Between *Allāhu ta'ālā Nāyan* and His creations is a partition, a veil, made up of the darkness of illusion. This darkness consists of the world and its shadow (which is the path of the world). If with divine analytic wisdom *(pahuth arivu),* we analyze and investigate that which lies between these two (the world and the paths followed by the world), then what will emerge from such analysis will be the truth of the virtuous conduct that is the true path, the path of excellence.

Question: Father, four scriptures are spoken of. What is the significance of there being four?

Answer: My son, I will give you an illustration. Please listen closely. This earth is spherical in shape, is it not? Yet we speak of four corners, the four directions: north, east, south, and west. And four more directions lie within those four: northwest, northeast, southwest, and southeast. But although we speak of corners and directions, the world still is spherical, is it not? And in this spherical world we say the sun rises in the east, shines, then sets in the west. It does not alter its course to rise in the north or south, does it? Even though its travel path is to rise out of the eastern sea and set in the west, its radiance engulfs all four directions—the entire earth. There is no direction untouched by that radiance.

My son, like that, man emerges from the sea of maya, grows upward, and makes the pure wisdom resplend at the point where it joins the perception of his heart of truth. That is the zenith. Just as the sun rises in the east and sets in the west, this man, born into the world of maya, must mature with the help of his wisdom, shine as a complete resplendence, and finally, realizing where he emerged from in *āthi,* go back and lose himself in that same place. Further, if he returns and loses himself in that Thing, then, just as God acts without discrimination toward His creations, that man too, without discrimination, will shower his resplendence upon all beings, and the rays of that resplendence will be seen all over the world.

My son, this is the reality of the perceptive wisdom of true man, the truth of God, and the truth of an *insān kāmil.* Just as it is natural for the sun to rise in the east and set in the west, it is natural for one who is man to be born in this world and lose himself by returning to the same Original Nature from which he emerged in the beginning. This is the way of nature. This truth being so, my son, as long as man, who emerged from the ocean of maya, fails to use the discernment of his subtle wisdom to realize himself, the differences regarding the four religions will continue to arise within him. And the eight directions that exist within him will grow and shine.

However, my son! What do the four scriptures and the four directions mean to the true believer, the *mu'min,* who has known the self and realized the Truth? The life, or *rūh,* of one who is born as man and is blessed with the wondrous grace of *Allāh,* sets in the direction of the west. With virtuous conduct, he keeps his soul spotlessly pure. Sifting and filtering repeatedly, he affirms the laws of virtue-filled truth, justice, and uprightness, and, scooping up the grace of *Allāhu ta'ālā Nāyan* with the hand of determined faith, he goes on feeding it to his soul and his pure heart, the *qalb.*

Further, he transforms his hand that is the sharpness of intellect into the form of the subtle body;[19] then, using his pure wisdom, he transforms his body made of the five elements into the state of dying before death, lays it like a corpse, with the head pointing to the north, and, with one hand cushioning his head, goes into the sleep of still silence, *mounam.* In this state he uses the subtlety and purity of his divine analytic wisdom *(pahuth arivu)* to discern and discover that fourth direction[20]—the direction he lay in, in the beginning. And, taking the truth that emerges out of that analysis, he fashions that truth as the right hand for his subtle body and uses that hand to take what is good and discard what is bad (in his usual give and take), thus impelling the subtle body to move and function. For this subtle body, he fashions the leg portion (which is the innermost secret, the *hikmatus-sirr,* of *Allāh*) as the east, the head portion (the *'arsh*) as the west, the portion of the intellect as the north, the radiant light of wisdom as the south, and the secret of *Allāhu ta'ālā* as the *qalb,* the pure heart of his subtle body, and, converting his subtle body into the subtle body of *Allāh,* he comes to know that subtle body.

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[19] With wisdom, man must make the functions of his elemental body die. He must make the mind (which is roaming around) die. He must feed the subtle body (the body that relates to the soul) with that which comes from *Allāh.* In order to give life to that subtle body, man must realize that everything comes from the heart, from the intention. In other words, if one gives charity, it is not what he gives with his hands that has value, but rather what he gives with his heart. Whatever help he gives, his intention must be good. And for the subtle body, the perfectly pure thing must be accepted by the heart and given from the heart. In this way, man discards the bad and feeds his soul with the good.

[20] The fourth direction is the west, the direction from which the soul comes from *Allāh.*

Contained within that body are the four scriptures and four directions. Men of wisdom have combined all these into one unified form, a pure form that rises higher, in its passage from east to west, and showers forth its radiant resplendence in all directions. That resplendence does not reject or discard anything or anyone, for it sees all beings as equal. Only when such a state resplends within a man does he become an *insān kāmil,* a perfected human being. Do you understand, my son? People in this state of realization account for one group among mankind.

But those in a second group (those who do not realize the truth), will see the four directions as the four religions, each religion corresponding to one of the four elements: the first to earth, the second to water, the third to fire, and the fourth to air. *Allāh* has formed the creations called man out of these four. But the condition governing them is that these four, by themselves, could form only lifeless lumps. And so, in all four religions, they say that before any form can move, understand its own state, and be able to grow, a ray of the power of *Allāh's* grace must settle within it. Therefore, the four elements cannot form the real foundation for the truth, for they perish and are subject to decay and offensive smells, and are evil, lifeless, and devoid of truth. Thus, without the soul and wisdom, this human body would be a completely worthless, discarded, lifeless lump.

Therefore, in order to give life and movement to the four, *Allāhu ta'ālā Nāyan* brought together truth, light, and the wisdom of the pure soul, joined them as one, beautified and embellished with the nine types of precious gems. He used truth to impress the truth upon them. To expel the foul odors present in all four, He instilled within them the fragrant blossoms of light, wisdom, clarity, certitude, faith, determination, meditation, compassion, love, mercy, truth, honesty, humility, good nature, good conduct, benevolence, integrity, stability, patience, and many other exquisite fragrances. In this way has *Allāhu ta'ālā Nāyan,* the omnipresent, all-pervasive One, made the soul grow in the right direction (while existing in the midst of these four).

Like the second group, the third and fourth groups also split up into four scriptures. In these groups, one's birth, behavior, desires, attachments, bondages, lust, wrath, joys, beauty, food, wealth, house, property, livestock, prestige, titles, jobs, wife, children, mother and father—all these present religion as beautiful decorated forms calculated to satisfy the visual senses. Religion, presented in a form like this, is aimed simply at satisfying the selfish traits of the five elemental forces within man. My son! The four religions appear from and glitter within the arrogance inherent in the evil passion of fanaticism. As long as people retain the energies of the frenzy of arrogance inherent in this evil passion, their thoughts about caste, religion, property, position, high and low status, and thoughts such as 'my philosophy, your philosophy, my god, your god, my caste is higher, your caste is lower' and so on, will come up in their minds and present themselves in millions of ways. What has manifested as the four religions, my son, are the three evil passions of arrogance, karma, and maya.

My son, it does not matter which of these four divisions man belongs to, for he still is made out of the same five elements (earth, fire, water, air, and ether) and has been endowed with the six levels of wisdom that enable him to gain knowledge through analysis and reason. But man needs to put this wisdom to use in his attempt to understand things. In addition, *Allāh* has adorned him with eyes, legs, hands, ears, nose, and mouth, and beautified him in many other exceptional ways. A man of such beauty knows no discrimination or differences.

However, my son, what man does (using his evil passion, which is the fanaticism of selfishness) is:

create differences among mankind, and
  turn man (who was made without differences)
  into a creation divided by differences,
turn the differences among human beings
  into differences among religions,
divide religion (which started as one) into four,
endow the four with bigotry,
turn bigotry into the pride of egoism, which says, 'I', 'I',
turn egoism into *angnānam,*[21]
turn *angnānam* into *vingnānam* (intellectual or
  scientific inquiry),

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[21] Ignorance of what is true, real, and lasting; knowledge limited to that of worldly things.

turn ignorance into the body,
 the body into the world,
 the world into infatuation,
 infatuation into desire,

and, calling these desires *gnānam* (divine knowledge), he goes on ruling within his own religion, using the cravings of his own religious fanaticism.

However, my son! A man need only have two attacks of diarrhea, and right away the frenzy of his arrogance, as well as the bigotry of caste, religion, positions, and status will release their hold and slip from him, along with his feces. His wisdom will be gone and his conceit will weaken and droop into insensibility. When he is like this, all prejudices regarding high or low, big or small, will vanish from his vision. He will beg for water from anyone who appears in front of him, not caring about high and low castes or any such thing. Oblivious of his own state, not even knowing whether he has any clothes on, unaware of differences of any kind, he will moan, "Water! Water!"

In this state, my son, the thoughts about high and low-caste that he once tenaciously held onto will be forgotten. If a low-caste person, even an untouchable,[22] brings him some water, he will praise and extol that person, saying, "May your life be happy, my dear one! May God protect you and bless you with long life!" He will accept the water, drink it, and then beg to be carried back to his own house. When the untouchable deposits him at his own house, the man's relatives will shout for joy and embrace the untouchable, calling him 'my son' or 'father' and reward him for his acts of kindness.

Later, however, after the sick man regains consciousness, he will ask the very person who held him close while carrying him home, "Sir, was it you who carried me here? What caste do you belong to?" And as soon as the person replies that he is an untouchable, the man who was ill will say, "May you live long. Now go and sit on the doorstep outside," and then he will tell his relatives, "Give him something to drink, but make sure it's only in a coconut shell."[23]

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[22] [Untouchables (also called *harijans*): Members of the lowest Hindu caste, who are considered unclean. Hindus of higher castes consider physical contact with them to be defiling.]

[23] [Since people of low caste are considered unclean, they are not permitted into higher

My son, earlier he allowed the low-caste person to give him water and to hold him and carry him into the house, did he not? But as soon as the evil passion of fanaticism returned, he immediately inquired about the person's caste, did he not? It is this fanaticism that stands out as the opportunism of religious bigotry, which man himself creates.

My son, there is a saying, "To do a favor brings happiness to the doer." But that does not apply to this brand of religion. In the assembly of God there are no differences among His creations, are there? However, in this brand of religion, there certainly are differences.

My son! To overcome such discriminations, certain remedies are available: wealth, property, status, titles, and position. If a man with a low position had any of these, he could be made high in his religion. And if a man who is high up in his religion loses his wealth, property, status, titles, or office, then the religion will quickly bring him down to a lowly state. The world will reject him also, because he is low caste. My son, you must know this well.

When one who is man learns the truth (from any one of these religions), takes on the compassionate form that is unity, and, with the attributes and qualities of man, nurtures and sifts his wisdom; then, standing within that wisdom and looking with realization at himself, at others, and at God, when he takes the faith and certitude of truth that comes with that realization, buries it within patience, and beautifies it (all the creations of *Allāh* perceiving that beauty and being entranced by it); and then, when he imparts that truth with unity and harmony, and, analyzing within that truth, attains perfection, the station he attains will be *Satthiya Vētham,* the true scripture.[24] The man who realizes that exalted wisdom and its true meaning will be called the King of Truth *(Satthiya Vēnthan).*

While this is so, my son, as a result of the discriminations that arise from hypnotic delusion, man's mind of maya brings up image after image of differences. In the world, this grows into the opportunism that goes

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caste houses. Nor are they permitted to use their cups or plates. A coconut-shell is a disposable cup.]

[24] The *vētham* (scripture) for all creations is the truth of *Allāh* and the resplendence of that truth. *Allāh's vētham* is the *Satthiya Vētham* (true scripture). This is the true scripture for human beings—the clarity and justice of His commandments and His truth. Fulfilling *Allāh's* commandments and truth in one's life and acting accordingly is *Satthiya Vētham.*

with religious sectarianism. Realizing this, those of wisdom, those with faith in God, those with a compassionate heart, those who have learned the truth, those who have grown up in patience, and those who have realized themselves—when they examine this religious bigotry and the ones who foster it—see that the four religions exist within man himself, and that these religions, in fact, appear to make up his body.

Firstly, the religion of arrogance creates the frenzy of lust. The religion that goes with this lust relates to the place of creation, which lies below the waist.

The suffering of hunger glitters as the second religion. This religion is concerned with the ways of acquiring the basic foods needed to satisfy that hunger, and is situated below the chest.

The third religion is based on desires and hypnotic fascinations for women and for the breast. It manifests in the chest region, as the religion of infatuation with the breasts and the craving related to hypnotic enchantment.

The fourth religion relates to the area above the chest and is preoccupied with the enjoyment of external pleasures such as taste, sight, smell, sound, and sweet music.

These four kinds of actions are the actions of hell, disgusting to man—the visual scenes relating to the outer body. They constitute the outer secret [for man].

There is a song that describes these religions:

> In this barren soil, the lowest hell
> Is the evil pit of sensual pleasures.
> Wisdom forfeited, the six wisdoms lost,
> The inner eye obscured and outer eyes opened,
> The all-pervasive omnipresent Perfection that exists as wisdom
>   thrown away, wisdom dead.
> Beauty of body, taste of flesh, intoxicants, and lust—
> These four—to those who know,
> Are lower than the lowest hell,
> Lower than the worst of the seven hells.
> Thus do they glitter as the religions on this earth.

Those who are entranced by them see (without shame)
    not God, but hell, as their refuge.
This is the taint of man, who appears, only to disappear.
The hell that destroys such a man, my son, is
    the religions that we see here.
If you look, you will understand.

My son, the religions glitter in the way this song describes. And man enacts the bigotry that sculpts and decorates the form of the religions. It is this bigotry that seems to have taken on the title of religion. The four religions relate to hunger, disease, aging, and death, and will ultimately lead you to your death, will they not? This body is nothing more than the arrogance that feeds on hell and nurtures hell.

My son, cut away the conceit of religious fanaticism, eliminate hunger, uproot illusion, craving, and delusion, and free yourself from the enchantment arising from your physical vision. Further, cut away (along with all their roots) the horrible evils that disturb and torment your mind—evils that destroy wisdom, drive away judgment, and give free rein to the play of destiny.

My son! If one who is man, by using his wisdom, were to: drive away these demons, eliminate these hells, live by the truth, strengthen his faith, stand steadfast in that faith, acquire patience, and, with unfailing integrity and justice, take as much as he likes from the undiminishing Treasure that is *Allāhu ta'ālā Nāyan* (the One who is the *Anāthi* and the *Āthi,*[25] then, now, and forever), and give of that to those of wisdom, to those with clarity, and to those with the vision of the inner eye, then he would resplend as the man who has come to know the beginning and the end. Have you understood, my son?

But man, being ignorant of this, loses his wisdom, judgment, intellect, reason, his chastity, and his true Mate (the Lord) and becomes heir to evil actions. Living within the enshrouding cover of 'I, I,' and unaware of the spotless purity that lies concealed within him, he indulges in quarrels over 'yours' and 'mine', fights and gets his head cracked open, and goes to his death in the dark hell of illusion (maya). It is to such a death that the name religion has been given.

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[25] [These words are also used as names for God, signifying His eternal timelessness.] *Anāthi* means the Original Beginningless One; *Āthi* means the One who is the Primal Beginning, the Primal Original Source.

My son, only one who is determined to find the truth that lies both beyond and within this veil of religion and dares to overcome this illusory death can be said to be pure *dīnul-Islām*. But let me tell you a subtle secret.

If you have really attained clarity and realized this state, the world of illusion will turn against you; it will fight with you and attempt to kill you. When this happens, my son, you will be assailed by poverty. You should treat this as the treasure that is the undiminishing wealth, the *rahmat* of *Allāh*.

People of the world of darkness belonging to illusion, intending to kill you, will resort to backbiting, deceit, and slander. They will strive hard to drive you from the land. They will scheme and try their utmost to drive you away, even resorting to many types of treachery and subterfuge. You should not be disturbed, for that will be your wages, your abundance—for both worlds. Hence your mind should not be agitated by the actions of others. You should treat such people with compassionate love.

Let me give you more words of wise counsel. Store them carefully within your *qalb,* your innermost heart.

> Your patience will be your beauty in this world.
> Your compassion toward other lives will be your food.
> To eternally maintain your integrity with unfailing justice will be your conscience.
> To unceasingly ladle out truth, justice, and the secrets of God and feed them to those with wisdom and those without wisdom will be your charity.

So it has been said by *Allāhu ta'ālā Nāyan.*

> To administer justice that does not conflict with your conscience will be your true justice.
> If the multitudes abuse and slander you and chase you away from this land of dark delusion, that will be your praise. (For the powers of dark, evil maya oppose and wage war against those who show a desire for God's truths.) In that

state, poverty, famine, disease, and fraud will besiege you and torment your inner heart, your *qalb.* You should not fear them at all.

The six things mentioned above will be the wages you earn. My son, this is the truth. This was taught by *Allāhu ta'ālā Nāyan* to the *Rasūl* of *Allāh.* Do not ever forget this, in this world or the next. Do not forfeit your wisdom. Do not forget the truth. Do not forsake your certitude that *Allāh* is one. Do not forget the beauty of patience. Do not act contrary to justice. Do not forget the *kāmil shaikh.*

These are the things that will polish the treasure that is the plenitude of *Allāh,* making it shine and resplend. Do not forsake the *kāmil shaikh.* Search for him and find him, my son!

The *kāmil shaikh,* the *gnāna guru*, realizes and understands the four scriptures to be four steps and will teach you accordingly. Know this, my son! He will demonstrate to you beyond all doubt that the four steps and the four religions exist as four parts of the body of man.

Āmīn. Yā Rabbal-'ālamīn.
In shā' Allāh (if God so wills).
All praise is to God.

QUESTION: In what form was *Allāhu ta'ālā Nāyan* in *āthi,* the primal beginning, before His creations emerged?

ANSWER: He enveloped all the universes, spread out in every atom as energies of grace in atomless form. At this time His *sifāt*[26] of grace were all as atoms, while He Himself was effulgent, atomless. That was *Allāhu ta'ālā Nāyan's* state in the profound, still silence known as *mounam.*

QUESTION: What is meant by the light of *Allāh*?

ANSWER: The *Nūr,* which emerged shining and resplendent from His still silence—that is the light of *Allāh.*

QUESTION: What is the form of that resplendent light?

ANSWER: It exists as the secret of the attributes and essence *(sifāt* and *dhāt)* of *Allāh.*

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[26] [Depending on the context, this can mean either a manifested creation or an attribute of *Allāh.*]

QUESTION: Does this secret belong to both this world *(dunyā)* and the hereafter *(ākhirah)*?

ANSWER: Yes.

QUESTION: What is the secret of the world, and what is the secret of the hereafter?

ANSWER: The secret of the world *(dunyā)*.

Allāhu ta 'ālā Nāyan, intending:

- to make the light of wisdom dawn within all of God's creations;
- to instruct them about right and wrong;
- to explain to them what is good and what is evil;
- to help them know about death and life;
- to make them understand the details
  of the seeing eyes that are the 105 million skin pores
  on each of His creations;
- to help them learn the secrets of the commandments and prohibitions conveyed by the 124,000 creations, who appeared from His Effulgence;
- to make them know *Allāh* and His essence *(dhāt)* through the teachings that were divulged by those prophets, and further,
- to make known the 6,666 verses of the Qur'an that were sent down to His Divine Messenger ⊖, who came with confirmation from *Allāh,* both in the beginning and at the end when he came as the final seal of the prophets—

intending all these, *Allāhu ta'ālā Nāyan* gathered all the hidden precepts of His unrevealable mystery, His *hikmatus-sirr,* buried it within *alif,* washed it within *lām,* and finally, when He gazed at it intently, it shone as the *mīm.*[27] The circle which forms the upper part of the *mīm* is purity without beginning or end, the innermost secret that cannot be outwardly revealed *(hikmatus-sirr),* the secret *(sirr)* of *Allāh.* And *Allāh,* in His love, has made that secret, which is *Muhammad* ⊖, imperishable and indestructible by supporting it with the *alif.* The circle above and the *alif* below together form the *mīm.* That *mīm* is *Muhammad* ⊖. *Mīm* within *alif* and *alif* within *mīm*—this mystery is the secret of the world, the *dunyā.*

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[27] Three letters of the Arabic alphabet. At a deeper level, *alif* represents *Allāh, lām* represents the light of the *Nūr,* and *mīm* represents *Muhammad* ⊖.

This mystery, which is *Muhammad*⊖, exists as the six fundamental precepts, as the six wisdoms, as six faces, and as six inner meanings. It also resplends as the twenty-four letters. In order to analyze this, the form *(sūrat),* which is *Muhammad*⊖, resplends as the face *(muham),*[28] making it twenty-five letters. May you, remaining in still silence, realize this through the help of the *kāmil shaikh*.

This is the *mīm* that originated within the secret *(sirr)* of *Allāh*. The subtlety of the 105 million skin pores in each created being that originated from this *mīm,* the truth of the words of the 124,000 resplendent lights, and the secrets contained within the 6,666 verses can all be discovered within this *mīm*. But just as the circle and the *alif* are joined, one to the other, *Allāh* and *Muhammad*⊖ are united as one. To realize this secret is the secret of the world, and the secret of the world is *Muhammad*⊖.

The secret of the hereafter *(ākhirah)*.

When all the atomic manifestations (that appeared atom by atom within *Allāh* in His state of silence) take life, that which is the light for all those lives is the secret of the hereafter. Appearing as the *Nūr Muhammad*⊖, called *Āthi Muhammad*⊖,[29] which resplends as millions upon millions of effulgent atoms, this secret is the form, the beauty of *Allāh*. Within it, all of *Allāh's* secrets appear in the form of life.

All the resplendences of that form shine as the verses of the *Thiru Qur'ān*. Within every dot in that *Qur'ān,* more than 700,000 million of the attributes and essence *(sifāt* and *dhāt)* of *Allāh* are contained in the form of effulgent grace.

The station where:

Āthi Muhammad⊖
(the *Nūr,* which resplends with a hundred faces
and a thousand billion effulgent rays—
that face which knows
these attributes and essences,

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[28] *Muham* means the face, but within the word *Muhammad,* it means the beauty of *Allāh* seen in the face, the beauty of the countenance.

[29] The primal *Muhammad*⊖. *Āthi* is the period in which *Allāh's* essence or grace *(dhāt)* emerged from Him. When *Allāh's* face emerged it came forth as His essence *(dhāt)*. When it attained His beauty, and *Allāh* saw the beauty of His own face in front of Him, He called it *Muhammad*. That is *Āthi Muhammad*⊖. See Glossary: nine *Muhammads*.

this grace, this secret,
and *Allāh,* who belongs to the secret)
along with *Allāh*
and His secret *Muhammad*ﷺ
—all three—
appear and resplend as one, showering their
resplendence on all of everything—
this station is the secret of *ākhirah,* the hereafter.

QUESTION: What is meant by *dīnul-Islām?*

ANSWER: *Dīnul-Islām* is the perfect purity that fills both this world *(dunyā)* and the hereafter *(ākhirah).* It is the absolute certitude of faith known as *īmān,* the steadfastness of worship, the compassion of *Allāh,* the qualities of *Allāh,* the truth of the prophets, the pure, untainted benign gaze of the sincerity *(ikhlās)* of the saints *(auliyā'),* the beauty of patience, and the justice that never fails to heed the conscience. It is to accept, within the innermost heart, the *Thiru Qur'ān* of truth as the Truth; to discard that which is evil from all that is heard by the ears and to take (through the ear) the good word into the innermost heart and enjoy it there; to eliminate the entrancing, illusory sights seen with our eyes and instead to see with the sight of *Allāh's* grace; and to relish and take in the exquisite fragrance of *Allāh,* the fragrance of His prophets, and the musk-like fragrance of the *qalb* of *Muhammad*ﷺ.

It is to relish only the sayings of the prophets of *Allāh* and the sweet taste of the *Qur'ān* and to exclude all other tastes relished by the tongue; it is to see that every word spoken by the tongue melts in constant remembrance of and reflection upon the divine sayings of *Allāh;* it is to be forever chewing and chewing the sound of the resplendence of the grace of *Allāh,* which is ten times more richly matured than the sweetest honey, to constantly speak those sounds to the contentment and fullness of the mind, the inner being, and the innermost heart, all the while relishing the taste of that pure honey—this is *dīnul-Islām.*

Further it is:

to abstain from imbibing toddy, intoxicants, spirits, and
anything else that can dull the wisdom,
to abstain from slandering your neighbors and to love them
as much as you love your own life,

to abstain from lending money on interest,
to abstain from robbery and murder,
to refrain from spoiling the chastity of women,
to avoid speech that will cause pain to the hearts of others,
to abstain from dirty, immoral speech,
to avoid wicked acts, like harassing and beating those smaller than yourself,
to abstain from immoral acts,
to respect elders and to accede to requests from them (for good things),
to regard everyone as your brethren and honor them,
to help poor people to the extent of your ability,
to abstain from ever speaking lies,
to avoid claiming to have seen things that you did not see clearly, or, with the quality of satan, speaking treacherous lies,
to avoid carrying tales and backbiting,
to avoid underpayment of just wages,
to avoid going against your conscience,
to show the same sympathy to all lives as to your own life,
to investigate and analyze every matter thoroughly and to extract the truth that emerges from it,
to avoid vilifying others for self-gain,
to avoid concealing the justice of *Allāh* for the sake of partiality toward someone,
to avoid bragging about yourself,
to avoid concealing *Allāh's* truth for self-gain,
to eliminate from the heart thoughts of ruining others in order to further your own glory—thoughts of malicious intent, such as treachery, black magic, and other satanic traits,
to avoid using *Allāh's* commands to cause pain of mind to others, while fattening your own body thereby,
to avoid selling the word *(kalām)* and the secret *(sirr)* of *Allāh* as your means of livelihood,

to avoid concealing the truth of *Allāh's Thiru Qur'ān* for the sake of bettering your own life,

to avoid treachery to any human being,

to abstain from beating a human being with your hands or kicking him with your feet,

to abstain from ridiculing others on the basis of religious differences,

upon seeing or hearing of the death of someone, no matter which religion he may belong to, to pay your respects to the corpse, following it for at least seven steps before going your own way, even though you are in a hurry to get somewhere,

to offer your own food to satisfy another's hunger, even when you are extremely hungry,

to deliver the just verdict of *Allāh,* even if it is upon your own father or mother,

to consider any situation carefully with patience,

to eliminate evil qualities and acquire *Allāh's* qualities,

to follow, by day and by night, the path that is beneficial to the life of *insān,*

to discriminate between what is permissible *(halāl)* and prohibited *(harām),*

to discard what is prohibited, search for food that is permissible, and eat only that,

to make one's wisdom grow only within *īmān* (absolute faith) and bloom only within the truth, and to totally dedicate your life to *Allāh,*

with your body, mind, and spirit, to respect and pay obeisance to the divine word of *Allāh,*

to have faith and certitude in *Allāh's* Holy Prophet ﷺ, to accept the *kalimah* (affirmation of faith) with unshakable steadfastness of heart, and to follow and accept the Prophet ﷺ and honor him and his followers,

to bow in acceptance of the justice of *Allāh* and not waver from the justice of His truth, to worship *Allāh* with firm determination and to purify your innermost heart, your *qalb,*

to know the innermost heart of the poor ones, the *miskīns,* who are without pride or praise among the creations of *Allāh,* to respect them in the right manner, and to offer them food,

to help young orphan girls through charity (to the extent of your ability),

to analyze the things commanded or prohibited by *Allāh,* and to take what is good and abide by it,

to worship and praise that Lord, the *Rabb,* who has no equal, without ascribing equals to Him,

to understand the truth in the five prescribed duties *(furūd)* with the clarity of your wisdom and to accept the truth that you see in them and abide by them,

to know the secret *(sirr)* of *Allāh's* grace through the secret of your wisdom,

to have compassion on all lives, and, analyzing discriminatively with your wisdom, to know their nature and treat them as befits their wisdom,

to observe the expressions on the faces of all creatures—those that speak and those that do not speak, to analyze them through your wisdom, and to satisfy those of their wants that arise from good intentions.

Such is the nature of *dīnul-Islām.*

My son! The power that resplends as unblemished, spotless purity with millions upon millions of similar good thoughts, actions, and prayers is what is called *dīnul-Islām.* The form of *Allāh's* compassion that has eliminated all the evil forces of illusion in this world is *dīnul-Islām.* His qualities are what is called *dīnul-Islām.* Those who have acquired these qualities shine variously as *mu'minūn, muttaqīn, ambiyā',* and *olis,*[30] and theirs is the state called *dīnul-Islām.*

My son! We have mentioned only a few of the laws of good conduct found within the explanations of the purity of the resplendent effulgence that is *Islām*. There are one hundred million, one hundred twenty-four thousand forms for the excellent qualities of *dīnul-Islām*. All those qualities are buried within the 6,666 verses of the *Thiru Qur'ān*.[31] Further, the secrets of the four *yugas*[32] (which span 200 million years), the secrets of *yugas* still to dawn, the secrets of the divine realm *(arwāh)*, the secrets of the beginning of creation *(awwal)*, the secrets of the universes, the secrets of the here and the hereafter *(dunyā* and *ākhirah)*, the secrets of the lives of the creations in all the worlds *('ālam* and *arwāh)*, the secrets of the creations without life, the secrets of the graces of *Allāh*, the secret of His essence *(dhāt)* and His attributes *(sifāt)*, His own secrets, and millions upon millions of other miraculous secrets—all of these are rolled up and buried in mysterious concealment within the covers of the *Thiru Qur'ān*. And in order that these secrets might come to be known, *Allāh* fashioned *insān* (man) from the light of the *Nūr* in the form of His own beauty and with the most exalted purity. He also endowed man with the superior level of wisdom known as divine analytic wisdom *(pahuth arivu)*. We are the *insān* who have a right to that wisdom.

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[30] *Mu'minūn:* true believers; *muttaqīn:* pious, devout ones; *ambiyā':* prophets; *olis:* illumined beings.

But first we must realize and know the answers to:

Where were we before?
Where are we now?
Where will we go after this?

Even after knowing this, we must realize through the subtlety of our perceptive wisdom that within our body lie four different types of actions: birth, hunger, aging, and death. We must know that aging is followed inevitably by death. If death strikes us, where will we go? Who is it that makes us die? Where does He live? With his wisdom, an *insān* must examine this and find the answers, without the slightest doubt.

Therefore, my son! If you have brought forth and clarified the resonances that go with the explanations coming from your wisdom—then, when you look, you will understand the essence, attributes, and secrets *(dhāt, sifāt,* and *sirr)* of *Allāh*, your birth and your death, your secret in the time of creation *(awwal)* and later in the hereafter *(ākhirah),* and your secret in this world *(dunyā).* If you have understood these explanations with clarity, there will be no suffering for you, either here or in the hereafter.

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[31] The primal scripture; the inner *Qur'ān* inscribed within the heart of man. All the secrets and essences of the three worlds have been buried within it by *Allāh*.

[32] [An age; eon; a period of existence of fifty million years. Four *yugas* or two hundred million years represent one cycle of existence for the universe. The present time is said to be close to the end of the fourth and final *yuga*.]

Only one who has realized the truth of this state and is clear about it will know his form, his *sūrat.* Only one who has understood his form and its effects (both good and bad), and, having discarded the bad and taken the good, has acquired the qualities of *Allāh* and put them into practice—only such a one can be said to have realized himself. One who has realized himself will know His Creator. One who knows His Creator will know the qualities, the actions, the profits and loss, and the wisdom of life. My son! The reality of this state of knowing is *dīnul-Islām*—the path of perfect purity. And only one who has earned the rewards of this state is an *insān kāmil.* Know this without the slightest doubt.

Out of the vastness of the purity that is *dīnul-Islām*—the purity of the qualities of the resplendent beauty of *Allāh*—we relate only a particle of a particle here, in proportion to the understanding of our wisdom. Those of greater wisdom will learn of further miraculous, mysterious wonders that still have to be learned. One who has imbibed the qualities of *dīnul-Islām* will have the qualities of *Allāh.* For such a one no life is too lowly. Within him lies the quality of bringing all lives under His sway through love, and imparting wisdom to them.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

16

Bismillāhir-Rahmānir-Rahīm

Inner Meanings of the *Qur'ān* Explained by Question and Answer

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

QUESTION: Who is a non-believer, a *kāfir?*[1]

ANSWER: One who fails to realize the truths of the words spoken earlier and does not obey or act by the dictates of those precepts is a non-believer and is filled with darkness.

QUESTION: What does the word *kufr* signify?

ANSWER:

To hide the truth of *Allāh,*
To fail to live according to the qualities and conduct of *Allāh,*
And, in spite of knowing what has been commanded or prohibited by *Allāh*:
to consider anything else to be equal to *Allāh,*
to fall into the clutches of one's baser self *(nafs),*
to hide the truth in order to further one's selfish motives,
to turn the heart *(qalb)* into the form of darkness,
to fall prey to the forces of satan and take on satan's qualities—
this is the state referred to as *kufr.*

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[1] [One who hides the truth of *Allāh;* an unbeliever, one who refuses to see the truth, who rejects the evidence of divine revelation that came through the mission of the Prophet *Muhammad* ⓢ or through the divine messengers before him, and who is ungrateful to *Allāh* in spite of enjoying His blessings.] See Chapter 13, pages 297–299.

QUESTION: Out of the four religions, Islam calls those belonging to the other religions *kāfir,* or non-believers, or infidels. What is the significance of this?

ANSWER: My son! *Islām*[2] is one and only one. That which is one is perfect purity. It is from that perfect purity that *Allāh* has created *insān,*[3] or mankind. As a result, man is endowed with the wisdom to know right from wrong, and this is why it is said that man is one who has divine analytic wisdom and is filled with the truth of perfect purity. Thus he is the one who can be called *Islām*. The state called *Islām* is one of perfect, unblemished purity, the state of *Allāh's* precepts, worship, and truth. In this state, *Allāh's* prophets, messengers *(rasūls),* great saints *(qutbs),* and illumined beings *(olis)*—all realizing most decisively through His precepts and teachings of truth that *Allāh* alone is one—worship only *Allāh,* nothing else. The Lord, who accepts that worship, is *Allāh*. You too must know with absolute certitude that nothing but *Allāh* is worthy of all worship. Only one who prays with purity of heart, without blemish or fault, worshiping the truth through truth, can be said to be a true believer *(mu'min)* and *Islām*.

On the other hand, one who prays or worships without an awareness of this truth; who holds backbiting, treachery, envy, selfishness, and hypocrisy in his heart; who, even though born as *insān,* feels the jealousy that arises from differences of opinion; and who contains many different forms of evil satanic qualities in his heart and walks in the blackest darkness—is called an evil one, a treacherous one, satan, *iblīs,* a degenerate one, or *mal'ūn,* a perverted one. One who has acquired these qualities is called a *kāfir,* a non-believer.

Thus it is, my son, that there are two divisions within this one creation of *Allāh* (mankind). One type, who learns *Allāh's* truth through truth and acquires *Allāh's* qualities, is said to be a true believer, a *mu'min*. The other, who denies *Allāh's* truths, conducts himself according to his own whims and desires, seeks the worldly joys and pleasures that feed his selfishness, follows the paths of evil with the licentiousness of this world, follows thirty-five million evil ways such as intoxication, lust, theft, murder, and falsehood, takes on the harmful qualities of *iblīs,* or satan, and walks in the darkness of illusion—this type is said to be a non-believer, a *kāfir.*

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[2] The state of total and unconditional surrender to the will of God; the state of absolute purity; to accept the commands of God and His qualities and actions and to establish that state of purity within oneself, worshiping Him alone. See pages 299–301 and 429–430.

[3] Man; human being; mankind; the progeny of Adam ﵇; the most exalted among God's creations, the only one endowed with the wisdom capable of differentiating right from wrong and good from evil.

Thus my son, the state of one who takes on the qualities of *Allāh* is called *Islām,* while that of one who adopts the qualities of satan is called *kufr.* These are the only two categories into which mankind can be divided—not into four, or any other way, for we are children of Adam ﷷ and all belong to the same race. Within this one human race only two groups exist—the ones who do evil (and belong to hell) and those who do good (and belong to heaven). Men of wisdom have pointed out only these two, although within them many, many more may have formed.

QUESTION: What means does *Allāh* use to teach His created beings?

ANSWER: *Allāh* resides in the form of grace within the palace[4] made of the five letters in the city[5] of the five senses. Existing as the awareness of wisdom within man's heart, He teaches him the truths of the meaning of hunger, disease, aging, death, the secret of his coming here from somewhere else, and the secret truths of where he will go later.

QUESTION: What is meant by the five senses?

ANSWER: The senses arise from the five elements—but then, inside the heart that exists within that body of the five elements, *Allāh* gives explanations to man on how to make the luminous resplendence of His perfect purity shine within his *qalb* (innermost heart) in order that he may become proficient in his understanding. Further, from that place where He exists mingled within man's wisdom, He forever goes on teaching all those who are endowed with love.

QUESTION: In that case, does *Allāh* have any duties to perform?

ANSWER: Yes.

QUESTION: What may these duties be?

ANSWER: He is Head of all the mosques (which are the *qalbs,* or innermost hearts) fashioned by those of His creations who are filled with the beauty of truth and in whom the form of compassion has emerged, the beauty of patience has bloomed, and true justice resplends.

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[4] [This refers to the heart of man.]

[5] [This refers to the human body.]

QUESTION: If that is so, is there no other principal for those mosques?

ANSWER: There is a principal—the divine luminous resplendence called *Muhammad* ⊖, *Allāh's* divine Messenger, who shines as the resplendent light of wisdom.

QUESTION: Up to what grade can one study in such a school?

ANSWER: My son! There are a great many grades. But usually examinations are conducted up to the twelfth grade.

QUESTION: Is there a different school for each of these twelve grades? Does each school have its own door?

ANSWER: Yes, there is a different school for each grade, each one with a separate entrance. But all are within the same mansion.

QUESTION: If that is so, is the examination for each grade held in its own school, or are the examinations for the twelve grades held in various schools?

ANSWER: No matter which grade is studied in which school, all examinations are held only in the school where that principal is. It is there that one must face the examinations and attain success.

QUESTION: What is the location of that school?

ANSWER: That school is the *qalb*[6] of *insān* (man). That is where *Allāh* and *Muhammad* ⊖ reside.

QUESTION: Is this the headquarters for all twelve grades? Or is there any other?

ANSWER: There is another. The place mentioned above is the examination center. But after the examination is over, the results of that examination must be submitted to *Allāh,* who is the director.

QUESTION: Where will that take place?

ANSWER: In the *'arsh, Allāh's* throne, which is *Allāh's* most hidden secret, His *hikmatus-sirr.*

QUESTION: Where is the *'arsh?*

ANSWER: It is on the crown of the head of man.

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[6] The innermost heart; the heart or shrine within, where one stands alone, worshiping the One who is alone.

QUESTION: What is the meaning of *'arsh?* How did that name come about?

ANSWER: *Allāhu ta'ālā Nāyan,* who resplends without taint or blemish, made His *dhāt* and His *sifāt* (His essence and His attributes) and all of everything into a *sukūn,*[7] that *sukūn* into a circle, that circle into perfect purity, that perfect purity into light, that light into the *dīn* (the path of perfect purity), the *dīn* into resplendence, the resplendence into plenitude, the plenitude into the *'arsh,* the *'arsh* into the brain, the brain into wisdom, wisdom into *Muhammad* ⊖, *Muhammad* ⊖ into a circle, and that circle into His secret—spotless, blemishless, beginningless, endless, and imperishable.

That circle, His imperishable secret, is supported by *Allāhu ta'ālā Nāyan,* standing as *alif.*[8] The circle of perfect purity is *Āthi Muhammad* ⊖. the primal *Muhammad* ⊖, and when the *alif* is joined to it, both together form the *mīm* (م).[9] Since *Allāh* too appears there, shining secretly, it is given the name *'arsh,* which means His throne. *Allāh,* who is the *alif* supporting that secret, descends from the *'arsh.* The point at which that *alif* ends scintillates as the *kursī,* the seat of wisdom; this is the gnostic eye, at the center of man's forehead. Thus at the lower end of the *alif* is the *kursī,* while at the upper end is *Muhammad* ⊖, the circle of purity. It is this which bears the name and glory you asked about.

QUESTION: In that case, is it in this place alone that all of the examinations of man must be passed successfully?

ANSWER: Yes. The *'arsh* is the place where they all must be passed. Success in these examinations, which relate to both the joys and sorrows of man, will reveal the secret of his attainment and liberation, as well as the secret of his own profits and losses in this world *(dunyā)* and the other world *(ākhirah).*

QUESTION: Is it only the principal who conducts the affairs of those twelve schools? Or are there teachers to assist him?

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[7] [In Arabic, a diacritical mark in the form of a small circle placed over a consonant, indicating that it has no vowel and is therefore without movement, e.g., the 'n' of 'into.'] The entirety of creation came forth from a *sukūn.* Lit. Stillness, tranquillity, quiet.

[8] The first letter of the Arabic alphabet (ا), equivalent to the English letter 'a'. At a deeper level, *alif* stands for *Allāh.*

[9] An Arabic letter, shaped like a sperm, corresponding to the English consonant 'm'. At a deeper level, *mīm* represents *Muhammad* ⊖.

ANSWER: There are teachers to assist him.

QUESTION: How many are there?

ANSWER: Eleven teachers. Six of them are inside and five outside.

QUESTION: Who are the ones inside? What are their names?

ANSWER: Gabriel (Jibrīl ؑ), Michael (Mīkā'īl ؑ), Isrāfīl ؑ, Israel ('Izrā'īl) ؑ, Adam ؑ, and the soul *(rūh)*—these six assist the luminous principal called *Muhammad* ﷺ.

QUESTION: Where does each of these live?

ANSWER: I will tell you where five of them live. Gabriel ؑ dwells in the spleen, Michael ؑ dwells in the liver, Isrāfīl ؑ dwells in the lungs, Israel ؑ dwells between the liver and the gall bladder, while the king of kings, Emperor *Muhammad* ﷺ dwells in all the realms that are beyond description. From the center of the forehead, between the nose and the forehead, he shines and pulsates as the inner being within the inner being, as the wisdom within wisdom, and as the true human being within man. Satan, or *iblīs,* the discarded one, dwells in a forsaken corner of this mansion, in the bile.

QUESTION: What respective duties are the six teachers in charge of?

ANSWER: Adam ؑ [earth] is responsible for creation, the other four are responsible for the four aspects of water, fire, air, and ether, while *Āthi Muhammad* ﷺ, the primal *Muhammad* ﷺ, shines as emperor, prophet, and the light of wisdom for the truth, purity, light, and wisdom of all of *Allāh's* secret creations. *Allāhu ta'ālā Nāyan* dwells within every atom of every one of His creations, resplending in atomless form everywhere.

QUESTION: What are the qualities and attributes of the six?

ANSWER: Their qualities and attributes are such that they will do only what *Allāh* has commanded (the good), not what He prohibited. When these four join together as one, they will take on the form of man, or *insān.* And on a man's last day, by one or more of them withdrawing its portion, they will do whatever is required for the death of the body to occur.[10]

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[10] At the end of a person's life, the angels create a situation in which death can occur, such as decreasing either the water or the air. Until then, they do good works, that is,

Question: What does satan *(iblīs)* do?

Answer: He displaces all of *Allāh's* truths, and by introducing evils into the heart of man, he makes man take on his own evil qualities, thus transforming him into satan. Further, he stirs up the bile in man, injects poison into his heart, and then, standing in the form of a poisonous serpent, he stings with that poison and kills the wisdom of the true believer who worships and follows *Allāhu ta'ālā Nāyan.* Such is that degenerate one called *iblīs.*

Question: What does *Allāh's Rasūl, Muhammad* ﷺ, do?

Answer: Coming to know the nature of all the actions of mankind *(insān),* he analyzes and sifts them, eliminates the evil, transforms true purity into pure light, turns that light into wisdom, and then makes the wisdom resplend.

Question: What does the radiance of wisdom mean?

Answer: The radiance of wisdom is the perfectly pure resplendence of *Allāh's* essence, His *dhāt.* It keeps on manifesting from Him and shining within *insān.*

Let us describe it further. My son! When one who is *insān* stands steadfast in his faith and affirms certitude in the secret of *Allāhu ta'ālā Nāyan,* in the truth of His divine Messenger ﷺ, and in the truth of His divine utterance, the *Thiru Qur'ān,*[11] that will be the radiance of wisdom. The truth of that certitude will be *īmān*[12] for *insān.*

When the soul that has *īmān:*

> knowing itself, losing itself, savoring the truth, making
> compassion grow, elevating patience, implanting honesty
> with unfailing conscience, and praying[13] to and worshiping
> *Allāhu ta'ālā Nāyan,*
>
> killing the *nafs,* or lower self, realizing the true self, feeling and
> knowing the hunger and sufferings of *Allāh's* creations, and

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they protect the life of that person. But preceding the time of death, they lessen whatever is required for the body's general functioning, until the body finally dies.

[11] The primal scripture; the inner *Qur'ān* inscribed within the heart of man. All the secrets and essences of the three worlds have been buried within it by *Allāh.*

[12] The first prescribed duty in Islam: absolute faith in the One God.

[13] The second prescribed duty: prayer *(salāt)* and glorification *(tasbīh).*

appeasing that hunger by giving food and charity[14] to other lives,
knowing the good and evil things, knowing heaven and hell,
learning the truth of the secret of death and eternal life, using the wisdom of certitude capable of overcoming death to control and subdue the lower self *(nafs ammārah),*
and, standing in the path that is permissible, or *halāl,*
plucks from within *Allāh* the precious flower called abstinence, or fasting (*Allāh's* precious treasure given in trust, His *amāna,* which bloomed within His attributes),
places it with praise within our heart
and makes us offer it to His lotus feet in total surrender—
that will be the aforementioned radiance of wisdom.

And that truth will be true fasting,[15]
the fourth prescribed duty *(fard)* for man.

Question: What will the fifth prescribed duty be?

Answer: My son! The fifth duty is to learn the hidden secret *(hikmatus-sirr)* of the innermost heart *(qalb),* creep into the mysterious secret of *Muhammad* ⊖, bloom within faith *(īmān),* cut away the world, disappear within death, spread out and expand within the *Rasūl* ⊖, dwell within the still silence of *mounam,* and lose oneself within the sovereign *Muhammadur-Rasūl* ⊖, who reigns over the kingdom of heaven *(mahushar-pathi).* This is the fifth prescribed duty for man, called *hajj,* or holy pilgrimage. In the performance of this duty, one who is man disappears, and when he does so he manifests within *Allāh's* form. That will be the *hajj* in its fullness of perfection.

My son! The five prescribed duties exist as the manifestation of wisdom. Having understood this, if you use that manifestation and your intellect to keenly examine the six principles (six inner duties) that appear within it, your wisdom will be seen shining within it as a radiance that resplends everywhere, covering and enveloping all the universes. This, my son, is the radiance of wisdom—the wisdom capable of knowing the effulgent *Allāh,* His Messenger *Muhammad* ⊖, and the secret of *insān* (man), who is *Allāh's* creation. Know this well, my son. But before you can discover these, you must light the lamp of your *īmān,* your absolute faith of certitude. It is with the light of this lamp that you can see and identify the aforementioned things. To know the essence *(dhāt)* of *Allāh* and to disappear within that truth is the holy pilgrimage, the *hajj,*[16] for man.

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[14] The third prescribed duty: giving charity.

[15] The fourth prescribed duty: fasting (during the month of *Ramadān*).

QUESTION: How does one who is a *shaikh* (a spiritual guide or master) come to receive the light of true resplendent grace-awakened wisdom *(gnānam)?*

ANSWER: My son! I will describe an example to illustrate the wisdom of such a *shaikh.*

You have seen anthills, have you not? Before starting to build an anthill, the termite (also known as the white ant), through its own efforts, examines the clay in the earth thoroughly to determine: Will this clay resist water? Or is it a kind of clay that will dissolve in water? Is it mostly clay or is it rocky earth? If the examination reveals that it is hard clay which will not dissolve in water and that the layer below contains enough moisture needed for the building process, the termite will decide to erect its anthill on that spot.

The termite then bores down through the soil to that moist layer, thoroughly mixes the gummy saliva from its mouth with the moist, sticky clay, and, making many intricate passageways layered one on top of the other, builds its anthill higher and higher. It builds its house in a most subtle manner to make sure water will not seep in, the house will not crumble, and no danger will come to itself. In this way, it continues to examine the earth and build many different rooms, designing them most diligently to ensure its own safety.

As it goes on examining, the termite identifies valuable substances naturally present in the earth, such as iron, copper, gold, silver, lead, and many others, and extracts their essences. As the termite constructs compartments in the anthill, it fashions one into a living room exclusively for its own comfort, and stores all the valuable essences in that room. Then, using those essences, it constructs 100 to 150 million minute pores in that room, within which it builds still other rooms.

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[16] The fifth prescribed duty: pilgrimage. See *Hajj, the Inner Pilgrimage* by M.R. Bawa Muhaiyaddeen, Chapter 2.

Termites live together in groups of males and females within those rooms. When they have lived in them for some time, even though the aforementioned five essences melt away due to the heat of their breath and their sexual pleasures, those nests retain exactly the same structure and shape as when they were built. At this stage the nests are called anthill rice. If you pick one up to look at, it will crumble, disintegrate, and fall, like flour.

Within this nest the termite lays its eggs and hatches its young. As soon as the young hatch, they all get together and devour that nest. Thus the nest serves first as their house and later as their food. After they have eaten it, the termites proceed to build another room or nest in another part of that same anthill. If the anthill were cut open, the place the termite had lived in earlier would appear round and empty, like half of a split coconut.

When the young termites within the anthill grow to maturity, when they develop wings and attempt to fly, they assess the air with great caution to see if the winds blowing at that time are cold winds or dry winds. Then, when a storm comes, with rain, thunder, lightning, gales, and darkness, the termites leave their nest and fly out on the winds of the storm, do they not, my son?

During its life, the termite seeks and finds suitable food, both from outside the anthill and from within it. All the while, how much activity goes on within and around that anthill! Ants that like to feed on termites go in search of the anthill, catch the termites, and drag them back to their own homes. An iguana goes to catch and eat both the ants and the termites. A man with a dog goes to trap an iguana. A rat, searching for a house, takes possession of a hole in the anthill. A snake slithers into the anthill, trying to catch and eat the rat. And a mongoose goes to catch a snake. Is it not like this, my son?

Son! All those who go to that anthill go there with the intention of acquiring for themselves either food or a place to live. Their motives are entirely selfish. Moreover, once they settle inside the anthill, they all claim, "This is my house, not yours! This is my property, not yours!" and set about killing and eating one another. However, my son! None of these creatures can construct an anthill in the complex way the termite does. They do not have the capacity to do that. These creatures, who seek nothing but selfish goals, are capable only of breaking, destroying, and claiming shares of a house that was diligently built by someone else.

Similarly, a true *gnāni* gives up his body, his food, and his joys and sorrows, forgets his hunger and sleep, clearly realizes within himself the consequences of hunger, disease, aging, and death, directs his wisdom toward analyzing himself, realizes and understands what is destructible and what is eternal, wanders and roams in search of that which is indestructible, and, having found it and analyzed it, comes to realize without the slightest doubt that This is what will exist forever. Once he has lost himself in this realization, people like the aforementioned types will come and, for selfish reasons, set out to break up that wondrous treasure of grace the *gnāni* has taken possession of and brought with him. Each person will pluck and claim a portion for himself, shouting, "This part is for me and that is for you," until finally they ruin and destroy that valuable treasure. Not knowing how to use it or enjoy its benefits, these people with selfish motives, these blind people who lack the vision of the inner eye, will destroy both the *gnāni* and that good thing, that precious treasure.

My son! The termite serves as an example, does it not? Just as the termite tests the soil before it builds its house, as soon as an *insān kāmil shaikh,* a perfected being or divinely wise spiritual master, is born in human form into this earth-world, he uses his divine analytic wisdom to inspect the house that is his cage and to inquire: Where was I before this? Where have I come to now? Where will I go from here? Which house is liable to perish and which house is imperishable? Having analyzed thus and found the answers to these questions, he proceeds to do what the termite did when building its house:

1. Just as the termite scrutinized the soil, the *insān kāmil shaikh* scrutinizes his house of the body with his wisdom of purity and sets out to construct a house that is real and imperishable.

2. The termite, having ascertained the site for its house, bores through the soil until its reaches the sticky, moist earth below, then mixes its own saliva with that gummy moisture of the earth, brings the earth up, and uses that to erect an anthill for its own protection, does it not? Like that, my son! A man who has analyzed himself lowers the breath of his *dhikr*[17]

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[17] Remembrance of God, which is carried on every breath as the breath moves in and out of the body.

down to the level of the sticky moisture at the base of the spine and directs his wisdom through his body, down to that primal fire, then raises up that breath, and, performing prayer, worship, *'ibādat, dhikr,* and *fikr,*[18] and sitting with mouth closed, in a state of still silence *(mounam),* surrenders himself to *Allāh.* With good intentions as his constant thoughts, he begins to construct the house of freedom for his soul in such a way that it can never perish. Using his thoughts, purpose, good intentions, sympathy, patience, faith, honesty, justice and compassion, he proceeds to build, with great respect and diligence, the resplendent house of perfect purity called the *qalb,* the innermost heart. This is what the *shaikh* of wisdom does.

3. The termite builds its anthill to a great height with workmanship so intricate that no danger will befall it, whether from thunder, lightning, water, or any other agent. In the same way, the *shaikh,* realizing the evil qualities that have appeared within his body, and learning what is good and what is evil, protects the house of his heart, the *qalb,* from the dangers of destructive evils such as intoxicants, lust, thievery, murder, falsehood, arrogance, wrath, impatience, and the conceit of the I. Thus protecting the house of his perfectly pure heart at every moment with minute care and precision, he builds it higher and higher in a most subtle manner, using the resplendence that is his wisdom.

4. The termite, in order to sculpt its dwelling place, room by room, into many millions of cells, both for the enjoyment of its sensual pleasures and for its food, examines the soil using its subtle wisdom, and extracts with its mouth the five essences—those of iron, copper, gold, silver, and lead—and inlays them in the house and its rooms. Within that house it enjoys its sensual and sexual pleasures and hatches its young. When the young termites mature into winged white ants, they eat up the house containing all those essences, do they not, my son? Similarly, the *kāmil shaikh,* the perfect spiritual master, uses his resplendent wisdom to analyze the five elements (containing their five different essences), which exist within the house that is his heart. He examines them within his own lifetime, and, utilizing those elements along with his wisdom and his intellect, he realizes, even before he reaches maturity, the secret of life in

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[18] *'Ibādat:* worship of the one God and obedient service to Him; *dhikr:* remembrance of God; *fikr:* contemplation on God when *dhikr* is taken further within, into the soul.

this illusory world. While nourishing his cage of illusion and making it grow, he establishes himself in virtuous thoughts and goes on examining, inspecting, and learning. Just like the termite, he too, before he reaches maturity, completes the building of a house for both sorrow and joy, fashioning many, many rooms within his heart. All the sinful actions that come into these rooms are caught, crushed, and burnt to ashes with his wisdom. All the evil that rises in his thoughts is burnt up by the remembrance of God *(dhikr)* in his meditation, as he keeps gazing intently with unwavering concentration at the resplendence of the grace arising from *Allāh's* wisdom.

5. When that termite develops wings and is ready to fly, it eats up the very house it has built out of the five metals, does it not, my son? Like this, the *kāmil shaikh*—who had earlier been admiring the beauty and splendor of the house he built for himself out of the five elements of earth, fire, water, air, and ether—now, having reached the stage of maturity and attained wisdom, begins to analyze and dissect, using that wisdom. And, with his radiant wisdom, the *shaikh* eats up the evil qualities of the five elements, the illusory bodies of evil actions that formed within them, and the illusory forms and subtle forms within them; he then defecates them and burns them all up, reducing them to ashes. At that stage, the light of wisdom appears resplending within him. The house of the five elements, which he constructed before he reached maturity, is consumed by him as soon as he attains the fullness of his maturity, when, forgetting himself, he loses the sense of the I.

My son! Analyze and understand this state well! For him there is no world, no illusion, no discrimination, no lies, no fraud, no vanity, no body, no bigotry, no lust, no attachment, no sensual enjoyments—none of these undesirable or evil things. Whatever truth is—he is that. It is that alone that he knows, sees, talks to, and relishes at all times. In this state—in which his soul is with and without subtle form, and his life is existing and not existing—the perfectly pure light of the wisdom of the soul appears as a most radiant resplendence. And within that resplendence appears *Allāh*.

Thus my son, *Allāh* is within wisdom and wisdom is within *Allāh*. And when both resplend as one, the one who recognizes that truth, immerses himself in it, and goes on relishing that taste will be the perfected spiritual master, the *kāmil shaikh*. Know this well, my son!

If you would find such a being and come to know him, you must first know and analyze yourself with your own wisdom, understand the inner and outer realms of the body, eliminate the outer realm, adorn the inner realm with beautiful artistry, and then roam and wander in search of the perfect spiritual master, who has the power to give life to that artistry.

My son! Having found such a one, if you can stay with him, study and analyze all the examinations mentioned earlier, complete those examinations and attain success at his hands, then that spiritual master will explain the fundamental principles of reality to you, reveal to you that Treasure which you must know, teach you the secrets concerning himself, teach and demonstrate to you the secrets of your birth and death, and explain clearly the connections, attachments, and bondages that exist between the five elements of your body and earth. He will instruct you on the relationship and connections between illusion (maya) and your mind, give explanations of the good and evil that exist in the dark sleep of the torpor *(mayakkam)* of your mind, and give explanations about the resplendent grace of God—the truth that dispels that darkness. He will point out, in minute detail, the propensities and nature of the karmic sufferings clinging to you from your actions and your birth, acquaint you with the truth and good that come out of those evil effects, liberate you and take you away from all that evil, take you to the divine feet of the resplendent Reality called *Allāh,* the One who is imperishable and eternal, and transform you into a radiant divine resplendence that will resplend even in the divine world.

Therefore, without the slightest trepidation or fear, you must immerse yourself within the meanings and intentions of such a spiritual master. Only in that state can you receive the reward. My son! On that very day you will receive *Allāh's* grace, His help, His qualities, His actions, His state, His secret, His behavior, conduct, virtues, patience, compassion, benevolence, sympathy, and many more good qualities—all to the fullness of perfection. And you will shine in His form, His form of grace. Know this well, my son. *Āmīn. Yā Rabbal-'ālamīn.*

QUESTION (DISCIPLES): Father! Cannot the true secret of *Allāh* be known through knowledge learned from books?

ANSWER: My son! It may be possible for you to know the forms of the things you see with your physical eyes, but do you see the inner light that is within those eyes?

There are two kinds of light within your eyes, are there not? One is the light of your outward vision, which observes in great detail the outer things, and enjoys them. But the sorrows of your life that lie mingled with the joys have curdled and rolled up within your heart, thus spoiling the beauty of your form and making you lose your wisdom.

However, within those same eyes lies an inner vision, perfectly pure and resplendent. You have no awareness of the secret that can be seen and relished by that inner vision, for, whatever you have been seeing and learning from thus far is only what you have seen with your physical vision. Hence your awareness is limited to things seen by those eyes of physical vision. They can point out to you nothing more than knowledge that comes from outside, and the meanings contained in such knowledge. You will see and learn that and nothing more.

It is because of this that you are not able to know the subtlety and the importance of that luminous vision within your eye. You could not possibly have seen it. Nor will you ever be able to find it through your external vision and the kind of learning that comes from that. If you want to discover it, you must push away the sight that has been looking outward and instead use the wisdom of your luminous inner vision to view and know your inner self. Those with the outward sight belonging to the torpor of darkness are not aware of the luminous vision belonging to the perfect purity of the inner self's lamp of grace. And those who have that luminous vision of perfect purity are not aware of the outer vision of the delusion caused by darkness. My son! Only those who look inward with the radiant inner eye of perfectly pure wisdom will discover that wondrous inner secret.

You must, therefore, within the proper time period, study, discover, and understand your own outer secrets as well as the outer secrets related to your learning, and understand the consequences of both. Only after you do that will you be able to see with the inner vision that comes with attaining maturity, and thus come to know the secrets of your inner self. Only then will you become aware of the meaning of birth and death and joy and sorrow, as well as the details and experiences of your life. It is to inform you of this truth that you need a perfect master, a *gnāna guru* whose wisdom is perfectly pure—one who is not under the influence of the illusion arising from darkness.

Question (disciples): Cannot that state be attained without the help of a spiritual teacher, provided one performs the prayers and worship required to realize *Allāh,* all the while remaining hungry, awake, and alone?[19]

Answer: My son! Your question is amazing. The practices you just mentioned plus many other things are part of a human being's natural duties. But what you are proposing is no more than mere intellectual activity. It is akin to a man who, using only his youthful intellect, intends to build within his heart a house of perfect purity that is suitable for his life. He may indeed gather the building materials, select a site, and draw up a plan, but the actual building of the house for his life in *ākhirah,* a life without death, never happens.

My son! Let me give you an illustration. Consider the ocean. Salt water and fresh water mingle together within it. If we want to extract salt from that sea water, we have to follow certain procedures.

We must look for some level ground, surround the area with a low retaining wall, cut a ditch from the sea to that walled-in level ground, let in enough sea water to reach the correct height, and then block off that salt pond from the sea. Once the water has evaporated and dropped to a predetermined level, we sprinkle some of the pure salt that had previously been extracted from that same salt-pond onto the stretch of sea water that is now primed to a fully saturated state. As soon as we sprinkle the pure salt, it will soak up the little water that remains, and the entire salt pond will now blossom with the soft whiteness of fully crystallized salt. It will be good salt, white and beautiful.

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[19] [This is a saying in Tamil: "Be alone, awake, and hungry."]

Be hungry, but not for food. Have only the hunger felt by the soul, the hunger for the soul's liberation, its freedom.

Be awake means: Be alert. Look around at all the things that are threatening to attack and destroy you. There are four hundred trillion, ten thousand spiritual forces and demons within you, that are out to grab you and swallow you. Therefore be vigilant, so you can escape from them.

Be alone means: Even in the midst of a crowd, be alone. As God (in the midst of all His creations) is by Himself, alone—similarly, you too (in the middle of the world and all the people in the world) must be by yourself as you commune with God. You must be with God, no one else. There is no one worthy of worship other than He. Your worship must be to God alone, not to spirits or demons or satan. If you take all your thoughts with you when you set out to pray, you are not alone, and that will not be prayer.

If, however, we allow the salt to crystallize on its own, without sprinkling pure salt onto it, it will likely be discolored, and even if it happens to look white, it will not be pure. For, whether it looks black or white, that new salt will contain various things like sand, mud, gravel, insects, snails, thorns, and many other impurities. It will, no doubt, have the taste of salt, and outwardly it might look like salt, but on close analysis, we would find many foreign bodies and unclean creatures mingled within it, along with their evil energies.

In the same way, no matter how much you may study, pray, worship, or perform *'ibādat, dhikr, fikr,*[20] *salāms,*[21] and *salawāts,*[22] even if you memorize and recite many different kinds of truths, as long as you do not have the help of a master, you will remain without any understanding of the clarity, truth, and purity of what you have studied. Like the salt that forms on its own, your mind will still contain the energies of various evil things and evil actions.

Therefore, even if you seem to display the whiteness of pure salt, when a man of divine analytic wisdom looks at you and stirs you up, all the evil things abounding within you will be exposed. And God's grace of perfect purity is not going to appear or shine in any place where evil exists. This is why, just as a little pure salt was needed for a whole trough of sea water, the wisdom of a spiritual master who is a divinely wise teacher is essential to make you perfectly pure. Let me describe what such a master is like. Please listen.

My son! The perfect spiritual master, or *gnāna guru,* will prepare a level plot of land to cultivate salt. He will raise a low retaining wall called a bund around it, cut a ditch leading from the sea to that trough, let in the sea water until it has risen to the right level, block it off, and then wait for the water to evaporate to the optimum level. After letting that water stand for a few days or weeks, he will estimate the quantity of the salt water standing in the salt pond, and having made sure (to the fraction of an inch) of the exact amount of excess water, he will use his assessment *(mathi)* to calculate the exact amount needed of the natural salt contained in the six things called intellect, judgment, wisdom, certitude, faith, and determination, and then sprinkle that salt onto the water in the salt pond. In that state, the natural salt will absorb all the remaining water, and the entire pond will crystallize and bloom into spotlessly pure salt.

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[20] *'Ibādat:* worship of the one God and obedient service to Him; *dhikr:* remembrance of God; *fikr:* contemplation on God when *dhikr* is taken further within, into the soul.

[21] Greetings, wishing God's peace for another.

[22] Invoking the blessings of God upon Prophet *Muhammad* ⊖ and other prophets, saints, and angels.

Similarly, if the radiance of your wisdom of truth (derived from the clarity gained from the practices you mentioned earlier) manifests within you, and if in that state, you search with the light of your wisdom and find a *gnāna guru*—then, as soon as he sees the purity of the radiance of your wisdom, he will take the salt of *gnānam* (grace-awakened wisdom) belonging to the resonance of divine luminous wisdom that crystallized within his own resplendent wisdom (which is the perfect purity of *gnānam*), sprinkle it into that pond of saturated salt water (which is your wisdom) in order to soak up whatever evil water remains, make the salt crystallize and bloom and flower, and render it spotlessly pure and white. Then he will take you along with him, explain to you the significance of the laws and meanings of the treasure that is rightfully yours, make it radiant and luminous, and then make that treasure, which is the resplendence of divine luminous wisdom, resplend within you.

In that state you will enter the house of splendor and stand resplending throughout all the universes. That state is God. And that is you. You and He will be one. That oneness will be the One. That One is Truth. Truth is the eternal plenitude. That plenitude is the formless effulgence that shines without any discriminating between the you and the I. It is that effulgence which exists luminous and resplendent—then, now, and forever, without form or subtle form. You will radiate as His essence and His attributes, His *dhāt* and *sifāt,* making the glory of that One shine. It is for this purpose that you have come to this world and assumed a human form.

It is this that the *gnāna guru* will explain, illuminating it with his wondrous subtle wisdom. For this reason, your finding such an exalted teacher will be the wealth for your soul in this world. It is this treasure that will be the perfect completion for you in both worlds, the treasure of wisdom that is plenitude of perfection, forever without want. Know this with certitude, my son!

Like this, if, as you mentioned earlier, you pray and worship, remaining hungry, awake, and alone, with good and virtuous thoughts, if you subtly direct your intellect with the determined faith needed to know *Allāh's* truth, and, if you build a pond for your true wisdom in the same way that you build a salt pond for sea water—then, when a *kāmil shaikh,* who is capable of making that wisdom luminous, notes the ripeness of your maturity, he will sprinkle some of his resplendent wisdom-salt (the light of his wisdom) into that pond of your mature wisdom, make the light of grace resplend in you, and acquaint you with all the mysterious secrets that are *Allāh's* secrets, along with many other things such as the secrets of this world, the hereafter, joy and suffering, birth and death, truth, sincerity, spiritual gain and loss, and destruction. He will make your wisdom luminous, make the truth resplendent, make you into the everlasting thing of truth that is the plenitude for both worlds, and crystallize you into the resplendent light that is imperishable and shines forever. This is what the *kāmil shaikh* will do. And as soon as he cuts away your hunger, disease, and aging with the resplendent wisdom-salt of his divine knowledge, or *gnānam,* he will make you shine as an eternal being that knows no birth or death.

Just as salt was sprinkled onto saturated sea water in order to crystallize new salt, when your wisdom has ripened to maturity, the *kāmil shaikh* will sprinkle his resplendent, luminous wisdom onto your wisdom, crystallize that salt of divine wisdom in you, and make your wisdom of grace shine as an immaculate, perfectly pure white resplendence. He will make that perfectly pure wisdom shine and resplend, without day or night.

So, my son! If you can acquire the grace of a *kāmil shaikh* in every aspect of your life, through him you can learn the secrets of both worlds. He will reveal to you the secrets of things destructible and indestructible, things that speak and do not speak, things that move and do not move—the secrets of all the universes and all of everything—and help you to understand them. It is for this reason that I say most unequivocally that you must hold fast to a true *kāmil shaikh,* my son!

QUESTION (DISCIPLES): What is meant by the four scriptures?

ANSWER: My son, when you analyze and examine the ethical principles that safeguard human justice and are appropriate to virtuous conduct and behavior, such as integrity, patience, truth, duty, poverty, belief in the hereafter, and the like; when you perfect, analyze, and know the wisdom of one born as man; and when you develop your pure wisdom through your own wisdom, know the truth through truth, know *Allāh* through *Allāh,* know yourself through yourself, know compassion through patience, and use that nature of compassion to know the truth of your birth, your race, your religion, and your father and mother in the beginning—the truth of that knowing will be one. That one will be the truth for you. You will find there is only one family, one religion, one race, and one philosophy. That will be perfect purity. To know that truth and to experience it will be the doctrine of virtuous conduct on the right path.

If, however, the truth of the wisdom of awareness of this perception has not dawned, what you will see will be the four scriptures and religions, containing their differences and discriminations. You will understand this the moment you research into the house of your body (which contains the form of the allure of those scenes of discrimination) into its four parts: earth, fire, water, and air. These four, which are buried within you, manifest as a single form, yet present the semblance of four different religions and four kinds of deities. That is you. If you scrutinize yourself, you will become aware of the quality in you that worships and adores those four religions and the four kinds of deities.

For example, one religion makes the portion of the body that is earth and water into various forms of idols, gives those forms the names of different religious paths, and sets them up as deities, worshiping them with adoration and faith. Calling them by various names such as Ganga, Ganga Dēvi,[23] and Parāsakthi,[24] and giving this portion of the body a thousand names of different energies *(sakthis),* this particular religion worships them with adoration and faith. This portion of your body, which shines as one religion, is merely one portion. The second religion treats the energies of the fire in your body as gods, adoring and trusting them, and worshiping them as the resplendent form of effulgence. This portion of your body has become a religion too. Those in the third religion give to air, which is an elemental soul *(ātmā),* names such as *ātma jōthi* (the resplendence of the soul), the imperishable, and the eternal, and pray to it with love and trust, making many offerings to it in their faith. Praising it as the effulgence of the soul, they meditate upon it and worship it. This is yet another religion.

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[23] [A female Hindu deity, the goddess of water.]

[24] [Female deity, consort of Lord Shiva (Sivan), worshiped as a manifestation of primal energy.]

My son, by understanding the significance of these three sections, if you can understand your body and thus come to know your self, you will know your Lord. Then the real meaning of the fourth religion will become evident to you. If, using your wisdom of perfect purity, you understand with conviction and certitude that you are religion, you are race, you are discrimination, you are craziness, you are the crazy one, you are the miracles, you are attainment, you are the Triple Radiance,[25] you are the treasure of the three worlds, you are all of the directions, you are divine judgment, you are the enlightened teacher, you are grace, you are mind, you are the omnipresent Effulgence of the fullness of perfection, you are that which was then, and is now—at that very moment, your state will resplend as the omnipresent fullness of perfection. That resplendence will shine throughout all the universes, and you will yourself understand these differences that exist between the religions.

QUESTION: Father! Please help me to understand this meaning more clearly. What is truth? Please explain this to me.

ANSWER: Son! Truth—only that which is true is one. And that one is *Allāh*. If every word that emanates from a man's tongue, his mind, his heart, his look, his qualities, behavior, conduct, intention, dreams, thoughts, and his inner being—if every word rings true when it sounds from his tongue—that sound will indeed be the sound of *Allāh*. For, *Allāh* alone is real. If *insān* will open his true inner self and listen to all the truths that emerge from that Truth, then what he hears (no matter where he is listening from) will be the sounds of grace of *Allāh's* speech. The sound of grace of *Allāh's* truth and the sound of the speech emanating from the spotlessly pure heart of one who bears an inner self of truth will be one and the same. The reason for this is that *Allāh* dwells within that spotlessly pure *qalb,* the innermost heart. This is true.

Falsehood will not emerge from such a heart, for only *Allāh* dwells within a spotlessly pure heart. If a lie were to emerge from any creation, that lie could only come from satan, who has an impure heart filled with the darkness of maya, or illusion. He is the one responsible for falsehood. Satan *(iblīs)* is the cause of degenerate behavior, and he is the one who makes beings stray from the path. Any lie that comes from him is a total lie. Those lies appear as millions upon millions of hues of the darkness of illusion. If someone adorns himself with the glitters belonging to the colors of this darkness, not only will those glittering forms of the false colors and shades he used as adornments be burnt up by *Allāh's* resplendent gaze, but he too—the dark illusory form he took—will be burnt up by that resplendent gaze of grace of *Allāh's* truth.

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[25] The resplendence of *Allāh, Nūr,* and *Muhammad* ⊖.

Everything that can be burnt up by *Allāh's* gaze is false. And all the liars who live under the impression that lies are their strength in this world are surely doomed to hell. You must know this.

What is called truth is *Allāh*. All the sounds that emanate from Him are truth. All these truths expand in atomic form, diffusing throughout all the universes, to settle and blossom everywhere. They keep on perpetually flourishing, without ever perishing. If man were to adorn himself with those truths, he would be *Allāh's* essence and His attributes within every atom in all the universes. Existing as *Allāh's* secret, as perfected man *(insān kāmil)*, he would flourish and thrive in both this world and the other world. Experiencing and relishing the perfect purities of truth in the divine world, such a being hears the discourses of grace emanating from the archangels, prophets, illumined beings, divinely wise beings,[26] and the many others who manifested within *Allāh's* attributes and His essences and exist in that heavenly realm. He listens to those discourses with his ears of grace, analyzes their truths, takes in and savors those good things, and keeps on communing with those beings. You must know that this is the truth of *Allāh's* resplendent *dhāt*, His essence of perfect purity.

Thus only these two exist: truth and falsehood. Truth goes on sprouting and flourishing in atomic and atomless form; falsehood exists in millions of color-forms with a great variety of embellishments. Satan is the king for falsehood, while *Allāh*, resplending eternally and imperishably, is the radiant King of kings for truth, dispensing justice over good and evil forever.

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[26] Archangels: *malā'ikat;* prophets: *ambiyā';* illumined beings: *olis;* divinely wise beings: *qutbs.*

QUESTION: Who are those called *'ālims*?

ANSWER: *'Ālims* are those who have realized the truth of the Triple Radiance *(alif, lām, mīm)*,[27] the divine justice of the *Thiru Qur'ān*,[28] and the inherent qualities of man, as well as the good and evil of those qualities. Then, absorbing the good and eliminating the evil, they have realized themselves, embraced truth, justice, virtue, compassion, sense of duty, certitude, faith, determination, patience, inner patience, and contentment, (which are the actions of true man and the qualities of *Allāh*), and understood His prophets, understood the truth of the angels, the truth of the archangels, the truth of the heavenly beings, the truth of life and death, the meanings of the good and evil in the heavens and the hells, and the truth of so many more of *Allāh's* qualities, actions, behaviors, and virtues, His state, His secret, and His attributes and essence. These beings, scrutinizing and analyzing all of this with the divine analytic wisdom of man, manifest as *Allāh's* compassionate form itself.

Bearing the same compassionate heart as *Allāh*—the heart with which He cherishes and nourishes all the creations as He cherishes His own—such beings live in the path of truth, come to know *Nūr Muhammad* ⊖[29] (the *mīm* for this world called *dunyā*), and, acquiring the qualities of the *Nūr* of perfect purity, become that *mīm*. These are the ones called *'ālims*.

QUESTION: Who are the *'ulamā'*?[30]

ANSWER: *'Ulamā'* are those who have come to know *Allāh's* secrets and the qualities of the above-mentioned truth, the truth of the *Qur'ān*, and the truth of *Allāh's Rasūl* ⊖, and have understood the inner and outer being of man, cut asunder the veils within their body, and dedicated themselves to protecting *Allāh's* creations.

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[27] Three letters of the Arabic alphabet. At a deeper level, *alif* represents *Allāh*, *lām* represents the light of the *Nūr*, and *mīm* represents *Muhammad* ⊖.

[28] The primal scripture; the inner *Qur'ān* inscribed within the heart of man.

[29] The resplendent light of *Allāh*. The beauty of the qualities and actions of the powers *(wilāyāt)* of *Allāh*; the light and beauty of *Allāh's* three thousand benevolent qualities; the light of *Allāh's* essence *(dhāt)*, which shines within the resplendence of His truth. See Glossary: nine *Muhammads*.

[30] [Theologians; knowers of truth; learned ones; scholars; gnostics. M. R. Bawa Muhaiyaddeen ⊖ uses the word *'ulamā'* with a higher meaning, although literally *'ulamā'* is merely the plural of *'ālim'*. See previous question.]

QUESTION: Who are those referred to as *qutbs?*[31]

ANSWER: *Qutbs* are those who know the secrets of the *Qur'ān,* the secrets of the *Rasūl* ﷺ, and the secrets of *Allāh.* They will use the light of wisdom, which is the torch of divine knowledge *(gnānam),* as a sieve to sift and analyze the five elements dwelling within the body of man and to analyze the good that lies within evil and the good that lies within good. Just as the dirt and dross in the oyster shell must be removed to discover the pearl that lies within it, so all the things of evil must be burnt up by the resplendence of the light of the *qutb,* and that which remains untouched—the good pearl that formed out of the imperishable grace of *Allāh*—is then handed over to man's heart of wisdom as his profit and reward. Only one who can do this can be called a *qutb.*

QUESTION: Who are those referred to as prophets, or *ambiyā'?*

ANSWER: They are those who came to guide all lives on the good path by discoursing with wisdom on good things, preaching to all of *Allāh's* creations about virtuous conduct and behavior, and exhorting them to obey what *Allāh* has commanded and to avoid what He has prohibited—they are the ones called prophets.

QUESTION: Who are the ones called *auliyā',* or saints?

ANSWER: They are those who have realized the state of absolute faith called *īmān* and do not forget, even by an atom, the dictates of the constant yearning for *Allāh.* Forgetting themselves, losing themselves, intent only on the search for *Allāh,* and, through that intent awareness, destroying all the aspirations of the mind—they are the ones who have disappeared within the effulgence of *Allāh,* the One who is forever free of mental anguish, sorrow, or suffering, and stands resplending without the least trace of fault or blemish.

QUESTION: *Allāhu ta'ālā Nāyan* is referred to as the One and as the many. What is the significance of this?

ANSWER: My son! *Allāhu ta'ālā Nāyan* shines as the Creator of all the universes. He exists as the Witness within each and every intention of His creations. He has a resplendent eye that sees everything, wheresoever He directs His intention. He exists as formlessness, without form or subtle form, without desire or attachment, there and here, then and now, and forever. He is alone, by Himself. Yet He exists within every atom, praised as *Allāh,* the atomlessness within the atom. It is in this state of atomlessness that He is spread out all over, permeating each and every one of His creations.

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[31] [Name given to those in the upper hierarchy of saints (friends of God). Each one acts as a different axis around which various realities of the world turn. For a description of the supreme saint of the age (around whom the whole cosmos turns) see Glossary: *Qutb Muhaiyaddeen* ؓ.]

It is only when He manifests in the form of His attributes such as wisdom, the light of that wisdom, truth, honesty, patience, and certitude of faith in *Allāh* (all of which are, in atomic form, present to fullness in man) that He is referred to as the Many. When He resplends as atomlessness, He is referred to as the One. That is His essence, His *dhāt.* When, as One, He wears the name of *Atom-Allāh,* He stands as atomlessness, with the one gaze that cherishes and protects His creations and His truth. That state is His essence. It is as this name *(Atom-Allāh)* that He stands alone as the One, whereas when He manifests as the truth and justice within His creation He stands as the Many. Thus it is, my son, that His attributes, His *sifāt,* are known by many different names, while His essence, His *dhāt,* is known as the One, who is alone.

QUESTION: What is meant by faith?

ANSWER: Faith is steadfast certitude. When the steadfast certitude of a man stands unwavering and unshaken, that is called *īmān.* The splendor of that steadfast *īmān* resplends and pulsates within the *qalb,* the innermost heart, of man. It is that shining resplendence that is called man's faith.

QUESTION: What is meant by prayer?

ANSWER: With that unshaken certitude of faith, for His creations to prostrate in humble obeisance to *Allāh* on bended knees, to love all other lives as much as their own and to show them compassion, to obey God's commandments (avoiding what is evil and doing what is good), to take the truth of the good things, and, living by that truth, to worship Him in humble servitude—that is prayer.

QUESTION: What is meant by intention, or *niyyat?*

ANSWER: With certitude of faith resplending with the beauty of perfect purity within one's innermost heart, the house in which *Allāh* resides,

when one,
standing humbly and respectfully and looking intently,
sees the truth as Truth and that Truth as one,
and realizes within the inner recesses of his heart
that that One is God, and that He alone is *Allāh;*

when he turns
that realization into yearning,
that yearning into wisdom,
that wisdom into light,
that light into a sharp point,
that point into profound silence,
and that silence into subsiding stillness,
then, when he makes that subsiding stillness small,
and, contracting and reducing himself,
sees that as the One,
thus subduing and controlling his whole being
and looking with fixed gaze at *Allāh* and *Allāh* alone—
that is true intention, or *nīyyat.*

QUESTION: What is meant by worship, or *vanakkam*?

ANSWER: When man, standing with the one-pointed gaze of his intention, shrinks and contracts his whole body, and, taking every letter of his form (which is made of the twenty-eight letters in the form of *Allāh's Thiru Qur'ān*[32]), melts each letter until it is like water, transforms that water into mercury, makes that mercury into four *sūrats,* and, assuming the form of those *sūrats,* fashions his resplendent inner subtle form called *Sūratul-Fātihah*—in that state, his *sūrat,* or form, exists as the four *sūrats* (chapters of the Qur'an) called:

1. *Sūratul-Hamd* (The Praise)
2. *Sūratul-Ikhlās* (Purity of Faith)
3. *Sūratul-Falaq* (The Dawn)
4. *Sūratun-Nās* (Mankind)

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[32] The primal *Qur'ān* inscribed within the heart of man. It is formed of the twenty-eight letters which constitute man's subtle body and contains the secrets of all three worlds.

These four *sūrats* together are called *Sūratul-Fātihah.*[33] It is these four that constitute the portion of his form that truly belongs to *insān.*

In that state, one who is *insān* must transform his intention into thought, his thought into wisdom, his wisdom into light, that light into resplendence, the resplendence into the *Thiru Qur'ān,* the *Thiru Qur'ān* into truth, truth into *Muhammad* ﷺ, *Muhammad* ﷺ into his form *(sūrat),* that form into *al-Fātihah,* and *al-Fātihah* into *al-hamd;* he must make *Al-hamdu lillāhi Rabbil-'ālamin* into the Lord, place all his intentions and aspirations *(niyyat)* within Him, and, giving up his form as man and standing in the formless state that is *Allāh's* most mysterious unrevealable secret,

he must keep on looking at *Allāhu ta'ālā Nāyan* with one-pointed gaze,

cut away the seventy thousand veils of the darkness of illusion that enshroud man,

drive away all the colors that appeared from within those veils,

melt his *qalb,* his resplendent inner heart,

burn up and eliminate the satan of darkness by saying, at the end of the fourth *sūrat:*[34]

> *"A'ūdhu billāhi minash-shaitānir-rajīm"* (I seek refuge in *Allāh* from the accursed satan),

express gratitude *(shakūr),* looking at *Allāh,* who is the *Sūratul-Fātihah,* say, *"Al-hamdu lillāh!"* (All praise be to *Allāh!*) with shrinking and melting body and heart, and prostrate to that One alone, with melting form and melting heart,

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[33] [*Sūrat* means 'chapter', and ordinarily *Sūratul-Fātihah* is the name of the opening chapter of the Qur'an. Another name for this chapter is *Sūratul-Hamd,* or Chapter of Praise.

But *sūrat* spelled with a *sād* means 'form', or 'body'. M.R. Bawa Muhaiyaddeen ؓ reserves the term *Sūratul-Fātihah* to mean the inner subtle body of man, which is made up of the above-mentioned four chapters *(sūrats)* of the Qur'an.

Thus the transforming of man's body into these four chapters *(sūrats)* represents the opening of the inner subtle form, the light form, of his body *(Sūratul-Fātihah).*

This may explain why, in certain parts of India and Sri Lanka, the recitation of a *Fātihah* involves the recitation of these four chapters, not just the opening chapter, which is ordinarily called *Sūratul-Fātihah.* (Muslim assemblies, *maulids,* and other celebrations open with the recitation of these four chapters, with *Sūratul-Ikhlās* being repeated three times.)]

[34] *Qul: a'ūdhu birabbin-nās.*

act with contentment *(shakūr)* in that very station, and, with the yearning to acquire *Allāh's* inner patience *(sabūr)* and the beauty of His patience, His compassion, His justice, His honesty, His serenity, His one-pointed attention, the inner eyes required for that one-pointed gaze, and the compassion within those eyes,

recite the *Fātihah* with the intention: "May You bestow this grace *(rahmat)* upon me, *Yā Allāh!* And may You bless all those born with me with that same grace until their hearts are filled. *Āmīn. Yā Rabbal-'ālamīn!"*

And reciting thus, if he were to use the hand of *īmān,* of absolute faith, to closely examine his intention, and, in that state, if he were to raise his outstretched hands of certitude to receive the grace of *Allāh's* secrets and His blessing *(barakat)*—

that would be true worship for one who is man.

This, my son, will be the true prostration, or *sajdah,* before *Allāh* for one who is *insān.* Such a man's prayer, worship, and fullness of intention will be the wealth of his *īmān.* That will be the true state of worship. *Āmīn. Yā Rabbal-'ālamīn.*

Let me give you an example to describe the state of a kāmil shaikh.

My child, please listen. Imagine a woman whose natural beauty is unsurpassed in both worlds. Her beauty is so great that it scintillates in this world and the next. Adorning her form are jewels of inestimable value. The whole world paints glowing descriptions of her renowned beauty. Now, suppose there is a man who, having seen such a woman in a painting or photograph or heard a description of her beauty or read about her in a story, becomes so obsessed with her beauty that he keeps on seeing her in his mind, in his intentions, in his dreams, his thoughts, his wisdom, and in the light of his eyes. And if you were to take this man (whose entire consciousness was dwelling on that specific thought and image), seat him in a stadium, then fetch all the women in the world, decorate and adorn them, make them sing and dance and act out dramas before him, what do you think he would be seeing? He would actually be seeing only that woman whose beauty had been imprinted on his mind earlier, would he not? In his thoughts, memories, and dreams, at every moment, he would be thinking of and reflecting only upon that woman of natural beauty. Her form would be forever appearing before his eyes, before the reflections of his wisdom, and before his intentions, whether she herself was in front of him or not. So, even if all the women in this world were paraded before him, it is not those women that he would see. He would have neither the eyes to see them nor the desire to look at them.

My son! The state of a *kāmil shaikh* is very similar to this! Having suffered for a long time experiencing the secrets of the joys and sorrows of this world, having performed the wildest capers and worn the most unimaginable costumes and make-up for the acts his body had to play out in this world, he finally begins to wonder, "Is this all there is to the world?" Reflecting thus, he throws away all thoughts of the world, and, just like the man who was lost in his thoughts of the natural beautiful woman, the *kāmil shaikh* loses himself in the cherished thoughts of attaining that 'woman' of natural beauty—That which is free of hypnotic fascination, That which exists forever, imperishable and indestructible, transcending all other forms of beauty—that Beautiful Form that is impossble to know.

One who, in this way, realizes himself, learns the truth, makes his thoughts into his intentions, makes that intention into his aspiration, makes that aspiration perfectly pure, transforms that purity into concentrated effort, that effort into wisdom, that wisdom into light, that light into truth, that truth into the *Thiru Qur'ān,* the *Thiru Qur'ān* into perfect purity, perfect purity into *dīnul-Islām, dīnul-Islām* into *Muhammad*ﷺ, *Muhammad*ﷺ into the *Rasūl*ﷺ and the *Rasūl*ﷺ into *īmān,* makes *īmān* into the *kalimah,* the *kalimah* into the *sūrat,*[35] the *sūrat* into *Fātihah,* the *Fātihah* into *Qul: Huwallāhu, Allāh* into *ahad, ahad* into *uhad,*[36] *uhad* into light, that light into an atom, the atom into resplendence, the resplendence into beauty, and that beauty into *Allāh;* and then, taking on that beauty and concealing himself within it, looks on, aware only of that beauty—it is such a one who can be called a *kāmil shaikh.* If such a being were asked to witness the drama being enacted by the world, what do you think he would want to look at? What do you think he would be seeing? That *kāmil shaikh* would be seeing only the divine face of *Allāhu ta'ālā Nāyan,* whose beauty is beyond all concept or imagination, would he not?

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[35] [The subtle form of man *(insān).*]

[36] That which *Allāh* has revealed; *uhad* is the seeds of life which emanated from *Allāh,* while *ahad* is *Allāh,* the One, the Mysterious Absolute.

Only one who has realized the clarity of this state will be an *insān kāmil mu'min.* But if such a one, endowed with that luminous wisdom, should be invited to take part in the play on the stage of this world, would he agree to join? If you were to find fault with a *kāmil shaikh* who is in this state, saying, "You should come here. You should go there. You should come to the mosque," would this be proper?

Only if you look from his state will the significance of this be evident to your wisdom and to your thoughts.

QUESTION: What is meant by truth?

ANSWER: My child! Truth is one—the only one that is imperishable forever. That one is *Allāh.*

QUESTION: The noble Messenger, *Rasūl Nāyaham* ⊖, is referred to as 'the Savior for both worlds.' What is the significance of this?

ANSWER: My son! The *Rasūl*[37] ⊖ of *Allāh* is *Allāh's* essence, His *dhāt,* the resplendence that emerged from within His effulgence. That manifestation stands shining as the *Rasūl* ⊖ and as the divine Messenger for all goodness and truth. Because that form exists as the divine Messenger who gives explanations of wisdom that relate to good and truth in the world, and causes compassion, forbearance, and peacefulness to pulsate and shine within man (who resplends with the good conduct and virtuous behavior that result from explanations given by luminous wisdom), and because he is the one who pleads for truth from *Allāh,* and, with prayers and supplication intercedes for his followers and for all of creation on the day of *Qiyāmah,* the day of Reckoning—*Allāh* has anointed him with the title: The Messenger who is 'the Savior for both worlds.'

QUESTION: In what form is *Allāh's Rasūl* ⊖?

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[37] One endowed with wisdom; Prophet *Muhammad* ⊖, the Messenger of God. *Allāh's Rasūl, Muhammad* ⊖, is the resplendence that emerged from His effulgence, shining radiantly as His Messenger ⊖. The manifestation of that resplendence imparts explanations of lumi-

Answer: My son! Realize yourself through truth, and look. If, with the *kalimah,* you wash the mirror of your heart clean, become perfect purity, and then look at your form in the light of that mirror, the resplendence that appears shining within it will be the form of the *Rasūl* ﷺ.

Question: When did that form come into being? When will it end?

Answer: My son! The *Rasūlullāh* ﷺ is the captivating effulgence that is *Allāh's* form. Melting and flowing from *Allāh,* from that effulgence, five things (immaculateness, perfect purity, truth, certitude of faith, and the *kalimah*) fall as the rain of grace *(rahmat)* onto the fifteen worlds, filling all of everything. That grace and mercy appeared within *Allāh* and go on resplending within Him. They have no beginning or end. It is those five truths that appeared from within *Allāh* that He has made into His *Rasūl* ﷺ. That truth is the *Rasūl,* and that is *Allāh's* form of grace. It exists as the powers and potentialities of His essence.

My son! Truth appeared at the same time that *Allāh* appeared. That truth is the *Rasūl* ﷺ. Therefore, the *Rasūl* ﷺ, too, is eternal and will always resplend within *Allāh.* As long as *Allāh* exists, truth will also exist. Thus the *Rasūl* ﷺ will exist as long as *Allāh* exists. Since that form is not manifested apart or separate from *Allāh,* it will never disappear. It will be forever. It has no destruction or end.

Question: When did the title of *Rasūl* ﷺ come into being?

Answer: At the time that *Allāh's* intention manifested within Him, on that very day the title of *Rasūl* and the title of Prophet radiated within Him. *Allāh* created all lives from that radiance, presented His divine Messenger ﷺ to them all, and said, "This is the resplendent light that appeared from Me. It will resplend as your Messenger *(Rasūl)* and your Prophet *(Nabī).* For your wisdom and your divine knowledge called *'ilm,* he will be your *Rasūl* and My Messenger. This is a resplendence that emerged from Me. It will come back to disappear within Me. Therefore, if you lose yourself within this resplendence, you will merge with Me along with that resplendence." *Allāh* revealed this to the wisdom of awareness and perception of His creations.

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nous wisdom to *Allāh's* creations. He conveys the truth from *Allāh* and intercedes with prayers *(du'ā's)* for his followers and also for all of *Allāh's* creations. The *Rasūl* ﷺ is anointed by *Allāh* as: the Messenger ﷺ who is 'the Savior for both worlds.'

QUESTION: Did our noble Messenger, the *Rasūl Nāyaham* ⊖, die or did he not die? Where was he buried?

ANSWER: My son! What you are asking about is a most extraordinary secret. In fact it is one truth manifesting as many secrets. In the world, that truth wears the robe of *sara'hu* (worldly religious observances), and it manifests as a form and a body. When one of wisdom, who is aware of this, removes that robe, he will see neither body nor form under that robe or at that spot. Therefore neither death nor burial will apply. But if you try to touch that truth when it is wearing a robe, it will feel like a body. That semblance (which gives the impression of being a body) is what is called *sara'hu*. It is only because it is cloaked by a robe that it appears to have a body, or form. My son! This *sara'hu* presents itself in four color forms. (But then this is what worldly custom is like. It is not proper for us to talk about this any further.)

However, my son! Let me give you an example. In the center of all the universes is a vast expanse. No trees or shrubs or even creepers grow on that expanse. No people or creatures live there. It is a sand-filled desert. The full intensity of the burning heat and the fiery wind falling on that sand make it extremely hot. By God's grace, however, right in the center of the desert is one tree—a mango tree, which has sprouted and grown high and broad. Growing naturally on that tree are flowers, unripe fruits, and ripe fruits.

It is very, very difficult for anyone to traverse this desert. Those who attempt to do so are scorched by the intense heat and so seek the shelter of that tree. Some of them go there to quench their thirst; some go to escape from the blazing heat of the sun. Some go there crying, *"Aiyō!*[38] I can't bear the heat of the sand. Let's go and sit in the shade." But there is one who, even as he enters the desert and moves forward, keeps his gaze fixed on that tree, observing whether there are any fruits on it that will satisfy his hunger and his thirst.

Thus people go to that mango tree with four different motives. Most of them will merely sit under it for a few moments and then start roaming the desert again, looking for food to alleviate their hunger and suffering. There are even some who get lost in the desert.

But a man of wisdom, as soon as he sees the tree, will scrutinize it, asking himself, "What kind of tree is this?" He will observe the leaves in order to satisfy himself beyond the slightest doubt that the tree is, in fact, a mango tree, and, as he approaches it, he will ascertain whether there are any fruits on it. Having done so, as soon as he reaches the tree, he will climb up into it, pluck the fruit, and eat it, in order to appease his hunger and quench his thirst. Then he will sit up there, in the shade of its branches, to protect himself from the heat. Relieved of his hunger, fatigue, and thirst, and freed of the four sufferings of hunger, disease, aging, and death, he will sit there with great happiness and clarity, relishing and experiencing the exquisite taste of that fruit.

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[38] [An exclamation in Tamil. In English, it could be 'Alas!' or 'Oh no!']

Those who lack wisdom, on the other hand, instead of satisfying their hunger and thirst with its fruits, will, upon seeing the tree, merely sit at the foot, under its shade. As soon as hunger and thirst assail them, they will leave the tree and go roaming and searching here and there for an oasis, until they finally perish in the desert.

My son! In all the universes, only the human birth has, mingled within it in the most subtle manner, the resplendence called wisdom. Yet man, who should be aware of this wisdom, fails to see it.

In the midst of this human generation has grown a tree of *sara'hu,* a tree of worldly religious observances. This tree has sprung up in the middle of the arid desert. All the fruits that blossom on this tree are fruits of the wisdom of the grace of God's truth. And man, who is endowed with divine analytic wisdom, needs to drink the taste of truth in that fruit. But the people who come to that desert, each one with different thoughts and intentions, are stricken by blazing heat as soon as they enter it. Unable to stand the scorching heat, suffering terribly, they wail, "This heat is unbearable! Where can we rest? *Aiyō!* We are going to die!" and they run about, searching for shade. In this state they come upon the tree of *sara'hu* (worldly religious observances) that has, by the grace of *Allāh,* grown in the middle of this desert. As soon as they see it, they run toward it, each one shouting, "My tree!" and sit under its shade.

As they sit, they become aware that this tree gives them ample shade, and so they pause there awhile to enjoy relief from the suffering caused by the heat. But the moment they feel the least bit comforted by the shade, their previous sufferings coming from hunger, disease, aging, and death return to them. Unmindful of the abundance of fruits growing in the branches of the tree, they start circling round and round in the desert with thoughts of hunger and disease on their mind. In this way, they roam all over the desert without any reward, and finally die at the foot of this very tree of *sara'hu,* without ever having realized that right on its branches were fruits that could have cured them of all four types of suffering. They fail to climb up to pluck those fruits or eat them. Instead, after roaming aimlessly all over the desert, they come back worn and fatigued, and clasping the foot of that tree, they collapse.

This is the fate of those who do not think or reflect with their wisdom. They will never rid themselves of the sufferings of hunger, disease, aging, and death that are clinging to them. They will only wander and roam aimlessly round and round that desert like crazy fools, until they fall dead.

However, my son! A man of wisdom, through his wisdom and the certitude it brings, believing firmly in *Allāh* and using the truth of the *Rasūl*ﷺ, will research into that wisdom. As soon as he enters that arid desert, he sees the tree that has grown right in the middle of it and thinks, "This is surely the tree of *sara'hu* from *Allāh's* grace of wisdom." And, with his attention fixed on the tree, its leaves, and its fruits, he goes steadfastly toward it, scrutinizing and analyzing it with his wisdom. Clasping the trunk tightly, he tries to shake it in all four directions, but finds it strong and unshakable. So he thinks, "Oho! This must be a mango tree (with fruits of exquisite taste) that grew out of *Allāh's* power, His *qudrat*. This solitary tree, growing all alone in the wide desert, is His wonder." Reflecting in this way and focusing his wisdom on it, he learns what kind of tree it is, determines its name and the nature of its leaves and its fruits. He then climbs up into the tree, plucks and tastes those fruits with certitude, and thinks, "This is the tree of the *Haqq,* the Reality, God—the tree called the *katpaha virudcham,*[39] a tree of perfect purity that gives anything and everything one might ask for. Since this tree has grown so tall and straight, since all its branches are heavily laden with fruits, since it provides such refreshing shade, and since it gives undiminishing comfort to our minds and our wisdom forever and ever—the hunger of our birth can surely be appeased with its fruits."

Knowing this and directing his wisdom intently, he thinks, "This tree seems to have the inherent capacity to dispel all our fatigue, hunger, disease, aging, and death. To that inherent nature *Allāh* has given the name *Wondrous Tree of Sara'hu.* Reflecting in this way, he continues to sit high up in that tree, scrutinizing it deeply with his wisdom, plucking those fruits of grace, and relishing their taste. He observes, "Aha! These fruits have an exquisite taste that is eternal, a taste that will never change!" And he goes on plucking the imperishable fruits, eating them and experiencing that taste, thereby existing forever, without any death. Thus do the perfected beings, the *insān kāmils,* endowed with luminous wisdom, go on living forever, eating only the fruits of the resplendent truth of *Allāh's* grace.

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[39] [The wish-fulfilling tree. *Katpaha:* giving whatever is wanted; *virudcham:* tree.]

My son! It is high up on the tree of customary observances, the tree of *sara'hu,* that the imperishable fruit of *Allāh's* grace grows. As soon as those of wisdom catch sight of the tree, they exclaim, "Is this that tree?" and go to it, climb up, sit in it, and pluck and eat those fruits, thereby overcoming the diseases called hunger, illness, aging, and death.

But one who lacks wisdom will merely sit under the tree, and so his hunger will not be appeased, his thirst will not be quenched, and he will never know the taste of its fruit. Because he has forfeited his wisdom, he will be overcome by hunger, disease, aging, and death and will roam aimlessly until he dies.

There are many more explanations like this prevailing in the world. The four people mentioned earlier see different aspects of the tree called *sara'hu,* each according to his own wisdom. Because that tree casts shade, they do experience some coolness. However, many fail to realize the sweet fragrance in the blossoms, or the sweetness in both the unripe and ripe fruits of truth on that tree, and therefore they do not pluck those fruits or experience their taste.

In the same way, my son, in the world, people may have seen the burial of the body of the divine Messenger *(Rasūl)*ⓢ. But the truth of that will be evident only to one who has climbed up that tree of *sara'hu* and experienced all four aspects. Such a one, to begin with, saw the tree. Next he saw the leaf. Then he saw the fruit. Finally he experienced the taste. Once he had experienced the taste, the light of his wisdom showed him only the taste. For him, there was no tree, no leaf, and no fruit.

Please analyze this. Those of wisdom will know and experience this. But since it is the inherent nature of the world to observe these outer practices called *sara'hu,* I will stop at this point. Not everyone is going to know that taste. However, to answer your question, "Did the *Rasūl Nāyaham* ﷺ die?"—only one of wisdom can experience the sweetness of the fruit of *gnānam,* divine knowledge. One who climbs that tree, plucks the fruit, and tastes its sweetness will see the true resting place of the noble Messenger ﷺ. This resting place is the tastes of *gnānam* (divine knowledge) that you asked about. My son! Please know this! For an *insān* who knows this, that taste will be the only burial.

QUESTION: When did the *Rasūl* ﷺ, the Prophet of *Allāh,* emerge?

ANSWER: On the very day that the intention of *Allāhu ta'ālā Nāyan* emerged, the *Rasūl* ﷺ emerged within Him.

QUESTION: What are the signs by which we can identify that treasure [the *Rasūl* ﷺ]?

ANSWER: That treasure is the resplendence of *Allāh's* power, and bears fifteen distinctive signs. It is by those signs that it can be identified.

QUESTION: What are those signs?

ANSWER: Of the fifteen, I will describe a few of the most significant. These you must know. If you understand these, you will understand who you are, your coming to this world, the place you are going to, and also the world, all the universes, and the Lord who created them.

Allāh made the resplendence that appeared within His essence into the *Rasūl* ﷺ, endowed it with His qualities, His beauty, and all of His grace, and placed upon it His seal. He created fifteen distinctive signs for it. The fifteen signs are a mysterious secret. Only through the power of *Allāh* can these signs be known. One who has discovered this secret becomes one who knows the resplendence of perfect purity that is *dīnul-Islām.*[40] May we understand and know this. May we who are *insān* seek and find this with the radiance of wisdom.

Now let us describe these signs:

First, on the nape of the neck of *Allāh's Rasūl* ﷺ (who emerged as a luminous resplendence), there is a mark called a *rānjanai,*[41] which resplends with the brilliance of ten million suns and sees all the secrets in all fifteen worlds.

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[40] The beauty of the pure light *(dīn);* the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

[41] A resplendent divine light between the two shoulders; the Seal of Prophethood.

Second, the two arms of that resplendence are long and the hands reach down below the knees.

Third, the fragrance of musk emanates from the resplendent body of the *Rasūl*⊖.

Fourth, the blue sky holds up a dark cloud as an umbrella for the resplendent *Rasūl*⊖.

Fifth, the body of the resplendent *Rasūl*⊖ does not cast a shadow.

Sixth, the feet of the resplendent *Rasūl*⊖ do not touch the earth, which is soiled with the dirt of maya.

Seventh, the feet of the resplendent *Rasūl*⊖ will tread only on those hills and mountains that are formed of rocks of perfect purity.

Eighth, the resplendent *Rasūl*⊖ does not excrete any urine or feces. No one has seen it. Nor was anyone aware of such.

There are still some other distinguishing signs. However, my son! These are *Allāh's* secrets. In order to know them, perfectly pure wisdom is required. Perception and awareness must mingle and resplend along with that wisdom. Only then can we know the attributes and essences of that wonder, which exists as the secret of the *Thiru Qur'ān,*[42] as *Allāh's* secret, and as the secret of His Messenger⊖. Only one who has learned these secrets will see the *Rasūl*⊖ of *Allāh,* develop perfect certitude of faith, acquire the beauty of the *Thiru Qur'ān,* immerse himself within the compassion of the *Rasūl*⊖, and, losing himself within the truth of that resplendence, immerse himself within *Allāh's* effulgence and then reemerge—as *dīnul-Islām.* One who has done this is a perfected being and true believer, an *insān kāmil mu'min.* He manifests from *Allāh,* from nowhere else.

QUESTION: In that case, was there no death for that which manifested as the resplendent *Rasūl*⊖?

ANSWER: My son! You are sitting under the tree of *sara'hu,* wearing the robe of *sara'hu* (customary religious observances and ways of worship). You are trying hard, it would seem, to mature before your time—before you reach the age of resplendent wisdom that is capable of knowing the secret within that robe, or even the secret lying beyond it. As long as you are seated under the tree of *sara'hu,* it is not wise for you to lift onto your head something too heavy for you to carry. But in answer to your question, let me give you an example.

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[42] The primal *Qur'ān* inscribed within the heart of man.

My son! Water can be found in various locations, can it not? Even though the water in the vast ocean and the water in numerous ponds, lakes, and wells may appear very different in color and taste, it is water in all of them, is it not?

Now if you take some of that water (whether from the pond or the ocean) and heat it, as soon as the water feels the intensity of the heat, it will cry out, *"Allāh, Allāh!"* Upon hearing this cry, man may think the water is dying or its life is departing. However, even if every man in every house in all the universes boiled water in a vessel, that same sound would be heard. Suppose you take that water off the fire and allow it to cool, and later heat it up again, you will again hear the very same sound. Further, if you pour that water back into the lake or well and then draw it up again and heat it on the fire, you would still hear the same sound. And if you take even a drop, either from a well, or a pond, or the ocean, and put that on the fire, again you would hear the same sound. Does this sound mean that every separate drop of water is a separate, individual life with a soul of its own? No, even though water appears in different colors and has different tastes, water is water, is it not? And if you boil it, does water die? Not at all!

In the same way, to say that *Allāh's Rasūl* ⊖ (who emerged from *Allāh's* effulgence) has a separate soul of his own, a soul that appeared and then died, is not in keeping with wisdom.

However, my son! Just as you thought the water in each house went to its death, those who live under the tree of *sara'hu* (customary observances) boil water in their respective vessels, and, each according to their level of wisdom, say that its life has departed. But the water in the ocean never loses its life. Similarly, the life, or soul of the *Rasūl* ⊖, who exists as the resplendent ocean of *Allāh's* grace, will never depart.

When any kind of water is boiled, and the sound of the boiling water is heard, people may think its life has departed. My son! Their ears certainly may have heard a sound, but that sound does not mean the water was dying. In the same way, those who once heard the sound of the *Rasūl's* ⊖ voice might say, when they no longer hear that sound, that the *Rasūl* ⊖ is gone or has died. But the *Rasūl* ⊖, who manifested within the effulgence of *Allāh,* does not die and does not disappear. If at any time such a disappearance were to occur—from that moment on, none of the living creatures anywhere in God's creation could have life. This is the divine word and the divine decree of *Allāh.* Only one of wisdom—one who has made his wisdom shine by using the wisdom within his wisdom and thus has brought about the death of his self—only such a one will understand this.

But, like those who believed the water to be dead because its bubbling or hissing sound stopped, those who earlier sat under the tree of of *sara'hu* (customary observances and practices) following the injunctions given by *Allāh's Rasūl*⊖ declared that the *Rasūl*⊖ was dead when their ears no longer heard his voice.

But the *Rasūl Nāyaham*⊖,[43] who emerged within *Allāh's* effulgence, called everyone to gather under the tree of *sara'hu,* preached to them on the wisdom of external observances and then told them, "You must climb up this tree if you want to see me."

Those with wisdom, upon seeing that tree, did climb up. They plucked its fruit, ate it, experienced its taste, and went on chewing and sucking and relishing that ever unchanging sweetness. And even now, they are hearing that taste.

Those who did not climb up the tree (shown to them by *Allāh's Rasūl*⊖) but merely sat under it looking at it, never became aware of the sweetness and the 'sound' of the fruits higher up. And since they were only sitting under the tree—not hearing the sounds they heard earlier—they presumed that voice had disappeared, just as they presumed the water was gone when they no longer heard its sound. If wisdom had dawned in them, they would have climbed that tree, plucked the fruit, and eaten it. Then they would have heard that sound in a subtle way.

My son! Those who remain standing under the tree of external practices *(sara'hu)* will follow the duties that relate to those practices. They will no longer hear the sounds they heard earlier and will therefore talk about death and disappearing. But to those who have plucked, tasted, and heard the sounds of the fruits higher up in the tree, *Allāh* will be the secret *(sirr)* of the *Rasūl*⊖. For such people—those who have learned that secret—*Allāh's Rasūl*⊖ does not die or disappear. In order to understand this secret we need faith, certitude, *Allāh's* qualities, and the light of the *Rasūl*⊖. It is only with the sharpness of wisdom that this can be understood. Thus declare those great ones who bear the grace of *Allāh*.

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[43] *Rasūl*⊖: *Allāh's* Messenger; *Nāyaham:* a Tamil word meaning noble.

QUESTION: Do *Haqq* (*Allāh*, the Reality) and *khalq* (creation, *insān*, man) exist as one?

ANSWER: Yes. *Khalq* is within *Haqq*. And *Haqq* is within *khalq*.

QUESTION: What is the distance separating these two?

ANSWER: My son! You ask the most subtle questions! *Allāh*, who is *Haqq* (Reality), is atomless. *Insān*, or man, who is *khalq* (a creation), is within that atomlessness—immeasurably close to the *Haqq*.

QUESTION: My father! If the atom itself is invisible to the eye, how could we possibly perceive the atomless with these eyes?

ANSWER: My son! What you say is quite true. Your eyes of external vision certainly cannot see it. If you want to see it, you must, using the radiant light of wisdom, open the house of the *qalb*, the innermost heart, and then look with the perfectly pure resplendent eye of grace that shines within that heart. Only that eye of grace can see That which is atomless. Both the eye and the atomless exist in the same place, immeasurably close to each other. But you asked how much distance separates them, did you not? Let me give an example. Please listen.

The distance separating the *qalb*, the house of the *Haqq*,[44] from the house built by your desires is only as great as the extent of those desires. If you succeed in crossing over that vast expanse, you will see the effulgence of God. My son! Do you not understand? Let me explain further. Listen. It is through man's desire that this house called the body has been created. For this house, man has constructed a door made of the desires called *nafs ammārah*. To enable man to escape from this house, *Allāhu ta'ālā Nāyan* has placed within him a key of wondrous luminous wisdom. If man were to use this key to open the door of his desires and go within, into the *qalb*, he would see the Creator and the created *(Haqq* and *khalq)* close together.

My son! In that station there are no desires, and only *Allāh* will be present within that heart, shining resplendent. But when desires shine within a man's heart, then *Allāh* remains hidden. Analyze this diligently.

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[44] The house of God; the house of the Reality.

QUESTION: There are said to be five prescribed outer duties, or *furūd,* for Islam. What does this mean?

ANSWER: My son! *Allāh* has created man as the most exalted among His creations, endowing him with the most subtle wisdom. That wisdom has six levels. Man has been told to discriminate, analyze, and know that wisdom—the luminous resplendent wisdom of *Allāh* that shines within him. He must analyze and investigate with that radiant wisdom in his search for the truth. But before he can recognize that truth as the truth, there are five outer duties he must understand, duties belonging to the customary observances and ways of worship relating to the outer form and governing virtuous thoughts and behavior in the world.

When one who is man understands that form and analyzes its outer and inner aspects, he will learn about the six duties, which are the inner *furūd.* They appear as the inner manifestation within the outer form. When that inner manifestation is seen, it will appear as the five letters *(alif, lām, mīm, hā'* and *dāl)* called *panjādcharam.*[45]

You must learn the conditions necessary to eliminate two of these, which stand for arrogance and maya (illusion). After that, the soul *(rūh)* must be made to die, and the soul of that soul must be made into light and joined with *lām*, which is light. When the resplendence of the *lām* appears and shines within *Allāh,* the five letters will fade, and you will see *Allāh* as the one letter, *alif.*

My son! This is not the right time to explain the six inner duties (which must be known within), for we are living in the house of outer observances. Therefore we will stop here. We have only mentioned the six briefly. In order to know them, the five outer duties must first be known. These five duties exist as five steps, even in *Allāh's* throne *('arsh),* as four steps of *sara'hu* in *Allāh's* mosque, and as four steps in the King's court of justice. The worshipful meditation of a man with good thoughts exists as the five steps, which are the five duties. Man's prayers are performed at the five prescribed times called *waqts.* The disciplined training of a man who performs such worship is also in five steps. They are as follows:

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[45] *Panja* is five; *adcharam* means symbol. A five-lettered mantra or incantation; the symbol made of the five letters. At one level, the five letters *(alif, lām, mīm, hā', dāl)* are the five elements that are referred to as the *panjāngam,* or five components. When the elements are understood, they become the *panjādcharam,* the five letters (in their mystical form).

1. *Sharī'at (sariyai),* for one who is man, is: good conduct, good thoughts, and good behavior, which are the paths of truth necessary for worship of God.

2. *Tarīqat (kiriyai):* to make the certitude of absolute faith, or *īmān,* steadfast within the *qalb,* the innermost heart of man, and to establish *Allāh* within that heart as its cardinal support, firmly believing that He is the imperishable, eternal Treasure.

3. *Haqīqat (yōgam):* to impress the seal of that certitude of faith called *īmān* within the inner heart, the *qalb,* which is *Allāh's* seat within man, and to preserve that faith carefully within the heart.

4. *Ma'rifat* (gnosis or *gnānam*): to write, with the pen of the *kalimah,*[46] all the yearnings of one's intentions on the paper made of the nine gems of absolute certitude of faith and perfect purity; then to affix the seal of absolute faith, send it to the Lord to whom that seal belongs, and invite a reply from Him. When God hears the message sent and the sender hears God's reply—this is *ma'rifat. Ma'rifat* is to dwell within the Effulgence that shines without day or night, in constant communion with Him.

5. The place in which God receives your letter of absolute faith with that seal impressed upon it and the place you receive His reply will be the wide-open space in which that perfectly pure, unique, all-pervasive Effulgence resplends. The moment you receive a reply from that place, you do not exist, nor has anything come along with you. Whoever it was that came is the one who gave the reply. And the one who gave the reply is the one who came. That will be diffused and spread all over within every atom. This will be the fifth step *[sūfiyyat].* It is to discover this that we have come. One who can make the vast world called *dunyā* shrink is a *kāmil shaikh,* or guru.

My son! You have been born as man, have you not?

What is it you have come here to discover?
What is your duty?
Why have you come here?

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[46] The first *kalimah*: *Lā ilāha illallāh, Muhammadur-Rasūlullāh* (None is worthy of worship except *Allāh,* and *Muhammad*⊖ is His Messenger); the affirmation of absolute faith in the one God, made in *awwal,* the time of creation, by the life or soul when it first appeared.

Where will you go from here?
What was that which sent you to this world?
Where were you before you came here?
That which sent you here—what is it like?
Where does it live?
What is it doing now?
Has it perished?
Or does it live on, imperishable?
Which is real, the perishable or the imperishable?

To investigate, discover, and understand all this is the true duty of your certitude. Know this well.

What is it that is with you by night and by day, protecting you—in the world, in the egg, in the embryo, in the body, in comfort and in sorrow, in hunger, in disease, in your blood, in your dreams, in your sleep, and in your waking state? You must discover this. Are you not a being that has been born beautiful, wearing an elegant form in which beautiful wisdom has emerged—wisdom with which you are able to know all of everything in all the universes and thus to impart wise counsel? Are you not a being that has emerged in radiant, compassionate form? Realizing yourself—with patience blossoming within you, compassion expanding, truth growing within, honesty growing, and justice blooming—should you not be shining as the all-pervasive plenitude of perfection that can never perish? Are you not that thing of truth that must shine and radiate in the form of serenity and virtue? Use yourself to analyze your five duties. You are God's secret, and those duties are a secret of the gaze with which you look. Think about this.

But let us now speak about the dictates of the five duties you asked about earlier and about good thoughts on righteous behavior in the customs and ways of worship *(sara'hu)* of the world.

The first prescribed duty (fard), is:

To have steadfast faith in *Allāh* and certitude
that nothing exists but Him,
that He alone is:
That which is indestructible forever,

That which has no wife or children,
That which has no possessions or property,
That which has no attachments or bondages,
That which transcends even divine analytic wisdom, or *pahuth arivu,*
That which is imperishable and eternal.

If, having established this certitude in *Allāh,*
you accept that the *Causal Muhammad,* the radiant luminous wisdom that emerged within the omnipresent effulgence of *Allāh's* perfection is His Messenger, and, standing in the perfectly pure steadfastness of your innermost heart, you affirm with certitude the divine word of faith, the *kalimah*—
this will be the first duty.

Explanation of the first duty, according to the wisdom of awareness:

My son, analyze this duty with wisdom. Must you not have been aware, on the very day of your emergence, of the Lord who created you, and of His Messenger? Look into this and examine it deeply. This awareness, appearing as the perception within your perception, is a vital faculty that should have manifested within you at your very birth. To experience and know it and then to have the certitude of faith called *īmān* is the duty of your birth as *insān.*

The second prescribed duty:

In accordance with this certitude, you must pray to and worship *Allāhu ta'ālā Nāyan* with the melting tenderness of the awareness of your innermost heart, your *qalb,* and prostrate before Him. The five times of prayer should be devoted to Him and Him alone.

Explanation of the second duty, according to the wisdom of awareness:

My son! Look at what you must know. Do you not need to learn why you came here in the very beginning? Should you not know clearly the truth of what is perishable and what is imperishable, eternal?

Is it not the clarity of your wisdom that must discriminate and analyze the bliss of the effulgent beauty that resplends within truth—as opposed to the lie, which is the unreality of the world that appeared within the delusion caused by the darkness arising from illusion?

Who is it that accepts your prayers?
In what way must your inner being worship Him?
Who is the one that is bringing you up?

To learn with perception the truth of the Lord who, existing forever as wisdom within your wisdom, protects, nourishes, and cherishes you without ever forgetting you (even if your father and mother may forget you), and, standing in the form of awareness, to worship Him is the duty of your birth and the truth of your wisdom.

Should the awareness of this not have dawned within you on the very day of your emergence? Is it necessary for someone else to have to teach this to you, my son?

Are you not a form made of the twenty-four letters of the *kalimah* (the affirmation of faith)?
Should you not know your soul, your *rūh*, which is the twenty-fifth letter?
Should you not know the twenty-sixth letter, the light, the *Nūr,* which is the soul of your soul?
Should you not know the twenty-seventh letter, *Allāh,* the Effulgence that is the soul of that light?

Are you not one who must know the millions upon millions of His hidden secrets?

Should you not have the longing to be worshiping *Allāhu ta'ālā Nāyan* day and night without failing for even an atomic fraction of time?
Should you not melt in your love for *Allāh*?
And should not that love be transformed into molten gold?
Should not your heart, your prayer, fall into that molten gold—fall and rise, fall and rise—
And, in that state, will not you and your heart become gold?

For however long you may live in this world, you are eating the food He gives you, and growing up within His secret, are you not?
Realizing this, should you not lose yourself in Him?

Both worlds (this world and the hereafter), as well as the
fifteen universes, are His property, are they not?
Out of all this, what is there you can call your own? Is it not
your paramount duty to realize this?

My son! The truth of your wisdom tells you that you must worship only Him. Listen to that truth that appeared within the wisdom of your awareness; reflect upon it and analyze it. Further, my son, all the truths in this world and in the divine realm have been gathered together and rolled up into one beautiful resplendent form—the *Thiru Qur'ān*.[47] Learn the truth of this *Thiru Qur'ān* and reflect upon it.

The third prescribed duty:

The third duty of *sharī'at*[48] is charity or *sadaqah*. One should give, once a year, two and a half percent of his available wealth *(zakāt)* toward charity, alms, and good deeds.

Explanation of the third duty, according to the wisdom of awareness:

My son! Examine this with the clarity of the wisdom of your perception. Take this truth and examine it as ordained by the laws laid down by the *Thiru Qur'ān* of *Allāhu ta'ālā Nāyan*. Try to realize the utterances, the *ahādīth*, of our noble Prophet ﷺ and the truths of the *Thiru Qur'ān*. That which is the *dīn* remains as the perfect purity forever. That is the one thing that resplends without taint or blemish. That is *Allāh's* truth, which resplends forever as the resplendent plenitude for both worlds. And that is *Allāhu ta'ālā Nāyan*. He is the one the *Thiru Qur'ān* (called *Islām*) accepts as the eternal Treasure that is plenitude.

That same *Qur'ān* demonstrates and explains that everything is His property. Therefore my son!

Try to realize which, if any, of the things in your possession
really belong to you.
Think: What are you giving away? Is it really yours?

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[47] The primal *Qur'ān* inscribed within the heart of man.

[48] The first step of spiritual ascendance; the discrimination between right and wrong, and good and evil, and the conducting of one's life according to what is right and good. Lit. The law, derived from the teachings of the Qur'an and of the traditional sayings of the Prophet *Muhammad* ﷺ. See Chapter 8.

> When everything in both worlds belongs to *Allāh,* is there a single thing that can be called yours?

We are those who have accepted *Allāh* and *Allāh* alone and regard Him as our treasure of plenitude for both worlds. Thus we are the ones who shine in both worlds as the resplendent group called *Islām.*[49] Since *Allāh* is the treasure that is complete, my son, if you come to know yourself with clarity and realize the truth of *Allāh's Thiru Qur'ān,* you will keep only Him as your lasting treasure.

If this kind of *Islām* were present in the world, you would not think one person is poor and another is rich. If food were cooking in one house, there would be food cooking in the next house too. If one house were steeped in sorrow, the next house would be feeling the same sorrow. This is the state that bears the name, the qualities, the actions, and the truth called *Islām.* If those who are *Islām* look at the lives of their neighbors and others, realize the sorrows and needs reflected in their faces, and relieve them of their suffering; if all live in harmony, sharing, eating, and relishing the taste of *Allāh's* property; if all live in unity and see *Allāh* as their only wealth—that is *Islām.* My son! I do not wish to expand on this any further. Each one must understand and realize what is there in his own heart.

Unity is *Islām.* Not causing pain to the heart of another is *Islām.* That which shines without blemish or fault is *Islām.* To see *Allāh,* who is the Sustainer for both worlds, the One without equal or helper, as the One Thing that remains forever—is *Islām.* For each and every one to preserve only the resplendence of that vast treasure called *Allāh* within the treasure chest that is his innermost heart and to make that effulgence shine within his inner being—is *Islām.*

Understand this, scrutinize yourself, open your *qalb* (your heart), focus your wisdom, and analyze and look with that wisdom. What is one giving? What is one receiving? To analyze and examine yourself and find an answer to the above is the third prescribed duty. Follow the codes of behavior of the *insān* of *sara'hu,*[50] stand in the path of rectitude, make this vast world (the *dunyā*) shrink and melt, and then look at yourself. The truth will appear within you. It is this truth that resplends as *Islām*, my son!

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[49] The state of absolute purity; to accept the commands of God, His qualities and actions, and establish them within oneself, worshiping Him alone.

[50] Man who follows worldly observances and ways of worship.

The fourth prescribed duty:

The fourth prescribed duty as it is described in the ways of worldly observances *(sara'hu)* in the world is fasting, or abstinence from food. "You who are *Islām!* Observe this fast! Do not forsake the duty of this month of *Ramadān*, the duty of fasting. This is of great value. Further, when you are fasting, you must realize and offer the charity, or *sadaqah,* which goes with this fast. On the twenty-seventh day, give alms and feed the poor. Give presents *(hadīyah)* to the needy. Come to the mosque. Pray. This is a most exalted day for *insān's* life and a most beneficial fast. Prayers performed on this day will be a complete prayer for man, the prayer most acceptable to *Islām.*" This is the command of *Allāh* and the word of our noble Prophet ⊖. So it has been said in many different ways in the traditions *(ahādīth)* of the Prophet ⊖. This is the fourth duty, fasting. O people of *Islām!* Do not forsake this. In the path of worldly practice called *sara'hu*, this is prescribed as the fourth duty.

Explanation of the fourth duty, according to the wisdom of awareness:

My son! *Allāhu ta'ālā Nāyan,* using His truth, and the divine word of the noble Prophet ⊖, created the secret of *insān* as a *sirr,* a secret. He beautified the form of that secret with the beauty of the *Thiru Qur'ān,* made that beauty into *insān,* made *insān's* beauty into wisdom, the beauty of wisdom into patience, the beauty of patience into compassion, the beauty of compassion into certitude of faith, that faith into *Allāh, Allāh* into honesty, honesty into justice, justice into the just verdict, and, so that *insān* might learn that just verdict, He made the form *(sūrat)* of man as a resplendent form of His most precious essence *(dhāt).* Then, to enable man to know Him and to explain His wondrous effulgence, *Allāh* placed within that form the luminous resplendent light of wisdom called *Āthi Muhammad* ⊖, created that form (of man) out of the five letters of the *alhmd sūrat,*[51] and gave it a name. Are we not that *insān,* those called mankind, who bear the form of that *sūrat*, my son? Are we not the ones who must realize this with our divine analytic wisdom?

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[51] The form made of the five letters.

Moreover, long before He formed this beautiful *insān*—as much as seventy thousand years earlier—*Allāhu ta'ālā Nāyan* allotted the food, or *rizq,* meant for each, during his stay in this world. And, having created man, *Allāh* goes on apportioning, without fail, the food due to him for every moment of his time. Only those of wisdom, using many paths of wisdom, will understand this truth.

However, my son! The foods that can appease the hunger of man come in many different varieties. *Allāhu ta'ālā Nāyan,* knowing the body and the heart of every one of His creations and the wisdom belonging to each, keeps supplying them with the nourishment appropriate to their wisdom. In this way, *Allāhu ta'ālā Nāyan,* that *Rahmān,* the Merciful One, supplies the nourishment due to human beings, animals, birds, flies, ants, and other insects—to every one of the eighty-four trillion living creatures.

Thus the one who is *Allāh* satisfies the hungers of His creations in myriad ways. He satisfies hunger by giving them water. He satisfies hunger through *Anna Muhammad*⊖.[52] He satisfies hunger with various kinds of fruits. He appeases hunger with wealth and prosperity. He appeases hunger through the intellect. He appeases hunger through learning and through wisdom. To some He gives children, in order to appease their hunger. He appeases hunger through marriage or jobs. He appeases hunger through house and property. He appeases the hunger of some with the food that is the beauty of truth, patience, inner patience *(sabūr),* and contentment *(shakūr)* of the heart. He appeases hunger with His compassion. He appeases hunger through the giving of charity. He appeases hunger with the beauty of His essence *(dhāt).* He appeases hunger with His honesty. He appeases hunger with certitude. He appeases hunger with His justice. He appeases hunger with kingdoms. He appeases hunger through the *Rasūl*⊖. He appeases hunger through the *Qur'ān.* He appeases hunger with the truth of the *Qur'ān.* And he appeases hunger through grace-awakened wisdom, or *gnānam.*

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[52] *Anna:* food, or sustenance; one of the nine aspects of *Muhammad*⊖; the beauty of *Allāh's rahmat* (grace), that which is the divine sustenance, the *rizq,* for all creations. Each of the six kinds of lives requires a different kind of food. For the life that is the human soul, only the beauty of God is the nourishment. For the other five kinds of lives (which are connected to the five elements), *Anna Muhammad*⊖ comes as nourishment in the form of food. See Glossary: nine *Muhammads.*

In this way *Allāh* appeases the hunger and suffering of man and of His other created beings—the hungers and sufferings of both worlds *(dunyā* and *ākhirah)*—in accordance with the sum total of the intentions and aspirations of each one's desires and cravings. Thus does *Allāhu ta'ālā Nāyan,* recognizing the intention within the heart of each and every one of His creations, cure their hunger and suffering and protect them. Such is *Allāh's* secret form of truth.

The aspirations and yearnings of *insān* and other lives are countless in number. *Allāhu ta'ālā Nāyan* has been forever giving the respective nourishment for all of these according to the state of mind of each being. And He is continuing to give that nourishment—even now. My son! This you must know. All the food He provides is given in direct proportion to the yearnings within the intentions in the hearts of His creations.

My son! In His creation there are 105 million kinds of hungers and sufferings [grouped into three categories], and *Allāhu ta'ālā Nāyan* provides for them in three different ways.

For seventy million kinds of these hungers—felt by creatures who do not know right from wrong—*Allāh* gives what is appropriate for the desires of each.

For the other thirty-five million kinds of hungers—hungers felt by those who have taken human form and bear human faces—*Allāh* gives in accordance with the yearning of the intention within their hearts. However, for all but *two*[53] of these thirty-five million kinds of hunger, the foods that satisfy them are foods for the sinful hungers and yearnings that chase away, destroy, and burn to ashes the inherent form of man—his beauty, his good thoughts, his patience, compassion, justice, faith, certitude, wisdom, truth, honesty, conscience, the verdict of truth, and so many other virtuous qualities, conduct, and behaviors. Even though born as man, these people fail to realize this truth and go on asking for and receiving more and more of the food that satisfies their sinful yearnings, and keeping their respective stations stocked to capacity with this kind of food. The hunger, the intentions, and the yearnings in the minds of these people crave such foods. They lack even the slightest ability to know themselves or to realize that other lives are like their own.

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[53] The hunger for *Allāh* and *Rasūl* ﷺ (God and His Light).

Therefore, my son! The form of the hunger and suffering of each creature manifests within his body, his *sūrat*. Whatever intention caused his hunger, that very intention and yearning (which are contrary to *Allāh's* laws) cause him to take on the form related to that intention, be it animal, satan, jackal, ghost, or the like. Thus he takes on the same body form of that which he yearns for—manifesting as 34,999,998 animal forms—until at last he ends up as a worm in worm-infested hell, carrying with him the cravings and sufferings of the body that bears the form of his ambitions. Even at that final stage, his yearnings lie in hell, feeding on hell, until he perishes in that very hell. This is the fate of the forms taken by the 34,999,998 births that result from the hungers of his yearnings.

My son! It is to enable the one born as man to become aware of this that *Allāhu ta'ālā Nāyan* endowed him with subtle wisdom, telling him to understand and come to know himself—this being who wears the face of a human being. In addition, knowing that not all of mankind would realize this, *Allāh* prescribed the fourth duty in the path of worldly practices, the duty called fasting, telling them, "Realizing at least this duty, try to know yourselves and share equally with everyone the thing that you asked for and received from Me. Live with the yearnings that arise from good intentions, and, realizing with the wisdom of man that God alone is the goal of your purpose and intentions, cut away all your other yearnings and the hungers and sufferings of this birth brought on by those yearnings. Treat your neighbor (who was born with you) as you would yourself. Experience his hunger as your hunger, his illnesses as your illnesses, his sorrows as your sorrows, and his yearnings as your yearnings; place your yearnings in him and his yearnings in you and look with wisdom. Then you will understand."

Allāhu ta'ālā Nāyan preached and explained this to our noble Prophet ﷺ. But man, failing to understand it, creeps back further and further into the cravings of his base desires, then reappears in an illusory birth in this world, because of molding his form, qualities, behaviors, and actions after the ways of satan. And thus he is born over and over again.

Therefore, *Allāhu ta'ālā Nāyan* revealed to our noble Prophet ﷺ this fourth duty belonging to the path of worldly practices, the duty called fasting, so that man might gain clarity by understanding and realizing at least this truth, and so that, through realizing himself, he might understand the life of his neighbor and the truth of *Allāh*. This is the divine word of

Allāhu ta'ālā Nāyan, the decree of the *Qur'ān,* and an inner duty. The meanings enshrined within this duty shine as the six inner precepts. They are:

The first inner duty (inner fard) for man (insān):

When the ear of man, which has been hearing and enjoying the joys and the sorrows of outer sounds, shuts out all those sounds and begins to hear the sound of grace of God's inner realm, relishing that sound with melting heart—that ear will truly be the ear of man, and this will be the first precept and the first inner duty for man.

The second inner duty for man (insān):

When man, who has been seeing and enjoying the outer scenes, fasts from seeing those physical visions by shutting off the outer eye of illusion, or maya, and transforms that eye of illusion into the eye of the luminous vision of grace, with which he sees only the splendor of the light of God's grace—this will be the second precept and the second inner duty for man.

The third inner duty for man (insān):

When the nose of man, which has been enjoying and relishing all the smells arising on the outside—the odors, the qualities, and the putrid stenches of illusion, which the nose perceives as either a stench or a sweet odor, depending upon that man's level of wisdom—

when that nose, analyzing with discernment, abstains from those outer smells (which are all evil), draws in only *Allāh's* fragrance of grace and the musk scent of His Messenger ⊜, and relishes that sweet fragrance, which makes the heart melt in bliss—

that will be the nose of wisdom of grace for *insān,* and this will be the third precept and the third inner duty for man.

The fourth inner duty for man (insān):

For man:
  to control his tongue,
  to eliminate all the speech spoken outwardly—
    speech arising from the intentions and thoughts of evil, jealousy, envy, falsehood, scheming, treachery, as well as that

which arises from the good—

and, remaining in that still silence called *mounam,*

to acquire the attributes of patience, inner patience *(sabūr),* contentment *(shakūr),* good conduct, good thoughts, and the qualities, actions, behaviors, and benefits appropriate to those attributes,

then, to open his mouth of grace (the grace that comes with the truth of the explanations given by man's divine analytic wisdom), and, with the tongue of the certitude of perfect purity of that truth, to speak only *Allāh's* words of grace and the secrets of His truth, His essence, and His attributes—

man's heart melting in the bliss of speaking those words and of relishing them within himself—

this will be the fourth precept and the fourth inner duty for man.

The fifth inner duty for man (insān):

If man, rejecting the tastes of the tongue, which savors (with the acuity of its sense of taste) the taste of the objects of illusion outside of him,

and rejecting the bite of the teeth that chew and bite the things that torment one's life, happily squeezing the juices out of those things and then swallowing those juices with joy and relish—

and, with his pearly white teeth of grace,

if he chews and chews the resplendent honey of *Allāh's* grace and the divine words of *Allāh's Thiru Qur'ān,* savors the bliss of these tastes, then squeezes the juices from them and passes them onto the tongue,

and if, with his tongue of grace, he tastes only those delicious tastes of grace—

this will be the fifth precept and the fifth inner duty for man.

The sixth inner duty for man (insān):

When man, recognizing and relishing this taste of grace with the tongue of faith called *īmān,* realizes that the purity of the faith

of grace, which is *Anna Muhammad*⊖,[54] is the tastiest nectar-food,
when he realizes that this faith of grace, which is *Allāh's* unrevealable secret *(hikmatus-sirr)*,[55] is the resplendent nourishment, the *rizq*[56] which, along with *Allāh's* attributes such as inner patience *(sabūr)*, can cut asunder man's hunger, disease, aging, and death and make the beauty of his form grow,
and when he realizes that only this food is his true nourishment—
this will be the sixth precept and the sixth inner duty for man.

Insān must know these duties with certitude. To analyze and understand their subtleties, atom by atom, is the most beautiful duty for man. It is this that is the resplendence of wisdom for the *dīn*, the path of perfect purity. If the perfectly pure heart of wisdom opens, you will understand *Allāh's* secret and His essence *(sirr* and *dhāt)*, my son!

This is a brief explanation of the six duties. But of the thirty-five million kinds of hunger spoken of earlier, two remained separate, did they not? Let us speak of these *two* now.

When one appears shining in the form of *insān*—one of wisdom in whom the beauty of patience has bloomed and who has taken on *Allāh's* qualities—when such a one comes to know himself, his own hunger, and the hunger, suffering, and intentions of others, and understands the five and six precepts mentioned earlier, he realizes that there are three duties[57] that are exclusively *Allāh's* responsibility. When he analyzes this with certainty, he recognizes that these are duties that do not belong to him, nor are they his to perform.

One who is in such a state, attaining clarity through the wisdom of *Allāh's Rasūl*⊖, takes the aforementioned two hungers and buries them within his intention, makes that intention into his yearning, that yearning into scrutiny, that scrutiny into a look of grace, that look into wisdom, wisdom into the *Rasūl*⊖, the *Rasūl*⊖ into light, light into *Allāh,* and *Allāh* into the six precepts. Then with the intense yearning to see the divine face (the divine beauty of the *Thiru Qur'ān,* which shines as the inner form within man), using the six precepts, he looks intently at that *Sūratul-Qur'ān.* Knowing that it is this intent scrutiny that appears as the six precepts (the six inner duties), man scrutinizes further and clearly sees just *two* as the intention and object of his yearning. He imbibes these *two* continuously as the nourishment that appeases the hunger and suffering that go with his intention, grows on this nourishment, and transforms from the state of the attributes *(sifāt)* of *Allāh* to merge with His essence, His *dhāt.*

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[54] One of the nine aspects of *Muhammad*⊖; that which is the nourishment *(rizq)* to all lives. See Glossary: nine *Muhammads*.

[55] Whenever the spoken word goes out, the *hikmatus-sirr* (the unrevealable secret) is the part that is retained within; it is the part that man keeps within himself—that which cannot be spoken. The *hikmatus-sirr* stays inside, because it is unexplainable or inexpressible. It is something that only oneself and *Allāh* will know.

[56] Nourishment; sustenance; that which comes as true food and provision by the Provider, *ar-Razzāq*.

[57] Creation, protection, and reabsorption.

Whenever he feels the hunger of his intention within him, that man of wisdom subdues that hunger with the inner patience *(sabūr)* and contentment *(shakūr)* of the absolute faith of *īmān,* which is *Anna Muhammad*⊖.[58] As a result he becomes free of his hunger and suffering. This makes the hunger of his intention, which was directed toward the world, release its hold on him. In that state he will see *Allāh* alone as an Effulgence of grace, before and behind him. Wherever he looks, he will see only that all-pervasive Effulgence shining as the perfection of plenitude for both worlds. He then realizes the nature of the hunger belonging to the yearning of one of wisdom who has learned the truth of these two things[59] which alone remain [as real].

My son! Having realized this and having discovered that the nourishment that will appease this hunger is the *Rasūl*⊖ of *Allāh,* he comes to understand the *Rasūl*⊖ (which is one of the two) to be the food that is *Allāh's* grace. Then, realizing himself, subduing his desires, shrinking and containing himself, keeping his inner self spotlessly pure, and holding the conviction that he must cut away and completely eliminate the four things called hunger, disease, aging, and death, he imbibes (through the certitude of truth) the *Rasūl*⊖, the sustenance that is the steadfastness of absolute faith *(īmān).* And on that very day, he makes all four (hunger, disease, aging, and death) depart from him. The moment he eats that food, his worldly hunger and suffering are appeased. Then, as certitude wells up within his inner being, the tiredness and fatigue in his body are relieved, and the perfectly pure wisdom and awareness that were naturally present hidden within him, emerge and stand revealed—shining, vibrant, and pulsating.

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[58] One of the nine aspects of *Muhammad*⊖; that which is the nourishment *(rizq)* to all lives. See Glossary: nine *Muhammads.*

[59] *Allāh* and *Rasūl*⊖.

When he sees that radiant wisdom, he begins to reflect within himself, "Who is it that gave me this wisdom of awareness and this clarity, thereby appeasing the enormous hunger of my birth?" As he analyzes this with wisdom, he sees the resplendence of *Allāh's* grace, which is His secret, appear resplending within his own self, with the brilliance of ten million resplendent suns. Dazzled by those resplendent rays, he is unable to look this way or that. He cannot even open his eyes, due to the brilliance of that resplendence.

In that state, standing dazed amongst those dazzling rays, losing himself, forgetting his body, thinking only of *al-Haqq* (the Reality; God), he surrenders himself and seeks sanctuary in God, crying out, *"Yā Allāh!* You are my refuge!" and falls down senseless.

Then a sound emerges from the resplendence that has spread out as rays with the brilliance of ten million suns, and calls to him, "O man, born with me as one among my people! Look at me!" Since the body of illusion that he was occupying up until now is, at this stage, dead, it is powerless to look this way or that or to speak with that resplendence. In such a state, because of the dazzling brilliance of the light of that resplendence, he is unable to open his eyes. And while he is in that state, the resplendence calls out loudly to him again. It calls out to him in this way three times. Even then he lies powerless, unable to open his eyes and look.

Thereupon the light of the wisdom of awareness belonging to the yearning within his intention emerges from within his innermost heart, his *qalb,* and speaks. "O my Lord, at this moment as I lie dazed, unaware of my body or my state, may it please You to send before me my *Guru Nāthan,*[60] that *kāmil shaikh*[61] who has, through the certitude of absolute faith called *īmān*, appeased the torment of my hunger and disease. May You send him to dispel the torpor resulting from my fatigue and protect me!" It says this with the melting intensity of feeling that belongs to the awareness of the intention in his heart.

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[60] Guru of gurus; the Lord of gurus. Lit. *Guru:* teacher; *nāthan:* a term of respect.

[61] Perfected spiritual guide; true guru; one who knows himself and *Allāh,* then guides others on the path to *Allāh.*

Allāh, knowing the intention of this man, then calls to the *Rasūl* ⊖ and says, "O My *Rasūl!*[62] One who is your disciple has partaken of you and your secret and has thereby been relieved of his fatigue and cured of his hunger and disease. As a result, the wisdom of your awareness of grace dawned within him, and he began to realize himself. In that station, he saw your resplendence—the resplendence of the form of the *Nūr*—shining with your beauty as the resplendence of ten million suns. He lost himself and fell senseless within the resplendence of that very form and now lies immersed in your shining rays. Because he lies unconscious, without movement, unable to turn this way or that, not wanting to see anything other than you, you must go to him. You must condense your rays (which shine with the resplendence of ten million suns), cause your beauty of the *Thiru Qur'ān*[63] to appear, stand in the form *(sūrat)* of that *Thiru Qur'ān,* make all your beauties into an atom within an atom, go and lift him up, impress your form of the *Thiru Qur'ān* within him, impress the beauty of your divine countenance within his heart, make your beauty and My beauty as one within him and, having mixed them together until they reach a fine state, feed this to him, instill truth within his heart, teach him about the radiance of your wisdom, make him acquire certitude of faith, and, having impressed all this within his *qalb,* his innermost heart, lay open that heart and reveal it to this man, saying, 'Look at Us. This is my Lord (my *Rabb*) and your Lord. It is to learn the truth of this that we have come here. You emerged from me. I emerged from *Allāh*. Realize this secret. You emerged from me earlier, and if you come to see yourself, you will see me again, later. If, however, you do not succeed in seeing yourself, you will lose your eye of wisdom in the darkness of illusion in this place you have come to. You will lose your judgment, your intellect, your forbearance, your inner patience called *sabūr,* and the quality of contentment called *shakūr*. Thus you will lose the qualities, actions, behavior, and virtues of a human being, acquire qualities that are like those of beasts, and face many difficulties in this illusory world in which you originally appeared with such exalted wisdom.'

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[62] The Prophet *Muhammad* ⊖; the resplendence that emerged from God's effulgence, shining radiantly as His Messenger ⊖.

[63] The primal scripture; the inner *Qur'ān* inscribed within the heart of man. All the secrets and essences of the three worlds have been buried within it by *Allāh*.

"Tell him, 'I am the one who brought you here. I am also the one who will take you back. Therefore you must see me and lose yourself within me. And I will lose myself within *Allāh*. *Allāh* will then be the only thing that remains; we will be within Him and He will be within us.'

"O my *Rasūl*, in this way, demonstrating and explaining the wonders and the form of the *Thiru Qur'ān,* you must tell this man, 'This *Thiru Qur'ān* is me. I am this *Thiru Qur'ān*. Analyze diligently and know with certainty that you too are within the *Thiru Qur'ān*. Only one who has known this is *dīnul-Islām*.[64] He is one who can be called *insān kāmil mu'min*.[65] I will be the light of his soul, while my Lord *(Rabb)* will be my resplendence. This is the *dīnul-Islām* of perfect purity.' Tell him this."

Allāh speaks further: *"Yā Nūr Muhammad!* O My *Rasūl!* Since you are the *Rasūl* to your people *(ummat)* and to all things that were created from you, and since you are also My Messenger and Prophet to all the creations, you must describe and explain to your people all I have told you. As you were told earlier, you must tap and awaken those who have lost themselves and lie entranced within your resplendence, comfort them, make them merge with you, hide them within you—even before you come to merge with Me—and then come and lose yourself within Me. When you lose yourself within Me (after everything that emerged from you has come back and disappeared within you), then all of everything will disappear within Me. Thus I will be one who is eternal, who exists forever and ever—the solitary One." Thus says *Allāh* to His *Rasūl* ⊖.

This message is what the *Rasūl* ⊖, who is mingled within all lives in the form of the awareness of wisdom, points out through teachings of grace, which exist in the form of laws of justice within the conscience of each and every life—thus teaching those lives the right and the wrong of their respective actions. The *Rasūl* ⊖, existing in the form of the conscience, emerges within the inner being of each and every human being and makes them reflect, "This is right. That is wrong." This grace exists as *Allāh's Rasūl*ﷺ, as His Messenger and His Prophet. My son, please reflect upon this a little.

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[64] The beauty of the pure light *(dīn)*; the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

[65] A God-realized being, perfected in absolute faith *(īmān)*.

Thus it is these two things alone—*Allāh* and *Muhammad*—that a person with wisdom will imbibe, opening the mouth of wisdom belonging to the compassion of his love. In this way, he nurtures the growth of his body, comes to realize himself, and finally disappears within the resplendence of his Lord. It is this state that will be his house, his heaven, and his freedom (on the path of Truth) in both worlds (this world and the other) and for all the eighteen thousand universes. May you understand that *Islām* means to realize this state, attain freedom, foster unity, and live imbibing and relishing only the taste of *Allāh* and *Rasūl*ﷺ. My son! At this moment, I do not wish to describe this any further. If wisdom dawns in you, you will know what the truth called *Islām* is.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

SHINING NOW AND FOREVER AS ONE—EVERYWHERE

Do not look at the world;
Look at your own self.

Push illusion away;
Correct your mind.

Do not set out to correct your neighbor;
Correct your own wisdom.

Correct yourself
Before trying to correct others.

Do not slander others;
Instead, throw away your own base evils.

Do not speak lies;
They will consume the faith and wisdom that befit you and
then defecate it.

Do not give way to wrath;
Your entire life will be destroyed.

Do not speak with pride;
The resplendence of the grace of your wisdom will fade away.

Do not whirl around with the world;
Realize yourself instead.

Do not indulge in scheming and deceit;
The effulgent grace of *Allāh's* truth will burn you up.

Do not look at the earth and laugh;
Look at your own mind and laugh.

Do not weep, grieving or rejoicing over the sorrows and joys of the world;
Look instead at your death which was born along with you, and weep.

Do not weep, saying this is destiny or fate;
Weep instead over your wisdom that has forfeited the power of discernment and has caused you to lose the exalted qualities you were born with, as man.

Do not try to ruin your friend who gave you food;
The unique almighty Effulgence that shines as the all-pervasive omnipresent perfection of plenitude will burn your heart to ashes, and give you the lowest and vilest of hells as your reward.

Do not attempt to reform the earth-world;
Correct the world of your mind instead.

Do not wear different costumes;
Throw out the disguises, the differences your mind conjures up.

Do not laugh at woman;
Laugh at your demon-possessed mind.

Do not weep, thinking of gold;
Think of your impermanent body and weep.

You have been born as man. Do not weep over words;
Weep instead for your wisdom, which has lost its sensibility and its perceptive judgment.

Do not weep to have children;
Weep at the fetters of the demons of illusion that bind you.

Do not weep over your birth into this life;
Weep for your corpse, which has lost its awareness and wisdom.

Do not ridicule God;
Ridicule your thieving mind, and cry.

Do not have envy *(porāmay);*
That immense turtle *(perumāmay)* will kill you.

Look at your own self;
The truth will be seen.

Make your perfectly pure wisdom shine;
The majesty and wonder of *Allāh's* essence and His attributes, His *dhāt* and *sifāt,* will be seen.

Control your anger;
All the delusions arising from the darkness of your birth will vanish.

Control your hunger;
The Omnipresent God will resplend.

Weep not over your advancing years;
Weep instead that despite your coming to this world you have not discovered and realized *Allāh's* truth.

Weep not over your old age;
Weep instead over the suffering you inflicted upon the hearts of others by your harsh words and your evil thoughts and intentions.

Do not be lazy and forsake the duty you were born as man to do;
Heaven will pull farther and farther away.

If you have been born as *insān*, do that duty;
The compassion of God will dawn within you.

Realize the truth of your birth;
This wide world of illusion will shrink.

Dislodge satan's qualities of jealousy and treachery from
  your heart;
God's compassionate form will appear within your heart of
  love—in the form of grace.

Bestow the compassion of your love upon all the lives in
  God's creation;
All lives will become mingled within your love and will befriend
  you and love you.

Do not murder the truths of this world that have emerged by
  the grace of *Allāh;*
Murder the dark veils of your ignorant mind of illusion.

Do not live for the sake of selfish gain;
Being born as man, consider all lives in *Allāh's* creation to be like
  your own life, and live for the sake of those lives.

That which stole your life is your birth.
That which stole your birth is desire.
That which stole your desire is earth.
That which stole earth is the human birth.
That which stole the human birth is the bigger death.[66]
That which stole death is light.
That which stole light is the all-pervasive Omnipresence.

That which hides the all-pervasive Omnipresence is
  the elements
And that which is hidden within the Omnipresence is
  the elements.
That which veils religion is the arrogant elephant in musth[67]

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[66] [M. R. Bawa Muhaiyaddeen refers to sleep as the small death.]

[67] [A condition of frenzied sexual excitement or sexual drive (heat) occurring in the

And that which lies hidden within religion is also the arrogant
elephant in musth.
That which lies concealed in the earth is all the earth-lives.
That which conceals the body of earth is the earth called
the world.
That which concealed you in the world is a woman.
That which veiled your eye is the effect of karma.[68]
That which hides God is the many veils you see.

My child, my son! All the things detailed above are the evils that keep you enshrouded and veiled. Unnoticed by you, they drag you into the clutches of bigotry and give that bigotry names, which, with pride, parade in the world as four scriptures. Every child, in that veiled state, gets tossed and whirled about, unable to see the Thing that cannot be concealed. They become entangled and shattered, forfeiting their wisdom, until they finally decay and perish.

My child, my son! A thing that cannot be hidden cannot be
seen by one who is hidden.
A thing that has no equal or parallel cannot be seen by one
who sees equals and parallels.
A thing that knows no deceit cannot be seen by one who
has deceit.
A thing that has no pride cannot be seen by one with pride.
A thing that is limitless beyond measure or estimate cannot be
seen by one who claims to have measured it and declared it
to be this much and no more.
A thing that is without an ending and never perishes cannot be
seen by one who claims to know its end.
A thing that has no bigotry cannot be seen by one who is filled
with bigotry.
A thing that does not discriminate between tribe or caste
cannot be known by one who is bound by tribe or caste.

That is the Thing that has no relatives, no possessions, property, lust,

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males of certain mammals, such as the elephant and camel; a condition of dangerous frenzy. The spiritual meaning is arrogance and religious fanaticism.]

[68] The inherited qualities imprinted on the fetus at the time of conception.

wrath, greed, attachment, bigotry, or envy—none of these. Those who stay within the confines of the evil qualities mentioned earlier will not see that Treasure.

My son! If you wish to see it you must come out of concealment and stand in the wide-open space, and look. Then you may be able to perceive that Thing and see its blissful secrets.

My child! Those who have been born as *insān* in this world speak of four religions. They speak about four scriptures. They divide and apportion things and claim, "This is mine! That is yours!" Born as *insān*, should they not analyze and scrutinize with their divine analytic wisdom and thereby learn the truth? But, even though they have the form of human beings and look like human beings, they have lost that wisdom of truth. With the illusory stick of delusion *(mayakkam)* arising from the darkness in which they live, they strike the heads bearing the nature of the grace of wisdom, which belong to those wise ones who were born as man and live as man. Further, they argue constantly about who is greater (you or I), forfeit the wisdom that always looks toward *Allāh,* and instead learn mantras of darkness, using them to attack one another. Every one of them, having learned these kinds of attack-mantras and having forfeited their wisdom of perfect purity, live under cover of that darkness and set out to rule the world.

My son! Speaking about the four scriptures comes naturally to such people. But in order to make them aware of the one Omnipresence that resplends everywhere (no matter where one turns to look), *Allāh* sent down, in the form of His humble devotees, enlightened beings who were incarnations in the form of grace. These beings explained to those endowed with wisdom that the resplendent Treasure can be seen anywhere and everywhere, acquainted them with His essence and His attributes *(dhāt* and *sifāt),* explained to them with certainty that *Allāh* is the one all-pervasive Effulgence that can never be hidden or concealed, and also described to them the laws and covenants of *Allāh*.

Further, *Allāh,* knowing the qualities and actions
  of those who took a birth of blindness,
those who—
  having lost their three eyes within the veils of darkness,
  having lost their sight in all three eyes,

having lost the light of the Triple Radiance,
and having lost the resplendent lamp of wisdom,
are rolling about as blind ones in caves of pitch darkness,
bewitched by hypnotic delusion *(mayakkam)*
and existing as demonic, sightless ones,
jumping about and screaming
that they can conceal the Thing
that is all-pervasive and cannot be concealed,
and end up falling into a deep pit—

knowing the qualities and actions of such people, *Allāh* caused His devotees to appear, in order to destroy the evil ones (who are enmeshed in the delusion caused by the blindness of their birth), to cherish and protect the good ones, and to proclaim that *Allāh* is one who can be seen anywhere and everywhere.

These enlightened beings who were sent in this manner preached the teachings of *Allāh's* grace to man's divine analytic wisdom through wisdom-filled explanations, in order to reveal the Thing that can never be concealed.

But the people who had lost their wisdom and were blind from birth stealthily crept under the cover of the darkness in which they lay buried, and murdered the great ones of wisdom who had come to teach the people in this fashion.

In spite of this, that Treasure that cannot be hidden continued sending those eternal devotees, again and again, to resplend and shine on earth, in order to destroy those born with the blindness of delusion *(mayakkam)*, while protecting the perfectly pure wisdom of the devoted good ones. Many millions upon millions of such beings have incarnated in this fashion. Because their teachings of grace in this world were accepted as true by certain people with wisdom, four scriptures have come into being.

However, different groups of people, according to their respective levels of wisdom and understanding, and according to the time and place in which they lived, accepted the teachings of the devotees of God in different ways, and, separating into four divisions, followed the prophet of their choice.

The prophets discoursed to the people on *Allāh's* divine words of grace, which proclaim: *"Allāh* is a treasure that cannot be veiled. Behold Him revealed, without any concealment! See that one Treasure wherever you turn to look!" But, forgetting this, human beings, although children of one Mother, separated into four sections, having lost the awareness of the truth that they are children of the same Mother, and, having lost their unity and their ability to realize that the Creator who is Father and Mother to all is one—these human beings are writhing and rolling in the illusory darknesses of hypnotic torpor *(mayakkam),* each one searching for their own fathers and mothers. They grab at the things that lie buried in that darkness—whatever things the hand touches—and then cling to them, calling each of those things mother. Thus they harbor doubts, which then grow and become impressed within their minds as deep scars. The jealousies of their warped, shaky minds create the differences born from discrimination between what is 'yours' and what is 'mine'. And so their whole life is driven deep into that scar of the torpor of darkness, where they live, hiding within that scar and feeding and growing upon it. Since the nature of their deluded wisdom is darkness, they are unable to distinguish between *Allāh's* grace and the darkness of worldly illusion.

Those with this deluded wisdom, standing with egoistic pride and the arrogance of 'I', commit all the heinous sins in the illusory world of maya (such as murder, intoxication, lust, theft, jealousy, treachery, hastiness, scheming, arrogance, wrath, and the haughtiness of 'I'), all the while remaining concealed within the utter darkness of that torpor, where they plot to divide up and portion out the Thing that cannot be hidden. But that Thing will never be accessible to the grasping hands of the torporous wisdom belonging to these men of blind birth who have forfeited true wisdom. We who are human beings of perfect purity, endowed with perfectly pure wisdom, must analyze this and realize it—each with his own wisdom.

My son! If we will only use our wisdom, we will discover that these four groups (having forgotten that that Treasure has no form, that it stands as the perfection of plenitude that fills everything but is not being contained by anything, that it is the perfection that does not perish or end, and that it is common to all lives) have made that formless Treasure into a form and are trying to tear it apart, one holding on to the right arm and one to the left, one to the right leg and the other to the left, hoping to tear that form into pieces and divide it up among themselves. If we analyze their actions with our divine analytic wisdom, we will be plunged into deep reflection, wondering how they are ever going to divide up that Treasure that cannot be concealed.[69]

For, my son, they can never succeed in discovering the limits of that which is the Perfection of Plenitude. But there is no use telling this to such people, who are completely enshrouded in darkness. Therefore my son! If you can live without hiding yourself in that darkness, and, from that unveiled state, love the Plenitude that is never veiled, forget yourself with melting heart, close the eyes of the darkness of illusion, foster and cherish the true beauty of *insān* with faith, determination, and certitude, acquire the qualities of that completeness of *Allāh,* and stand in the wide-open space that is the fullness of His completeness—only then will you see that eternal, imperishable Thing that stands as the perfect plenitude, filling all of everything.

Children! Let us give a small example to illustrate the truth of the life of an *insān* and the wisdom of the *kāmil shaikh*. This example of a precious gem reveals a valuable secret. Please listen.

It is only when a gem is kept in its rightful place that the precious stone, as well as the one who sells it, will be given the respect they deserve. Therefore the gem dealer, having faceted and polished the different colored gems, each according to its nature, prepares nine different rooms, each room worthy of one of the nine different gems. Then he lays the gems out tastefully, sets up different colored light bulbs in each room to best display the gems exhibited there, and keeps them secured with different locks, the strength of each matching the value of the stone it secures.

Those who want to buy precious stones will go to the dealer; but even before he hears them say, "Sir, I want to buy a precious gem," that dealer should be capable of accurately assessing the worth and potential of the prospective buyer. Only if he knows this will he be a seller worthy of the value of those gems. Only after he has assessed that buyer to be capable of buying should the dealer even think of opening the area where the precious stones are kept.

And before taking the buyer into a room, he will switch on the lights in that room. Immediately the light will flood the room with the colors best suited to bring out the brilliance of the gem it houses. As a result, that stone will resplend in effulgent form, showing its inherent beauty and true worth. Only then will the dealer quote the selling price of that valuable gem to the prospective buyer as, say, a hundred thousand rupees.[71]

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[69] [It cannot be concealed because it is limitless, and no boundaries can be identified. Thus they cannot divide it.]

In this way, he will show the precious stones in each of the nine rooms, room by room, mentioning them by their rightful names and quoting their respective prices. But even before the potential buyers have seen the gems in all nine rooms, many of them will be so stunned by the lights shining from those gems that they will fall senseless, exclaiming, "Ah! There are things of such great value here!"

However, there are some buyers who will walk with steadfast certitude and determination right up to the very last room to see the gems kept there—to get at least a glimpse of the brilliant magnificence of the best of the precious stones, even if they feel they might die as a result. The dealer will take such people right up to that last room, show them the precious gems of great value, and say to them, "My friend! You seem to want this gem. Its value cannot even be estimated; however, I will quote you a price befitting your means and your wisdom. For instance, in this room, this one stone alone is marked at four million rupees, but this is not the real value of this stone. My wisdom is inadequate to accurately assess its true worth. I cannot even begin to guess what price would be fixed by others more expert than I. But since this priceless stone has reached my hands, I will give you an estimate based on what my limited wisdom tells me." So saying, he will exhibit that stone.

Now, no matter what value that dealer, to the best of his knowledge, places upon the various gems, the customer will quote his own price for each one of them. If the figure offered by the buyer suits the dealer, he will accept the money and hand over the precious stone. The one who buys it will then give it to a jeweler to set it in either a crown or a pendant or in something else he might have a use for. But will the jeweler be aware of the value of that brilliant precious gem? Will he really appreciate the majesty of that stone and the high station it occupied while in the hands of the dealer? No, the jeweler will simply file and chisel it as befits his occupation, and set it to the best of his ability.

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70. [The unit of currency in Sri Lanka and India.]

Further, once that precious stone slips from its original station, it will diminish in value. If set in a royal crown, however, it would then gain esteem, and be praised highly. But if set in a pendant, its worth would be reduced a hundred times, and if set in an amulet, its worth would decrease a hundred times more. And if that same gem were placed in a poor man's house, its worth would plummet a hundred percent—it would have no value at all. After some time the world would disparage it, saying to the man who wears it, "That's not worth even a penny!"

My son, there are some meaningful explanations regarding this example that can be applied to the secrets of man's life in this world. For instance, if you live in this world, it is either as a male or a female, is it not? Of the two, the female is like a precious gem. If she is held in her rightful station, she will be treasured and respected. As soon as she comes of age and displays the beauty and qualities in keeping with that maturing, she must be placed in the station that will best bring out her true worth. Only then will the one who desires to obtain that precious gem called woman do so with appropriate respect and then give her the place of dignity she deserves.

The male, on the other hand, is like the dealer who has the gems and must ascertain the worthiness of the one who seeks to attain them.

As the dealer, possessing the precious gem called wisdom (adorned with the patience called serenity), he assesses the value of the gems with the sharpness of his intellect known as subtle awareness and arranges each gem in its appropriate setting, to display it to its best advantage. But he will not allow a seeker to even see that gem until he has ascertained his worthiness. Only then will he open the door and show him the woman who is comparable to a precious gem.

In the same way, the intentions of the *kāmil shaikh,* his wisdom (*Allāh's* most rare, precious treasure), and *Allāh's* greatness must be revealed only to one in whom the yearning to see all these has matured.

Many other meanings can be found in this example, but we have offered only two. One shows the value of the woman. The other shows the precious meanings of the *kāmil shaikh,* who has received *Allāh's* grace. If, instead of safeguarding these treasures in this fashion, you advertise and hawk them in the bazaar or marketplace, that will indicate that you do not appreciate their inherent value.

Only a male who uses his wisdom properly will shine as a king in his home. The world is in his keeping. The world regulates morality, good behavior, good conduct, duty, justice, honesty, and patience. The one who carries out these duties is an *insān*. The good things that are his teachings are *Allāh's sifāt,* or creations. The inherent nature of *Allāh's sifāt* is form. The symbol for that form is *ōmkāram*.[71] The sound of *ōmkāram* becomes the five letters. The five letters are Adam. The world that Adam (Īswaran)[72] rules is made up of the fourteen universes. The one that activates these universes and controls their affairs is *Allāh*—the all-pervasive Omnipresence. That which makes the glory of that all-pervasive Omnipresence shine is the human birth. What motivates those born as human beings is wisdom. Wisdom is the *Nūr*. The *Nūr* is the soul *(rūh)*.

My son, this is what the world is. May you reflect deeply on these things, one by one, and act accordingly.

My beloved children, gems of my eyes! All the truths described above are the essences and the attributes (the *dhāt* and *sifāt*) of the steadfast determination of the certitude of faith *(īmān)* for man. May you believe this with firm conviction, may you dissect and understand it atom by atom and conduct yourselves accordingly. To know this truth is to know the treasury of that most rare and precious wealth called *dīnul-Islām,*[73] the injunctions of *Allāh,* and the treasures of His grace. One who has discovered and known these is a perfected being, an *insān kāmil*.

QUESTION: Father! What is meant by world? How many worlds are there? Would you please explain this to us?

ANSWER: Children! There are fifteen universes. But there are two worlds. Of these, one is the realm of the mind. It is called desire. The other is the realm of *Allāh's* grace. That is the realm of faith and steadfast determination. Within these two, many other realms can be seen. The realm of desire (the mind) is the realm of the moon. It has the power to promote growth. The other realm is that of the sun, within which certitude of faith circulates. Many of *Allāh's* worldly creations dwell here. It is here that man roams, seeing many wonderful scenes. Please listen while I explain this.

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[71] The letter of creation representing the cosmic form; the mystic symbol *ōm* or *aum,* which is the primal sound; the beginning of manifestation. The form of the fetus is in the shape of this letter.

[72] [A name for Lord Shiva, the presiding deity in the Hindu tradition; the primal father, with Īswari as the primal mother.]

[73] The beauty of the pure light *(dīn);* the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

That which is called the world is a mirror. This mirror is round. *Allāh* formed the world in *āthi,* the primal beginning, without blemish or flaw. This spherical mirror called the world is unable to remain at rest, and so it goes on revolving. In order to stabilize it, in order to explain its meaning clearly, in order to make the world aware of the greatness of that mirror, and in order to make Himself known, that all-pervasive Omnipresence called *Allāh* fashioned a form made of the light of the grace that appeared from within His own precious *dhāt,* His essence.

In order to make this form, *Allāh* rolled up unto a ball: 330 million angels, forty-eight thousand heavenly beings, 4,448 commanders of the forces (the 4,448 diseases), sixty-four experts for the sixty-four arts, ninety-six musicians proficient in the powers called *tatthwas* (inherent potentialities), eighty-four trillion living creatures (from the flea and the ant to the largest of creatures, along with their qualities and inherent potentialities), 105 million demons of karmic origin, and the qualities of many other forms with diverse shapes and characteristics—and, having made all these into one big secret, set out to construct a chest in which to secure this secret.

So He joined the five known as earth, fire, water, air, and ether into one, made that into a form, placed the aforementioned ball (which is subtle in form), along with everything contained within it, inside this outer form, and placed all the universes, including the fourteen worlds, within the innermost part of this form. Now, to enable the form to look at itself, He set out to make a mirror. So He painted the back of the ball with reflecting mercury, which was made by joining together six required materials (lust, anger, greed, infatuation, bigotry, and envy). Then He made the darkness of maya, or illusion, into black paint. He applied both of these to the back of the mirror, which is the world.

Then, in order to make that revolving mirror stand still, He set out to fashion two legs for it. He positioned one leg (His wisdom) to the left side and the other leg (His grace) to the right side and then placed the mirror called the world on top of the two legs. He fixed the right leg in place with the bolt called patience and the left leg with the bolt called assessment *(mathi).* Then He firmly secured the right bolt with the nut called faith and the left bolt with the nut called steadfastness of truth. In this way the primal, beginningless Omnipresence made that mirror stand firm without movement. Having stabilized it, the formlessness that was *Allāh* brought the form (made of the five elements) in front of that mirror. When the form looked into the mirror called the world, a shape appeared in it, a shape in its own likeness.

Upon seeing its likeness, the form, wanting to embrace it, stretched out both hands and tried to grasp it, but it could not. Wailing and weeping, the form cried out, "O my precious beloved! O my gem! O my life! O you who were born with me! O golden one! O precious pearl! O light of my eye! How can I exist apart from you? How will I live in this world without you?" Crying out like this, the form made numerous attempts to grab its likeness, wailing and weeping and shedding tears all the while. As the form went on weeping, the illusory monkey[74] likeness within the mirror mimicked every single movement. But even though the form was pining and wasting away, the illusory monkey likeness was not. It was not crying at all.

Even so, the form, unable to correct itself, reached behind the mirror with both hands, hoping to catch its likeness, the illusory monkey. At that moment the form of man lost consciousness, and the likeness of the illusory monkey suddenly appeared in its place. This is how man's form changed into a monkey of hypnotic torpor *(mayakkam)*. In other words, man's form of perfect purity was transformed into that of a monkey and shackled by the evils of attachment, bondage, craving, love for the world, possessions, property, relatives, and the like.

This was the moment that man's form relinquished its purity and began to reach out for the grimy mass called impurity. On that very day, the form lost its name, *insān,* and transformed into a demonic form.

As a result of pining for its own likeness, the form began to decay and rot, to melt and waste away—remaining without food, without even tasting anything, without sleep, without cleanliness, without certitude, without faith, without patience, without judgment, without oneness of purpose, without integrity, without grace, without light—wasting away to its end, all the while clinging to the mistaken belief that everything that glitters is indeed gold.

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[74] [This refers to the monkey-like mind.]

Realizing this, Allāh, that beginningless and formless One, opens His divine mouth of grace and speaks:

"O monkey that has lost its wisdom! O demonic animal that has forgotten grace! O monkey that has lost its certitude! Here is a stick for you!" And He held out a stick that had been dipped in and smeared with chicken feces (the evil sins of the illusion belonging to the world). As soon as that monkey grabbed hold of the stick, the dirt on the stick got on its hands. The monkey put its hand to its nose and smelled it. It had a disgusting smell. When the monkey form attempted to wipe the dirt away, that all-pervasive Omnipresence who was watching this said, "O monkey form that is relishing the taste of filth, believing it to be the sweetest taste! From now on at least, foster your wisdom, bring your certitude of faith into being, remove the dirt of illusion, and strengthen the certitude of your intentions. I am certitude. Adam is intention."

The monkey form, although it heard this, went on sniffing the stench on its hand and rubbing that hand. As a result, a wound developed. Even then, the monkey would not stop rubbing. In keeping with the proverb: "If a monkey has a wound, he will keep picking at it until it grows bigger and bigger," the monkey form picked up the stick and kept on digging and boring into that wound, until it grew so large it had no chance of healing at all. As a result the hand rotted and decayed and began to disintegrate bit by bit. With that, the monkey form, feeling severe pain and overwhelmed by the disgusting smell, fell down grieving and died. But right up to the end the monkey did not give up its digging into that wound.

My child, my son! Man's plight is very similar to that of this monkey. Although born so beautiful, he has come to trust the pleasures of the world and to love the world, saying, "My things; others' things. My children; others' children. My religion; others' religion," and "My brothers, my sisters, my father, my mother, my relatives." He commits evil actions such as treachery, jealousy, falsehood, theft, murder, intoxicants, lust, arrogance, wrath, and impatience; he involves himself as fully as he can in the illusion that accompanies the evil of worldly craving and the haughtiness of the 'I', forgets the difference between good and evil, gives up justice and reason, resorts to many strategies and schemes for self-gain, and, forfeiting his inner awareness, goes on gazing into the mirror of the world.

Such a one is this monkey form. The likeness that appeared in the mirror and later replaced man's form is the illusory likeness of the monkey. The mirror is the attachments and bondages to the world. As the form goes on looking into that mirror called the world, the darkness of illusion clouds and hides his wisdom more and more. This darkness of illusion will not let go of him easily, even until the end of the world.

A true man will not care to look into this mirror of illusion, but monkeys in the shape of man will think it truly wonderful. They will smear the foul odors of the base desires of the world onto the hand of faith, which is wisdom. They will smell it, rub it until a wound forms on that hand of wisdom, and then keep on rubbing the wound, all the while remaining within the hell of the desires related to this illusory world, hoping to heal that wound but actually enlarging and worsening it. The wound of this man who has lost his wisdom will afflict him with travails, poverty, disease, suffering, and the like—all these clinging to him relentlessly until the very end, when he will rot and die from them. Such is this mirror of the world that he looks into. My son! May you realize this and escape from such a plight.

There are many more secrets regarding this mirror. May you strive hard and understand its significance, then climb onto the steed called certitude of faith and ride it, meditating on the words *Bismillāhir-Rahmānir-Rahīm*[75]—the divine words of steadfast intention. If you do this, all three worlds will be opened to you. May you fortify your certitude of wisdom using that faith called steadfast intention.

Children! Let us expand upon what we have been saying thus far: Man is seventy thousand times larger than the world. The world is but a small fraction of man. Therefore the world, unable to carry man, who is so large, feels agony. And yet man, because he forfeited his wisdom, suffers the agony of being unable to carry this paltry world. Please try to understand both of these with your subtle wisdom.

My beloved children, gems of my eye! When a form looks into the mirror of this world of illusion, please know that whatever it sees in that mirror is its own world. How the world appears to that form will correspond to its own level of wisdom and the scenes it is used to seeing. Thus, each one that looks into this mirror sees a different scene—his own world.

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[75] In the name of God, the Most Merciful, the Most Compassionate.

Children! There are further wondrous subtleties in our life, wonders that we have yet to discover. The world is but the secret of our life. All the innate characteristics of the world are paths on which man's divine analytic wisdom travels. Man wanders along these paths with that wisdom, studying and learning about all the secrets on those paths (along with the good and evil contained within them) and about the secrets of his playful acting as he roams in the body that he took in this birth.

These people, who roam about playing and running and singing and dancing and play-acting are like small children. But they must, with clarity, learn about the secret wonders to be found on these paths. Through their play-acting, they must photograph all the wonders on the four paths, imprint them in the heart, and, in the ripeness of time, project those films onto a screen and view them carefully. During that viewing, they must observe the subtleties of the film and the scenes in it, keep the good they see, and eliminate the evil once and for all. After this they must photograph the one most wondrous path and its byways, using the resplendence of man's divine analytic wisdom. But in order to learn just how to photograph these wondrous things, they must search for and find a *shaikh* who is even more subtle and wondrous.

That rare and wondrous *shaikh* will condense all the paths of the world seen by physical vision into one path, reduce that path to the size of a mustard seed, compress the fourteen universes into that mustard seed, transform all the wonders of the fifteen universes into extraordinary subtleties, gather all the subtleties into a speck of a speck, make all the specks into an atom within an atom, split that atom into seventy thousand pieces, take one of those pieces and make that into an atom within an atom, divide that into the eight directions, sift these (throwing away the refuse) and reduce them to the four directions, sift and wash these and reduce them to the three eyes, sift and wash even these in a most subtle manner and make them into the sixteen corners, make those sixteen into a human being *(insān)* who has sifted each of those corners to its end and thus become eternally sixteen years of age, sift the sixteen years to their finality, discard the refuse and divide what is left into two parts: man and *Allāh,* sift those two again to eliminate one (man), and then, what remains will be *Allāh*—nothing else.

That which is *Allāh* is the atom within the atom. That atom, split up into 330 million parts, shines as the 330 million angels *(malā'ikat)*.[76] When he (the *shaikh*) examines the secrets of those 330 million atoms (which exist as atom within atom) and washes and filters them repeatedly, he will see that what remains is the one Thing that is suffused throughout everything, existing everywhere in atomless state. It is that Thing *(Allāh* within the *shaikh)* that examines all the things (His creations, or *sifāt*) that emerged from His essence *(dhāt),* and, sifting and washing away all else, takes only the essence (which is the truth in all of those things) into Himself, and sees only Himself—*Allāh,* the primal Omnipresence—as that which remains.

One who has realized this ultimate state will be one without form. Such a one will see that the fifteen universes are within him. Only one who knows this truth (of the containment of all the universes within him) will appear as the essence of the primal One, the *Āthi,*[77] and stand resplending in those fifteen universes. Such a man will reduce the fifteen universes of this world, this *dunyā,* into an atom and stand with one foot on that atom, unable to find a place to rest his other foot.[78] Within such a man, that Thing will resplend as that which is formless and atomless, as the most difficult-to-discover, subtle Effulgence—spread out and suffused everywhere.

Therefore, seek and find the true *shaikh* who has the capacity to reveal and explain those scenes. The fifteen universes are staggering under the load of the one who understands all this—unable to support his weight. But the one who does not understand is struggling, unable to carry the weight of this tiny world. May you understand this with clarity.

Allāh says to man:

"O *insān (manu-īsan),*[79] who has appeared in human form as a friend to Me, as one with Me, as the form of truth, and as My devotee who stands shining as one form throughout all the worlds! You must experience your inner awareness, realize the inner secrets, and eliminate the evil things that are both inside you and outside. Further, you must measure the triple ocean (the ocean of maya, the ocean of *gnānam,* and the resplendent ocean of the wisdom of *Allāh's* grace), assess their depth, length, and breadth, and know their respective capacities.

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[76] [Referred to in Tamil as *dēvas,* or heavenly beings.]

[77] A name for God, meaning the One who is the Primal Beginning, the Original Source.

[78] [This is a reference to the 'cosmic dance' of Lord Shiva (or Sivan), who is celebrated in Hinduism as the dancing Nadarāja, the symbol of the cosmic Being who is portrayed standing on one foot with the other foot held aloft.]

[79] A human being whose qualities are those of his Creator. Lit. Man-God.

"Then you must put the glasses called wisdom onto the form of the awareness that belongs to your heart's inner perception and view over and over again through those glasses all the creations within those three oceans—the things hidden and things not hidden—and discover and learn which things among them are good and which are evil. After that you must sift them through the sieve of certitude, faith, and determination, throw away what is refuse, and then sift even the things which, to you, appear to be good.

"You must sift like this sixty-four times, discarding the dross and sifting out the pure residue over and over again. When you have sifted it for the sixty-fourth time, when all the evil has been eliminated, that which remains—that pure, imperishable treasure—will appear subtler than the most subtle, with the precise sharpness that is sharper than the point of the finest needle.

"To one who has understood this in the minutest detail and the most subtle manner, I will be a slave, while those who have not known Me will be slaves to Me. If, knowing Me within and without, My devotee will look at Me alone, I will be with him and he will be with Me. Once both become one, That will never perish. It is those who have realized this who shine even today as the stars in the sky, stars formed by the devotee and the primal One, the *Āthi,* shining together as one, showing the way to mankind. Such devotees are the greatest of *gnānis.* They will never die," said *Allāh.*

Opening His divine mouth of grace and proclaiming these words of grace, Allāh continues:

"One who has seen Me will never go wrong in any of the three worlds. One who never goes wrong will never die."

My son! There are many subtleties within these words. People in the world, however, go on talking about heaven and hell and claim to have reached a complete understanding of these just through their discussions. They say that heaven or hell is awarded by God after one's death, and that the decree will be made by God 'over there'. But, my son! There are many subtle wonders about this that you must discover while still in this world. To learn about these, you must, using the mirror of wisdom and standing firm with clarity of heart, hold onto the *kāmil shaikh,* that divine jewel among teachers, following him steadfastly, without ever looking back. I declare this with utmost conviction to those among the creations of *Allāh* who are *insān.*

My child! My son! One who has known God will never go wrong in any way. Let this be impressed in your heart without the slightest doubt. One who never deviates from the dictates of God's commands will never die. One who never dies will live in heaven [even in this world]. But instead of realizing this truth while in this beautiful world, as they were commanded to by God, people speak about a heaven and a hell as if they are in some distant, unknown location. There is no place that is not known to God. There is no creation that has not been created by God. There is no life within which God does not already dwell.

In order that the truth of this could be realized, God created this beautiful world [the body], constructed within it a most wondrous house [the heart] out of the five elements, and sent a ray of spotless purity [the soul] to inhabit that house, proclaiming, "O joyous form! May you pulsate and shine, understand with clarity, praise Me, lose yourself, forget the 'you', give up the eyes of illusion, forget your house, destroy your cage, destroy the antics of the mind, and come and look at Me. I am looking at you; you should be looking at Me." So said *Allāh.* Only those who have conformed to this without deviating even by an atom will be merged as one with *Allāh,* the eternal Omnipresence, without any separation. They are the ones that have been created in their splendor out of His attributes, His *sifāt,* and stand shining and shimmering as stars in the skies.

My beloved children, gems of my eye, please listen:

*God standing in His form of compassionate love, imparts His teachings of grace to His Rasūl, His Messenger*ﷺ:

"*Yā Muhammad!* O light of My grace that has incarnated as patience, as light within light, as the wondrous within the wondrous, as grace within grace, as bliss greater than bliss, as My magnificent representative for all the worlds, as the perfection among mankind, as the father to all lives in this world, as the light endowed with My grace, as the first and the last in the world!

"I sent you down to this earth-world, at the end, as the ocean of compassion—the vast ocean, unfathomable in length or depth—in the form of grace and light.

"O light of My grace,

to those in the world who have hearts of stone,
to those human beings whose hearts will not melt,
to the demonic sinful beings who have no compassion,
to thieves who have no remorse in their hearts,
to the unjust people who do not realize Me,
and to all the other lives that abound in sinful karmic actions—
to all of them—

may you show compassion, make their hearts melt, foster love in their hearts, dispel their impatience, refine the truth in their hearts to a fine state, feed that truth to them and make them know its taste, make their entire inner selves sweet tasting, eliminate their sinful actions, and keep on feeding them again and again with the sweet-tasting honey of compassion and purity—the same honey that you drink. Filter it repeatedly, pulverize it, and make it fine before you feed it to them, *Yā Nūr.* Let Me explain the taste of this honey further. The joy this honey brings is the sweetness of 6,666 sweet tastes. Tell your fellow beings to savor these tastes one by one. O light that is My *Rattina Muhammad*⊖,[80] precious jewel of My grace! I have formed you as a treasure that shines by four different names: *sharī'at (sariyai), tarīqat (kiriyai), haqīqat (yōgam),* and *ma'rifat (gnānam).*[81]

"*Yā Rattina Muhammad*⊖! O *Badushāh,* O Emperor who makes the world function and explains to My creations about all the living things in the world, their respective levels of wisdom, their actions, behavior, conduct, and the truths thereof.

"You are the *Rasūl* who polishes their wisdom and protects them. I made you emerge from Me as My *dhāt,* My essence, and on that very day I brought forth My creations, or *sifāt,* out of you. All the things that appeared from within you as creations exist as My secret *(sirr).* I have sent you here to explain (to these creations who manifested out of My secret) the qualities and actions of wisdom—the wisdom that will enable them to discover that secret, come to know My attributes and My essence, and thereby come to know Me.

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[80] The precious gem, *Muhammad*⊖.

[81] The four steps of spiritual ascendance in the Hindu tradition, corresponding to the four steps of spiritual ascendance in the Islamic tradition *(sharī'at; tarīqat; haqīqat; ma'rifat).*

Sharī'at[82]

"*Yā Rasūl! Sharī'at* is: to acquaint all those lives (that were created as My secret) with My qualities, My actions, My behaviors, My virtues, My conduct, My love, and many other different kinds of secrets that emerged from Me, as well as to polish the light of the wisdom of those lives, make them shine and radiate, and help them to know Me. The actions and behaviors appropriate to these qualities will form the lowermost of the four portions of your beauty, which emerged from within My essence. This is *sharī'at*. Make them know this.

Tarīqat[83]

"Intention, certitude, determination, faith, patience, duty, and *Allāh*—to make the truth of these seven perfectly pure, without blemish or taint, within the innermost heart of man, the *qalb* of *insān*, and to strengthen and seat them firmly within that heart—this is *tarīqat*. This is the section between the waist and the breast, the second section of your form, which is My essence, My *dhāt*.

Haqīqat[84]

"In this state you will be king, helping the creations who emerged from My attributes *(sifāt)* and My secret *(sirr)* to dispel the darknesses in their hearts, bring their bodies under control, eliminate desires, make the compassionate form of the grace of *Allāh's* love shine within their hearts, make *Allāh* (who is the eternal Omnipresence) resplend within their hearts, and thus help them to dwell in the joyous ecstasy of beholding the resplendence of that truth. *Haqīqat* is the third section of your form—the innermost heart, the *qalb,* that emerged from My essence and exists as My essence, My *dhāt.*

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[82] The first step of spiritual ascendance; the discrimination between right and wrong, and good and evil, and the conducting of one's life according to what is right and good. Lit. The law, derived from the teachings of the Qur'an and of the traditional sayings of the Prophet *Muhammad* ⊖. See Chapter 8.

[83] The second step of spiritual ascendance; complete, unswerving acceptance of the good and the carrying out of each action with steadfast intention, certitude, determination, faith, patience, and duty. Lit. The path.

[84] The third step of spiritual ascendance; the realization of truth; the beginning of coming closer to God and communing with Him.

Maʿrifat[85]

"Seeing all things, both those hidden and those not hidden, observing and understanding the good and evil of them, their secrets and the things in them that are not secret, perceiving the fourteen worlds as being more subtle than the point of the finest needle, and perceiving and protecting the all-pervasive Omnipresence, *Allāh*—

who dwells concealed in subtle form within all lives, mingled and suffused within those lives,
who exists as the Effulgence that shines all over, everywhere,
who shines
  as resplendent beauty without parallel,
  as that which is without form,
  as that which is without world,
  as truth within truth,
  as that which pervades all fourteen worlds,
  as the One,
  as the divine resplendent face,
  as one indivisible resplendence, merged as resplendence within resplendence, free of prejudice or discrimination—

this is *maʿrifat,* the fourth section of your resplendent form, which emerged from My essence, My *dhāt.*

"Yā Nūr! It was to help human beings discover the details and the subtleties of the seven stations that exist above the heart, to teach them the subtleties of the meanings and the good and evil within them, and, standing in the form of the grace of wisdom, to give explanations of wisdom to all the lives formed out of My attributes, or *sifāt* (which are

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[85] The fourth step of spiritual ascendance; the knowledge of the secrets of God. *Maʿrifat* knows no day or night. It is the realization that God is mingled within all lives as the Light with no shadow, as Truth within truth, as the Unique One, shining without separation in all the worlds.

My secret), to make My love become their love, to make My actions become their actions, to make My qualities become their qualities, and to make My behavior become their behavior—it was to do all this that I manifested you from within Me in the form of My essence. The beauty of that form will be My secret *(sirr),* My state *(hāl),* My actions, My conduct, and My virtues. These five will be you. The secret of these five will be My attributes and My secret (My *sifāt* and *sirr*), and the clarity of their truth will be My essence, My *dhāt*. That essence will be you. All of your actions will be My qualities." Thus did *Allāh* explain to the *Nūr*—His essence.

"Moreover, *Yā Nūr!* Through the names of My creations and My secret, you have been given countless millions of names and titles. No matter which name leads to which title, all the actions of the form belonging to that name will be My actions and My qualities. May you make the creations *(sifāt)* and the secret *(sirr)* that were formed out of you understand those qualities and imbibe them. The effulgent resplendence of *dīnul-Islām*[86] will appear within those who have imbibed My qualities. That resplendence is My essence *(dhāt)*. And you are that essence. You are *ma'rifat,* which is gnosis. *Ma'rifat* is without day or night. I am That which shines without day or night. I am the One. All your actions and behaviors will be such as to make that One known."

Explaining this, *Allāh* says, "Make your people understand this. You will be the *badushāh,* the emperor, for this explanation and will shine as the resplendence in the station called *ma'rifat,* which is without either day or night. *Ma'rifat* is the place where you and I will exist merged as one. The conditions under which My essence and I merge into oneness—My essence within Me and I within My essence—is *ma'rifat.* O *Rasūl* ⊖! If they realize this with clarity and understanding, that will be *ma'rifat* for your followers."

Thus does *Allāh* explain, in boundless measure, to the *Nūr,* His essence, His *dhāt*. *Allāh* further tells the *Nūr,* "Within your form, which is My essence, I have fashioned *sharī'at, tarīqat, haqīqat,* and *ma'rifat*. To those who wish to see your resplendent form, these will serve as four steps, with four names, and four kinds of qualities, actions, behavior, and conduct—all of which together make up the beautiful form of your total resplendence.

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[86] The beauty of the pure light *(dīn);* the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

"Those names are: for creation, *Muhammad;* for protection, *Ahamad;* for *haqīqat, Nūr Muhammad;* and for *ma'rifat, Āthi Muhammad.*

"*Yā Nūr!* The first part of your form of light, the part of you that nurtures the life, the food, the body, and the wisdom of the creations called *insān* (which are My secret in the world) and makes them grow, is the part called *Anna Muhammad.*[87]

"Strengthening certitude, determination, faith, and the sense of duty—this is the second part, and the second step (called *tarīqat*) for your form of light. This part of your form is given the name *Ahamad.*

"Dispelling the darknesses in the heart, bringing one's body under control, eliminating desires, making the compassionate form of grace shine, making Me, *Allāh,* resplend there, and, while continuing to look at your light, seeing Me and all things there and enjoying the bliss thereof—this will be *Nūr Muhammad.* This resplendence, which is the third part of your form of light, is *haqīqat,* which shines as the third step. This radiant resplendence that is you bears the name *Nūr.*

"Seeing all things both hidden and revealed and the secrets within them, seeing the fourteen worlds as smaller than the point of a needle, and seeing the one (that primal Omnipresence) who is concealed within and who permeates all lives—to become one with that is *Āthi Muhammad.*

"This step, called *ma'rifat,* or gnosis, will be the fourth part for your resplendent form, your *sūrat.*

"*Yā Muhammad!* Your resplendent form (which is known by four
names, one for each step),
acquiring life *(hayāt)* in all four parts,
standing as My *Rasūl* and My Messenger in each of the
four parts,
preaching My laws and commandments to man and to all of
My creations, each in accordance with its level of wisdom,
making them acquire My qualities,
making them know all four parts of that resplendent form,

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[87] One of the nine aspects of *Muhammad* ⊖; that which is the nourishment *(rizq)* to all lives. See Glossary: nine *Muhammads.*

making them know the total form of your resplendence and
its qualities and actions,
and then making those who have seen the totality of your
resplendent form see Me, who is seated upon your
crown *('arsh)*[88]—
the resplendence of that total form (which is My
essence) will receive the name *Āthi Muhammad.* Please
realize this and explain it to all lives!

"Moreover, O resplendent light! It is out of you that I am going to bring forth the creations I have just been describing. I will create [from you] all the universes and all the secrets within them, and then, to rule over all of them, I will fashion the subtle body of man *(sūratul-insān),* which is the beautiful human form. Since the secrets of man are going to be installed in that body in a wondrous and diversified manner, and since the five types of metals were included in forming it, that body will be referred to as the five 'golds'. Because the energies of different metals are mingled within that form, it will change repeatedly, each time assuming varied characteristics and many, many different types of actions and behaviors. Therefore, *Yā Nūr!* I will utilize you to melt and remelt these forms (made of five metals) repeatedly, in order to refine them and thus turn them into pure gold.

"For this reason you must appear as different incarnations, taking many different forms. No matter which incarnation you take, all four parts will be present in it, but each time you will appear in a different form. For you, who emerged from My essence, each of those appearances will be called a divine incarnation. To Me it will be a creation, a *sifat.* To My creations, it will be a secret *(sirr).*

"O resplendent light! You must first take 999 divine incarnations,[89] and after that, 201 more.

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[88] The throne of God, located on the crown of man's head.

[89] Out of His three thousand gracious qualities, God gave 999 to the four religions—three hundred to *Zabūr* (Hinduism), three hundred to *Jabrāt* (Zoroastrian), three hundred to *Injīl* (Christianity), and ninety-nine to *Furqān* (Islam). Thus the *Nūr,* the light of God, was incarnated in 999 qualities. The 201 births refers to the names of the *Nūr.* The *Nūr* intermingles with the ninety-nine names of *Allāh,* out of which come the ninety-nine names of the *Rasūl*㊉. Add the last three names *(alif, lām,* and *mīm)* and you have 201.

"Yā Nūr! After I finish creating all the universes (with their subtle meanings), the day, the night, the heavens, stars, moonlight, fire, earth, sky, air, water, the angels (who have no birth or end), and countless millions upon millions of others—all created out of you—I will then create, also out of you, two energies *(sakthis)* that can rule the world. Making these two energies into one, from that one I will bring forth the wondrous beings called *insān,* or man, manifesting them in resplendent form. Since five different metals comprise the material out of which these human forms are made, a vast number of divisions will emerge among them. I will send you to melt and remelt these forms (which stand divided) and make them all into pure gold. Even so, the wisdoms of these multitudinous forms, although seeking with certitude the Truth of the one place, will split into four sections. I will send you to melt even these four into one—as beautiful changeless gold. In your attempts to make these four into one, you will go, over and over again, taking a different form each time; and you will endure great hardships in the process. During this time, the blemishes of divisiveness called the four religions will appear. And I will cause two of My three eyes, which are the Triple Radiances, to incarnate over and over again. O My resplendent light! There are many more incarnations you must take.

"At the same time, using your light, I will form Adam and Eve, the primal father and mother (as My creation and My secret) from you, the essence, the *dhāt.* They will emerge as energies belonging to My secret creation. You must split off from My essence *(dhāt)* and incarnate as the secret *(sirr)* within them. After that, using these two creations, I will create the form of man *(sūratul-insān)* with a beauty and wisdom more exalted than that of all the other creations and secrets that emerged from you. Having created mankind, I will nurture them and make them understand and know the truths of this world and the other world. In order that you may polish their divine analytic wisdom and thus help them to know Me, I will install you as the resplendence of the light of their soul and the resplendence of their wisdom. It is with these truths that you must illumine their wisdom and make it understand, *Yā Rasūl!*

"Further, even while you are explaining this, that unified creation will separate into four. That which emerged from the single one (as the beautiful form of man) will stand divided, in four parts. And they will call the two parents, who are the secret of these creations, by four different names. One of the four sections will call their father and mother Īswaran and Īswari. Another section will call them Mashyē and Mashyāne.[90] Another will call them Adam and Eve. A fourth will call them Ādam and Hawwā'. Thus mankind, standing divided into four, will call the same father and mother by four different names.

"Since the above-mentioned creations (human beings) have the five metals mixed within them, they will manifest forms with a vast array of blemishes and faults. And until the time they change to become one color only, I will send you down again and again, changing your form each time.

"O My light! That which appears as the form of beauty, with the power to know all secrets, is the human form called *insān*. The *insān* who knows Me is *insān kāmil,* or perfected man. The one who knows an *insān kāmil* will be you, the *Nūr,* the light that appeared from My essence. When an *insān kāmil* comes to know Me, then the essence *(dhāt),* the attributes *(sifāt),* and the secrets *(sirr)* will all disappear and what will remain is you, My beloved friend, My *habīb,* who is the resplendence known as *Āthi Nūr Muhammad,* the primal resplendence, *Muhammad,* the light of God. And the one who knows you will be Me, *Yā Rasūl!* The form *(sūrat)* of the *insān kāmil* who knows both Me and you will become merged within Us as effulgent resplendence. He will be one who knows and is known to *'ālam* and *arwāh,* this world and the heavenly realm, and even beyond.

"However, *Yā Rasūl!* If those who have the form of *insān* (who should really have an awareness of all this) change into the colors of those five metals, fail to know Me, and fail to conduct themselves correctly, I will send you down, so you can put an end to their misconduct, demonstrate to them the things that are good, feed them with good wisdom, and thus help them to see Me. May you reveal and explain to them all the words I am imparting to you now. *Yā Nūr,* who shines as My two eyes! After I have created all the other creations, I will create Adam, your father, and Eve, your mother, in order that they might bring forth the human race. To those beautiful creations who will emerge from them, may you, later on, teach the divine words of grace that I will now give to you, and may you bring those creations to Me. *Yā Nūr,* listen very subtly, understand in detail what I say, and then tell it to My devotees, who are your followers."

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[90] The primal mother and father in the Zoroastrian (Parsi) religion.

Allāh's teachings of grace to the resplendence of Nūr:

"Tell them to live with faith and certitude in God, who bestows His compassion on all creations in the world, and who showers His grace on those in the divine world, those who have melting hearts of truth. Tell them to worship Me with prayers, meditation, remembrance *(dhikr),* and contemplation *(fikr).* Tell them to establish in their hearts the firm, unshakable conviction that I am one who is eternal, and tell them to worship Me.

"I am one who is in places known and unknown. I am a solitary being who roams alone, forever. I am that unfathomable treasure from which every life created by Me can take, over and over again, as much as it likes of whatever it desires with the longing of its wisdom, without causing Me to diminish by even one iota. O light that is My *Nūr!* May you exhort those who are born with you to realize Me."

The light called Nūr Muhammad ﷺ *speaks to the creations:*

"O lives! The name God is the name that came to the One who is self-subsistent, the Cause for all creations, the one who fashioned all the divine qualities within Himself, the Thing of truth—That which shines as the eternal, all-pervasive, omnipresent Plenitude. This name is understood as the primal name. All the other names by which God is called are names given for a particular reason.[91]

"God has said, 'Everything that has been created was created by Me. And everything that is to be created after this will also be created by Me and Me alone.' Therefore, all living creations must strive with certitude, faith, determination, perseverance, and determined effort to know His greatness and His majesty." Thus said the resplendence of *Nūr* to those lives.

Allāh speaks to the light of Nūr:

"Look at Me. I am your Lord. My name is *ar-Rahmān,* the Merciful One. May you know Me and tell your people about Me, *Yā Nūr!*"

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[91] [For instance, the ninety-nine glorious names of *Allāh (al asmā' ul-husnā)* such as *ar-Rahmān* (the Merciful) and *ar-Rahīm* (the Compassionate) are names of *Allāh's* beneficent qualities.]

The light called Nūr Muhammad ⊖ speaks to those lives about the grandeur of ar-Rahmān:

"Allāh, the Mercy to all lives, gives food equally to everyone in the world, both good and evil, fostering the growth of all, without discrimination. He showers them all with His mercy, protecting them in times of danger, promoting their growth, and sustaining them.

"O lives, in this way has *Allāh* explained the meaning of the name *ar-Rahmān* and revealed His beneficence to me."

God speaks to the Nūr:

"Yā Nūr! Knowing the good and evil in the actions of all My creations, seeing and realizing the consequences of their qualities, conduct, and wisdom, and staying mingled within their joys and sorrows, I will recall them to Me later, ask the various parts of their bodies what they have done, inquire into their credits and debits, balance the good against the evil, and then mete out a just verdict accordingly. *Yā Nūr!* May you announce this to your followers. My name is *ar-Rahīm,* the Compassionate," said God to the *Nūr,* resonating with the sound of grace.

The light called Nūr Muhammad ⊖ discourses to the lives:

"Those whose hearts have melted and attained clarity through their certitude of faith in the Effulgence called *ar-Rahīm* (the Compassionate Lord who is Protector of the heavenly world) will be taken into Him as His own. He will erase the results or records of their previous sinful actions, forgive them, and accept them into *swarnapathi,* the kingdom of heaven. In addition, He will reveal to them the countenances of the fully realized beings from whose benign gaze emanates grace."

Thus expounding upon the aforementioned actions of *Allāh,* His judgment, and the laws relating to that judgment, the *Nūr,* that crest jewel among prophets who is His light, further illumines those lives with these divine words of grace: "O you in the form of man! *(Yā sūratul-insān!)* Make the divine analytic wisdom (the wisdom of the *Nūr* that is buried deep in your hearts) shine within your hearts, and then, with the ears of that *Nūr* listen carefully and attentively to the gracious attributes of *Allāhu ta'ālā Nāyan's* compassionate form, which I will now describe.

"The eternal Omnipresence that is *Allāhu ta'ālā* has one thousand beneficent attributes of grace. Only one of these has He given to His creations in the world. The other 999 attributes He has retained within Himself to benefit those who, having realized Him, reach the heavenly world. *Allāh,* that eternal Omnipresence, keeps those 999 to give them to His good devotees in heaven." So said *Nūr* to those lives.

Allāh speaks to the Nūr:

"O resplendent light that is My *Nūr!* I am one without race, religion, family, sect, property, possessions, or differences. All the created beings who have come to know Me will speak with Me in many different languages, with many different tongues, many different sounds, many different voices, and in many different dialects. To speak with them I have countless tongues. I have countless eyes. I have millions of hands. I have millions of feet. I have millions of ears. My creations speak millions of different languages, so when they come to know Me and speak to Me in a particular language, I will reply to them in that same language. Even though they call to Me in a vast number of languages, I will answer with sounds belonging to the same language and dialect as the one in which they called out. However, even though they will hear My sound, they will not see Me.

"They will ask, '*Yā Allāh!* Where are you?'

"I will reply, 'I am everywhere. I exist hidden within each one of you, but you are unable to see Me or know Me.' Thus will I speak to them, in sounds matching their respective languages. *Yā Nūr!* The radiance of the divine analytic wisdom of these creations remains concealed within their hearts. It does not shine forth. That is why they are unable to see Me, even though I am within each and every one of them.

"Yā Nūr! You, My effulgent radiance, are My essence, My *dhāt.* You are with Me, both in front of Me and behind Me. In order that all My creations (who cry out to Me in millions of languages but exist without seeing Me) may stand behind you, see you, and be brought here by you, I am now going to give you three explanations of grace in the Arabic language, the language in which the revelations were sent down to you, the final Prophet.

"Use this divine utterance to awaken the resplendence of the divine analytic wisdom of *Nūr* that lies buried and hidden within their hearts, make it resplend within their awareness; use it to reveal the house in which I dwell, and then make them open their hearts and look within.

"Yā Rasūl! The words are *Bismillāhir-Rahmānir-Rahīm."*[92]

Allāh tells the *Nūr* further: "The significance of this divine utterance is as follows: The form of man, who is My creation, must stay untainted and perfectly pure. One who bears that form must conduct himself in accordance with the laws of the *Qur'ān* without deviating even an atom from them. If you want to open the innermost heart of such a man—that heart whose vastness and greatness cannot be measured by anyone—you must, standing as My essence, use the key of the light of wisdom. Then, making the station, actions, behavior, conduct, patience, forbearance, contentment, compassion, and truth of your resplendent attributes and secret, which dawned from My essence, into the ink; making your unshakable resplendent faith and certitude into a pen; and making the divine luminous wisdom that emerges from your divine analytic wisdom into a point for that pen, you must dip this point into the ink and write within the heart of those who have the form of man, the *sūrat* of *insān*.

"In addition, *Yā Nūr,* using the qualities of the names mentioned above, you must make Me known to them and make them see Me, and, as a result, understand the importance of that three-part divine utterance. Of these names, *Bismillāh,* God's name of grace, was the first sound that descended from Me to Prophet Adam. Further, *Yā Rasūl!* Any endeavor that your followers begin with the words *Bismillāhir-Rahmānir-Rahīm* will bring them success and great reward." Thus did *Allāh* give explanations of grace to His *Nūr.*

After this, *Allāh* says, "O My resplendent Prophet! O crest jewel of radiance! Look at Me! I have placed you as the mark of excellence on the forehead of My essence. I have made My form, My effulgence, and all the rays of that effulgence into the three thousand divine names of grace, which are the resplendences of those rays. Of these, I have given one thousand to the heavenly beings and angels, who love Me and extol Me and call Me by these names. Another thousand names I have given to My true messengers, My eternal devotees. Of the remaining thousand, I have given three hundred divine names to the scripture of *Zabūr* (Hinduism), three hundred to the scripture of *Jabrāt* (Zoroastrianism), three hundred to *Injīl* (Christianity), and ninety-nine divine names to the scripture of *Furqān* (Islam)—thus accounting for 2,999 divine names of grace. Having given all these away, I, Almighty God, have kept the remaining one divine name with Me. I have contained all the meanings of these three thousand names of grace within the three divine names: *Allāh, Rahmān,* and *Rahīm*. Therefore, My light! My crest jewel of excellence! May you realize this and teach it to your followers. Reciting *Bismillāhir-Rahmānir-Rahīm* is equivalent to reciting all three thousand divine names. One who does this will acquire as much benefit as he will if he performs *dhikr* (the remembrance of God), meditating upon Me, the Supreme Being. Now look at Me!" said *Allāh* to the resplendence of *Nūr.*

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[92] In the name of God, the Most Merciful, the Most Compassionate.

As soon as the light that was the *Nūr* looked at *Allāh's* effulgence, it saw His three thousand names, the secrets within those names, the heavenly beings, the illumined beings who have not come down to this earth, and all the resplendent rays. From every one of those rays, millions of rays showered forth. A beauty and a form appeared in every one of those rays, and within each of those beauties many forms and subtle forms appeared. Then the forms perished, and many energies, or *sakthis,* appeared within each subtle form. Within these energies many propensities and potentialities *(tatthwas)* began to separate off and manifest individually.

Upon seeing this manifestation, the light of Nūr asks:

"*Yā Allāh!* You mentioned three thousand divine names. But when I look at You, You appear as limitless, countless rays, and those rays in turn are seen as forms of beauty and as energies, in many millions of shapes and forms. What is this wonder, *Yā Rahmān?*"

To this, Allāh, who is so difficult to know, opens His mouth of grace and replies:

"*Yā Nūr!* O resplendent ray that shines in the form of My beauty! Since you have been made to dwell within all the lives on the earth, in the netherworlds, and in all the universes (in all lives that were manifested through you), these energies that emerge from My effulgence fall into that resplendent ray of light that is you; then beautiful and joyous forms appear, subtle forms become manifest, the manifest form is destroyed, and countless energies dawn within the subtle form and then split up to stand as many different varieties of energies.

"*Yā Nūr!* Now look at Me more intently."

The light of *Nūr* looked even more intently. As it looked, it saw, within the energies of those rays, atom upon atom, and within each atom many, many lives appearing as light rays and manifesting as many millions of forms. Within those forms a vast number of poisonous creatures pulsated and awakened. Within each of those poisonous creatures were many different kinds of poisonous sacs. And within those poisonous sacs were seen countless oceans of desire, so beautiful and entrancing as to bewitch those who looked at them, and so vast that their depth and length could not be measured. Within those oceans, many typhoons, waves, currents, and whirlpools were dashing and swirling round and round. Within the whirlpools, many eddies swirled and sank and disappeared. And within the eddies that disappeared, so many suns, moons, and stars appeared in a glittering array of colors and hues. All things, both hidden and revealed, manifested and came forth to see the wondrous beauty of the colors that appeared in this fashion.

Upon seeing this, the light of Nūr says:

"*Yā Allāh!* While I was looking at You I kept seeing new and wondrous forms. Within them I saw poison-filled sacs. I saw many colors. I saw vast oceans. I saw waves, currents, and whirlpools in that ocean. I saw numerous things that swirled and disappeared within those whirlpools. And all these forms of Your beautiful effulgence kept on appearing and disappearing endlessly. O my *Rahmān!* What is the reason for this?"

Allāh explains:

"O light of My *Nūr!* You must come to know with certainty the meaning of what you have seen. Soon I will be sending you as evidence of Me to My creations. You are the *thilak,*[93] the mark of excellence, on My forehead. Therefore, you must apply the *thilak* on their foreheads, too, before you bring them back. The resplendence of My beautiful name is My power. The ray that first split away from that power was you, My true Messenger. As for the many rays that split off in many different ways from that one—they are My numerous prophets, those with the knowledge of all three realms. In addition, some rays manifest as heavenly beings. Some of the rays that emerged from your ray showing great joy will become the many different languages.

"The rays manifest in two ways—either with form or without form. The form is the earth, filled with wondrous tolerance, patience, equanimity, and many other wonders in My beautiful creation.

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[93] This refers to the eye of wisdom, the *Nūr,* on the center of the forehead.

"The formless [ones] are the lives that dawned within Me, emerged through you, and stand shining within a form. The vast number of shapes and beauties denote the many kinds of created beings. The forms denote the earth used for creation. These forms perish repeatedly, and the formless lives keep on re-emerging. In this way the formless lives keep appearing anew over and over again, behold the wonders, and then go on disappearing again and again. They have come from among your people, emerged from your light as illumined beings and earned the names of saints and prophets, from the primal beginning to the hereafter. They are the ones who, having recognized these wondrous things within you as wonders, will then disappear. From the very beginning, in *awwal,* right up to the destruction of the world, they will go on appearing and emerging from you, manifesting and disappearing, over and over again. However, whenever these formless lives are lacking in clarity, evil forces will arise within them and keep them in darkness, producing many millions of evil energies and potentialities. And because they appeared through repeated division, many differences of religions and doctrines will result.

"Yā Nūr! The poisonous sacs that were visible within the millions of forms stand for treachery, jealousy, arrogance, wrath, intoxication, lust, theft, murder, falsehood, and numerous evil qualities of similar nature. The desires such as those for earth, woman, and gold (which become the evil qualities) will form the ocean of life for those lives—an ocean of unfathomable depth and length. The whirlwinds of poverty, pestilence, disease, aging, birth, death, sorrow and joy, and many similar tornadoes, waves, and gales (which exist as the artificial within the Natural) will crash into the manifest form, which will then strike against the formless. When it does this, the manifest form will perish, and the formless will strike against the eternal Omnipresence. Then the Omnipresence will look toward its *thilak* of grace, the *Nūr,* and that crest jewel will appear over and over again as different incarnations. Its resplendence will spread out and shine everywhere, and when it shines, the Triple Radiance will also shine and radiate there. At the same time, the forms that were destroyed earlier and the formless lives that disappeared, as well as many millions of other things that were not concealed, will have to manifest and come to see that Triple Radiance. And you will have to come again and again.

"O My *thilak,* My crest jewel! These are the meanings of the scenes you saw! And you will see many more!" Thus did *Allāhu ta'ālā Nāyan* discourse to the resplendence of His *Āthi Nūr.*[94]

Allāh's Rasūl ⊖, our noble Prophet ⊖, opening his mouth of grace, which is a manifestation *(sifat)* of *Allāh,* has revealed the wonders he saw, and the words of grace that *Allāh* spoke joyously, to those who are born as *insān,* and wear the qualities of man—his followers, those with divine analytic wisdom, and the perfected beings who are true believers *(insān kāmil mu'minūn),* who have known the meaning of *dīnul-Islām.*[95] May those of wisdom realize this.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

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[94] *Nūr,* the resplendent light of God that emerged from *Allāh* in the primal beginning, *āthi.*

[95] The beauty of the pure light *(dīn);* the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

17

A *Hadīth*

Muhammad ⊖ the Precious Pearl, *Allāh's* Grace *(Rahmat)*

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

Allāhu ta'ālā, who created the manifest worlds and the unseen worlds *('ālam* and *arwāh),* sent down the rain of His grace that is His blessing for all three worlds *(mubārakāt)*[1]—*Muhammad* ⊖ the precious pearl (*Mutthām Muhammad* ⊖), His most precious wealth *(rahmat),* so rare and difficult to know—to pour forth onto this world *(dunyā),* the hereafter *(ākhirah),*[2] and all of everywhere. As the countless millions of wondrous lives, creatures, and living beings on the earth, in the heavens, and everywhere, and all the soul-lives existing on earth, in the hills, and in the heavens were eagerly awaiting the sound, the resonance, and the vibration of that rain of pearls which is *Allāh's* grace, His *rahmat,*[3]—waiting with ears inclined in eager anticipation, heads bowed, hearts melting, and *qalbs*[4] open, holding up their *īmān*[5]—the rain of His blessings *(mubārakāt)* called *Mutthām Muhammad Rahmat* ⊖ (*Muhammad* ⊖, the pearl of mercy) poured onto all three worlds.[6]

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[1] [*Mu* in Tamil is a prefix meaning three; *barakāt* in Arabic means blessings. Hence, the blessings for all three worlds.]

[2] The next world, the kingdom of God.

[3] The undiminishing and unchanging wealth of God's grace and plenitude; His mercy; His forgiveness and compassion; His benevolence; His wealth. All the good things that we receive from God are called His *rahmat*. Everything within God is *rahmat,* and if He were to give that grace, that would be an undiminishing, limitless wealth for us. Worldly wealth (a wealth that is subject to change and can perish or be destroyed) is what has been discarded from Him. But the *rahmat* of *Allāh* will never change. That is why, to those who receive it, it is the greatest, most valuable treasure for all time.

[4] The innermost heart; the heart or shrine within, where one stands alone, worshiping the One who is alone.

As the precious drops begin to fall, an oyster from the depths of the ocean rises to the surface, holding its *īmān* up and saying, *"O Mutthām Muhammad* ⊖, my savior for both worlds! O rain that is the light of *Allāh's* grace! O pearl of grace!" and remains there, mouth open, gazing up at that resonance with rapt attention. At that very moment, two drops of the rain that is *Allāh's* grace fall into its mouth. Closing its mouth immediately, in order to protect and preserve the precious drops,[7] the oyster descends to the depths of the ocean and sticks itself onto a rocky mound, protecting and nurturing itself with care until the time that the pearl of grace can take form within its mouth and ripen to maturity, when it will be valued at its true worth. Until that time, the oyster goes on firmly clasping that rock in the ocean bed, never letting go.

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[5] Absolute, unshakable faith and certitude that God alone is real and that there is only one God.

[6] The beginning (of creation), this world, and the hereafter.

[7] Once fruits appear on the date palm, they need, at the appropriate time, a certain kind of hot wind to ripen them. Only the date palm and its fruits can sense this wind. Other fruits are not affected by it. But the special nature of the date palm requires a fiery wind to ripen its fruits.

Similarly, an oyster needs a certain kind of cold rain. All rains are not the same. This particular rain, accompanied by a cold wind, falls only over the sea, only once or twice a year, at times for only a few seconds, and at other times four to five minutes. The oyster alone will sense the coming of this particular kind of rain and will rise to the surface and wait with its mouth open. If even half a drop falls into its mouth, that drop will develop and mature into a priceless pearl.

It is like that for man. As he goes on striving, at just the right time, the rain of wisdom will fall. If he waits eagerly anticipating that rain, it will fall into his open heart. Immediately he must protect that heart carefully until the pearl of wisdom grows to maturity.

Thus the dates will ripen only when the hot wind blows, the oyster will form the pearl only when it receives the special rain, and man too (if he holds his heart in readiness, with intensity of purpose) will some way or other, from time to time, receive the rain of grace that falls for mankind.

Therefore, we have to keep on working assiduously. And if we remain in a state of readiness, we will receive the rain of wisdom that will mature into the pearl of divine knowledge *(gnānam)*. Every word, every utterance of wisdom that we receive, will mature into a valuable pearl. This is why we speak of wisdom as the *gnāna mutthu,* the pearl of divine knowledge.

Meanwhile, the men who dive for pearls to earn their daily bread plead with their boss, "We're starving! Please give us five rupees[8] to buy food, and we will dive for pearls for you." So saying, they receive advance payment, give it to their wives and children, and go back to dive for pearl oysters. In return for this money (received for self-gain), they jump into the ocean, pry loose the oyster shells dwelling in the depths, bring them up, and deliver them to their boss, who pays them one cent for four shells. Thus, for the five rupees they receive, they must give their boss two thousand shells. The boss buys them from the divers at four for a cent and peddles them at five or ten cents per shell. Then some businessman who knows the oyster trade buys up the whole lot, puts them in a barrel filled with water, and leaves them there to rot. Some time later he washes the shells over and over again to remove the dirt, then extracts the pearls that have developed within, and offers them for sale at a half to one million rupees apiece to dealers who are aware of the value of the pearls.

My son, like the oyster, when those who have the certitude of faith known as *īmān* (gained through knowing *Allāh* and knowing the resonance of the rain of grace, His *rahmat,* which is His divine Messenger, the *Rasūl* ﷺ) wait with mouths held open, looking eagerly upward toward that rain, and the two pearl drops called *Allāh* and *Muhammad* ﷺ fall into their mouths, they take those drops deep within themselves and protect and cherish them with great care *(salāmat),* open the house of God, the *Ka'bah,*[9] within the heart, enter the depths of the ocean of the innermost heart *(qalb)* called *alhmd,*[10] and, judging the depth correctly, hold firmly onto the rock of *Bismillāhir-Rahmānir-Rahīm.*[11]

But while they go on safeguarding their Lord and the divine Messenger ﷺ within their hearts and performing prayers of glorification *(tasbīh),* purifying the heart where the pure one resides—some others, who recite prayers merely for the sake of their livelihood (for self-gain), go about busily peddling their prayers and haggling over the price, saying, "Come! Look! *Allāh* and His *Rasūl* ﷺ are within this. Give me five rupees

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8. [Unit of currency in Sri Lanka and India.]

9. The house of God, the innermost sanctum within the heart of man, where a true human being prays directly to *Allāh,* face to face.

10. The five letters of the Arabic alphabet that form the innermost heart of man, the heart of praise, which praises only *Allāh.*

11. In the name of God, the Most Merciful, the Most Compassionate.

and tomorrow I will recite all thirty sections[12] of the Qur'an." Creeping from house to house and door to door, peddling the contents of the Qur'an, and setting its price at anything from two to ten rupees, they pawn the Qur'an for their own selfish purposes and recite prayers as a means of livelihood. Thus these people, lacking the state of faith that knows *Allāh* and *Muhammad* ⊖ and failing to know the pearl that is the *Nūr,* bring those 'oysters' out of their concealment in the depths of the ocean of divine knowledge, the *bahrul-'ilm*[13] of *Allāh's* grace, where they had been glorifying His name, forgetting themselves and remembering only their Lord. Having brought those 'oysters' up from the depths, the hagglers spread them out on the roadside and hawk them for four rupees for 1,600 'shells', at the rate of one cent per four.

My son, let me explain this further. When those with the certitude, determination, and clarity of absolute faith called *īmān* hear the resonance of *Allāh's Rasūl* ⊖, the resonance of the *'ibādat, tasbīh, salām* and *salawāt,* and *dhikr,*[14] and the resonance of the wondrous Qur'an; and when they hear *Allāh* and His *Rasūl* ⊖ resonate with the resonance of the *dhikr, Lā ilāha illallāhu*[15]—the resonance that is heard by all lives all over, everywhere, and for all eternity—when such beings, hearing it, hold their *īmān*[16] aloft, open the *qalb* (innermost heart) of *īmān,* and hold the *īmān-mouth* of that heart wide open, at that very moment, the light resplendence called *Allāh-Muhammad* falls (as two pearl drops) directly into the mouth of that heart, saying, *"As-salāmu 'alaikum."*[17] Immediately, responding with, *"Wa 'alaikumus-salām. Al-hamdu lillāh, ar-Rahmānir-Rahīm. Āmīn,"*[18] they close that mouth.

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[12] The Qur'an is divided into thirty approximately equal sections, each one of which is called a *juz'*.

[13] The ocean of divine knowledge.

[14] *'Ibādat:* worship; *tasbīh:* prayers of praise; *salām* and *salawāt:* blessings and praises; *dhikr:* remembrance of God.

[15] There are two aspects to this *kalimah. Lā ilāha* refers to created things *(sifāt),* while *illallāhu* refers to essence *(dhāt).* All that has appeared, all creation, belongs to *lā ilāha.* The One who created everything that has appeared is *illallāhu. Illallāhu* means: There is nothing other than You. Only You are God. To accept this with certitude, to strengthen one's *īmān* (absolute faith), and then to affirm this *kalimah* is *Islām.*

[M. R. Bawa Muhaiyaddeen ⊖ has defined this *kalimah* in different ways:]
There is none worthy of worship other than You; You are God.
There is nothing other than You; You alone exist.
There is no reality but for You; You alone are real; You alone are truth.
Not I, O God, only You.
I am not; only You are, O God!
[Lit. There is no god but God.] See Glossary: *kalimah; dhikr.*

[16] Absolute, unshakable faith and certitude that God alone is real and that there is only one God.

Then, diving into the depths of that innermost heart (the ocean of perfect faith, or *īmān*), hiding and preserving themselves there, negating the ego and realizing the self, knowing their Master, God, and praising Him alone (for praise to Him is the only true praise), these beings go on glorifying and worshiping Him seventy thousand times a day and making seventy thousand prostrations *(sajdah)* a day—forever installing *Allāhu ta'ālā* and His Messenger ⊕ within that ocean of the heart (filled with *Allāh's* grace) and protecting them there forever and ever by embracing them firmly with the certitude that affirms: "There is none but You, O *Allāh!* You have no equal, no partner, no helper." Saying this, such ones, unknown to others, keep themselves hidden in the ocean that is the innermost heart, the *qalb,* engaged in knowing the truth of *Allāh.*

Moreover, these beings, who, with this pearl contained within them are continually glorifying *Allāh,* beseech Him saying, "My *Allāh!* May the noble wondrous *Qur'ān,* that resplendent form of the wondrous light of Your grace, be protected and cherished by those who have the certitude of faith that is capable of protecting that concealed treasure—those who have the beauty of Your patience, the form of Your compassion, and a heart filled with Your truth, Your justice, Your honesty, Your inner patience *(sabūr),* contentment *(shakūr),* wisdom *(arivu),* divine analytic wisdom *(pahuth arivu),* and divine luminous wisdom *(pēr arivu). Āmīn. Yā Rabbal-'ālamīn!"*[19] They keep beseeching in this way, now and forever.

While these perfected beings, the *insān kāmils,* having lost themselves in the remembrance of *Allāh,* are constantly imploring thus in their prayers of glorification to *Allāh* in the ocean of His *'ilm*—people in this everyday world who do not realize the preciousness of true faith, of patience, justice, honesty, inner patience, wisdom, the truth of the

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[17] May God's peace be upon you.

[18] May God's peace be on you also. All praise belongs to *Allāh,* the Most Merciful, the Most Compassionate. May it be so.

[19] May it be so, O Lord of the universes.

kalimah,[20] *Allāh-Muhammad* ⊖, or the glory of the *Qur'ān*—such people dare to attack, crush, and kill the perfected ones.

Just as pearl divers throw their nets, pry loose the oyster shells, and sell them, in the same way, people motivated by self-gain cast their nets of the selfish desires arising from illusion in order to catch the perfected beings, the *insān kāmils,* who, having realized *Allāh's* truth and imbibed the intoxicating nectar of *īmān,* lie in an entranced state within the ocean of *Allāh's* grace. Once those people (who are afflicted with the selfishness that arises from the hunger and disease of the world) catch the exalted beings, they peddle them in the bazaar of this illusory world. And, just as pearl divers degrade the value of the pearl within the oyster, those people, not knowing *Allāh's* certitude of *īmān,* His glory, the explanations of His truth, or the meaning of their own death or life—afflicted instead by desires for this illusory world and clinging to the deluded conviction that they will live forever in this world—will trap those perfected beings who have imbibed the resplendence of the certitude of faith in *Allāh's* truth, and degrade and debase *Allāh's* form of grace within them.

As a result, *Allāh's* truth is scattered and lost, the beauty of His patience fades in the world of illusion, the resplendence of *īmān* is extinguished in those with the desires prompted by illusion, and the radiance of wisdom flies away from them. Integrity, justice, and all the virtues desert them and dive back into the ocean of *Allāh's* grace for safe haven. There these virtuous qualities can hide again within the perfected beings *(insān kāmils)* who still lie concealed within that same ocean (with mouths securely closed). And, from time to time, the few who have escaped, lifting up their heads at opportune moments, and taking care not to fall into the hands of the above-mentioned types—these perfected beings appear again and again to keep revealing *Allāh's* truth to the world.

But in order to ruin and destroy the beings who reveal this truth, the people who have forfeited their wisdom (being 99,999 out of every 100,000) constantly do battle to destroy this wondrous, concealed treasure of truth.

And yet, in order to reveal the beauty of that truth and make it known to those very people, the perfected ones come out of their concealment and call, "My beloved son! Gem of my eye! Come and taste this exquisite honey, this resplendence that shines in all the universes and everywhere, this reality that stands in the form of the grace of truth in all the worlds, this elixir that dispels all thirst! Taste it and see for yourself! Look at this wondrous lake of the grace of *Allāhu ta'ālā Nāyan.* It is filled with patience, has the beautiful form of compassion, is found within the laws of honesty and integrity, and exists forever, deathless and eternal. Look at this lake that exists within the form of man—the lake that fills all of everything and is mingled within the formless. In it there is water, there is milk, there is ghee, and there is sweet honey. Come! Drink it and see for yourselves!"

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[20] Affirmation of faith in the one God and in His Messenger (*Muhammad* ⊖).

My son! When the perfected beings who stay hidden (like the oyster that lies hidden in the ocean) come out of their concealment and point out these things, people like those who catch the oysters and sell them for only a quarter of a cent each—people who have forfeited their wisdom—will taunt the perfected one, saying, "Hey, you crazy fool! Idiot! Ignorant dolt! You fool, blind in both eyes! Although born as man in this beautiful world, you are unable to enjoy the exquisite, wondrous scenes that appear in it or to enjoy the food and relish its taste (and thus dispel your fatigue, weakness, sorrows, and suffering), or to experience all the pleasures this world has to offer! What greater happiness can there be besides this, you idiot?" After abusing him thus, they will keep on prodding him, "Where is this precious lake you speak of, you imbecile? Where in the world is this wonderful lake, this precious honey, this delicious milk, this ghee?"

My beloved son, gem of my eye! There are four types of people. The first type is the fool. If you show him the lake, he will bring an old pot full of holes to the water, dip it in, and try to carry water away in it. Even if he fills the pot to the top, by the time he wades to the shore, there will be no water left in it. After many vain attempts to carry water in the leaky pot, he will blame the lake of grace, saying, "What craziness that fool babbled! Water of grace, indeed! Honey of clarity! Can you see even one drop of water in this pot?" Abusing and reviling the perfected man in so many ways, the fool will throw away his leaky pot and leave. No matter how much you simplify and explain wisdom, truth, and *Allāh's* grace before you feed them to him, he will never accept those explanations, for he lacks the perception and wisdom to appreciate that taste.

The second type has the nature of a stupid buffalo. He too will scold and abusively shout, "You crazy idiot! Where is this so-called lake of yours? Show me. Will it ever quench my thirst?" But if you show him the lake, that stupid buffalo, unable to experience the water of grace that quenches thirst, or to see the clearness of that water shining like a mirror, or to know its exquisite taste—instead of pausing to look at his reflection in the water, will rush headlong into it and stomp around every which way, disturbing it and stirring up a lot of mud. Only after he muddies it will he try to drink the water, and then he will poke fun at the perfected one, jeering, "Hey! You imbecile! You said this water would be like silver. You said you could see your face in it. You said it would taste very sweet. You dolt! I can only smell mud. This place is full of mud and slime." He will keep reviling him in this way, uttering anything that comes to his lips. He will defecate and urinate in the lake, and roll around and splash in the water. Finally he will go away, having muddied and disturbed the grace of *Allāh's* truth. A person with such qualities is the stupid buffalo type. You should be aware of this before you try to explain the grace of *Allāh's* truth to him.

My beloved son, gem of my eye! The third type is like a sieve *(pannādai)*,[21] which retains only the rubbish and impurities. No matter how finely *Allāh's* true honey of grace is refined before it is fed to him, he will complain, "You idiot! This is sour." or "This is bitter." or "This tastes raw. Is this what you call honey of grace, you fool? Who are you trying to deceive? O one of degenerate birth! O dark form of illusion! O man who has not tasted the sweetness of this golden world of maya! You have a skull, but no brain. All the wonderful, beautiful things of the world lie right before your eyes, but you are just an idiotic fool who does not enjoy them or relish their comforts. O fool! You ignore the easy means to satisfy the wretched hunger brought about by poverty. O ignorant fool who roams in search of things in unseen places, all the while disregarding what lies right in front of your eyes waiting to be enjoyed! Where is this honey of grace you talk about?"

Because his wisdom is like a sieve, if you give him the honey of grace, he will let it all leak through to the ground and keep only the dirt and rubbish of maya that come from within him. Upon seeing this, he will scold, "Hey, you crazy fool! You said this was the rarest syrup of honey. But I see only dirt, worms, and bugs!" And even if he is told gently, "My dear one, why have you let the honey leak through and kept only the dirt and rubbish?" he will call the perfected one a crazy man and go around the world reviling and ridiculing him again and again, displaying all the while the heap of rubbish he has retained.

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[21] [Fibrous webs connecting the base of the stalks of palm leaves. Villagers in Sri Lanka often use them as filters.]

Having let the good portion run through the sieve, he will hold up on display the worms and maggots that lie in the worm-infested hells of the most evil sins—the sinful actions, the falsehood and jealousy, the refuse of the world. He himself will exhibit all these evil actions, but pointing to the perfected one he will say, "That fool says this is the honey of grace! This is what the treasure is, it seems! Look and see!" He will go on abusing and scolding in this way. No matter how many truths are explained and fed to him, ever so tastefully, because his perception and wisdom are like a sieve, he will never derive any benefit from them.

Gems of my eyes! The fourth group is a different kind. This group is like the swan. Through their sense of smell swans are able to discover where there is milk and to know whether it is cow's milk or goat's milk. They know full well that many other kinds of milk look exactly like those two. So they smell the aroma, think and reflect, and then, having made sure without the slightest doubt that it is, in fact, milk from a cow or goat, they will come and alight there, knowing this is the milk they need.

The *gnāna guru,* upon seeing that bird, will think, "Aha! This swan has definitely come in search of milk. There are certainly millions of birds that display the same whiteness, shape, and beak as the swan, but the qualities of the swan will not be in them. If this bird is truly a swan, it will show the true characteristics of a swan." Reflecting in this way and intending to test that swan, the *gnāna guru* will take half a measure of milk and half a measure of water, mix them together well, and place that mixture in front of the swan.

Now, if that bird is truly a swan, it will separate the milk from the water with its beak and drink only the milk, leaving the water behind. When the *gnāna guru* sees that the swan has finished, he will measure the water left behind. If he finds that the amount of water remaining is the exact amount he poured in, he will know that this is a pure swan, and will fill the chalice of grace (which is its perception and awareness) with the ghee[22] of the radiant wisdom of *Allāh's* grace. When the swan beholds its own reflection in that cup of grace, it will want to rid itself of the impurities it sees on its body and will fall in and bathe in that precious ghee.

As soon as it bathes, all the dirt on its body will come loose and fall off, all the powers of that ghee of grace will seep into its body, giving it strength and a glistening sheen. As a result, the swan's body will shine like a mirror. Then, even if dust or dirt should fall on it, it will slide down and drop off, instead of sticking to it. Only the ghee of grace of wondrous beauty will be evident on that body, shining and shimmering. This swan of exquisite beauty, by examining itself over and over again in the mirror of that wondrous ghee, will transform itself into spotless purity.

Those who have the wondrous wisdom of the swan:

realizing the greatness of certitude, faith, compassion, mercy,
 empathy, honesty, the truth of the *kalimah,* the truth of
 justice, and the beauty of patience,
accepting the truth of *Allāh* and the *Rasūl* ⊖,[23]
coming to know the buried treasures of truth within the
 Thiru Qur'ān, which shines as a true resplendence eternally,
 without destruction or end, in all the worlds,
realizing themselves,
realizing God, who is their Master,
forgetting the earth,
praising (from a state of still silence) the Emperor *Mahmūd,*[24]
 the *Rasūlullāh* ⊖,
feeding on his resplendence,
taking the five-tongued key[25] of *Āthi Muhammad* ⊖,[26]

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[22] [Clarified butter, usually made by melting butter, cooling it, and then extracting the clear liquid portion, which is the ghee.]

[23] The Prophet *Muhammad* ⊖; the resplendence that emerged from God's effulgence, shining radiantly as His Messenger ⊖.

[24] A name of the Prophet *Muhammad* ⊖.

[25] [The innermost heart *(qalb)* is made of the five letters: *alhmd*.]

using it to open the house of their innermost heart, the *qalb,*
tearing down the seventy thousand evil veils of impurities
 within that heart,
and washing and purifying it—

such beings will spread out the wondrous prayer mat within that *Ka'bah* (the innermost heart), sit on it, and perform seventy thousand prostrations *(sajdah)* and seventy thousand prayers of glorification *(tasbīh)* a day—over and over again, without spoiling their purity by breaking their *wudū',* ablution.[27] Within that very *Ka'bah,* installing *Allāh's Rasūl* ⊖ as *imām,*[28] they will turn toward *Allāh* and go on performing prayer, worship, and prostration, without stopping for even an infinitesimal fraction of time.

Such people will cling to *Allāh's* Messenger, the *Rasūl* ⊖, and follow him (always looking forward with their attention fixed on *Allāh*) and will finally join *Allāh.* They will no longer be within the realm of the intentions belonging to their *nafs,*[29] their yearning for the world. Instead, cleansing themselves, eliminating all the dirt in them, and (like the oyster), closing their mouths as soon as the two drops of the water of grace of *Allāh's rahmat* fall in, they will descend to the depths of the *qalb,* that ocean of *Allāh's* essence (His *dhāt*) and remain concealed there, keeping their mouths securely closed. In that ocean filled with the waves and billows of the *dhikr, fikr,* and the resonance of the prayers of *Allāh* and the *Rasūl* ⊖, they will be wafted here and there among the waves, hearing those

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[26] The primal *Muhammad* ⊖. *Āthi* is the period when the essence or grace *(dhāt)* emerged from God. When *Allāh's* face emerged it came forth as His essence *(dhāt).* When it attained His beauty, and *Allāh* saw the beauty of His own face in front of Him, He called it *Muhammad.* That is *Āthi Muhammad* ⊖. See Glossary: nine *Muhammads.*

[27] Using the water that is the *kalimah,* to wash from the *qalb* all thoughts and intentions arising from the desires and the senses, so that only the remembrance of *Allāh* remains. Lit. Cleansing, in order to restore the state of purity required for ritual acts such as prayer and reading the Qur'an.

[28] One who has received the grace of *Allāh's 'ilm* (divine knowledge); a guide to pure wisdom. When you attain this station and pray in this state, you will see only the light of *Muhammad* ⊖ in front of you as the *imām.* It is to this *imām* that you will bow down and pay respects. You will stand behind him and pray to *Allāh.* The clarity of true prayer is to have certitude in your heart that you see the light of the *Rasūl* ⊖ as the *imām* at every *waqt* of your prayer.

[29] [The lower self; the ego-centered self; the 'I' nature; the self-nature.]

resonances and resonating along with them. When *Allāh* resonates, they will resonate. When the *Rasūl*⊖ resonates, they will resonate. And when all three resonate together, all the beings within that ocean of the heart, upon hearing these sounds, will also begin to resonate.

Those who contain the pearl formed by the resonance of *Allāhu, lā ilāha illallāhu* (*Allāh,* there is nothing worthy of worship other than *Allāh*) within the closed mouth of the certitude of *īmān* will be the ones who will know the truth of the *Qur'ān,* the truth of the *Rasūl*⊖ of *Allāh,* and the truth of *Allāh.* They alone will know the secrets lying within the house of the heart, the *qalb,* which is the essence of *Allāh's* grace.

There are seventy thousand worlds like this world (the *dunyā*) within that house called the *qalb.* Only those who know that house will know all those worlds. Staying in hiding, relishing only the taste of *Allāh* and *Rasūl*⊖ and feeding that to the soul *(rūh),* making that soul the resplendent light of grace and taking that resplendence all over the seventy thousand wondrous universes so it can survey and study them—they are the ones who teach that resplendent soul *(rūh)* and make it understand:

all the mysterious secrets *(hikmatus-sirr),*[30]
the wonder of the Lord who created those secrets,
the truth of the *Qur'ān,*
the truth of the *Rasūl*⊖,
the resplendence of grace, *Allāh's* essence, within the twenty-eight letters,
the darkness within those letters,
the glory of man, *insān,*
the power of the absolute faith called *īmān,*
the form and beauty of compassion,
the beauty of patience,
the inner meaning of the *kalimah,*[31]

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[30] Whenever the spoken word goes out, the *hikmatus-sirr* (the unrevealable secret) is the part that is retained within; it is the part that man keeps within himself—that which cannot be spoken. The *hikmatus-sirr* stays inside, because it is unexplainable or inexpressible. It is something that only oneself and *Allāh* will know.

[31] The word of God; affirmation of absolute faith, declaring there is none worthy of worship other than God, and *Muhammad*⊖ is the Messenger of God.

the innermost heart, which is the five letters *(alhmd)*[32] and the subtle mysteries within it,
the wonders of the justice of the Lord of all the universes *(Rabbal-'ālamīn)*—the one who rules the heart,
the splendor of the Divine Messenger *(Rasūl)* ⊖,
and the resplendent truth of the *Thiru Qur'ān.*

Showing all these to the soul *(rūh)* and making it aware of them all, they will transform the soul into the form of *Allāh's* grace, transform the divine analytic wisdom *(pahuth arivu)* of man into the resplendence of divine luminous wisdom *(pēr arivu),* make that soul and divine analytic wisdom lose themselves and disappear in the resplendence of divine luminous wisdom, transform that disappearance into the *Nūr,*[33] and then make the *Nūr* lose itself within the effulgence of *Allāh.*

One who can do this is a perfected being, an *insān kāmil.* He will be the *dīnul-Islām*[34] of perfect purity. He is in the one group (out of the seventy-three groups among mankind) that stays close to *Allāh* and the *Rasūl* ⊖. That is *dīn. Dīn* is perfect purity. Perfect purity is without taint or blemish. Being without blemish is the meaning of *dīnul-Islām.* That meaning is the *Qur'ān.* The *Qur'ān* is *Allāh's* essence, His *dhāt.* That essence is the *Nūr.* The *Nūr* is His resplendence. That resplendence is *Allāh.* And *insān,* or man, is the creation *(sifat)* and secret *(sirr)* of *Allāh.*

To understand all this and come to know oneself is *dīnul-Islām.* Those who are *dīnul-Islām* will (like the oyster) keep safely within themselves the pearl of grace that is the Triple Radiance—*Allāh, Muhammad* ⊖, and *Muhaiyaddeen*—the resplendent light of grace belonging to the truth of *Islām.* They will continue to analyze and investigate until they attain clarity within their heart, hug and hold firmly onto *Allāh-Muhammad* ⊖, stay hidden within *Allāh's* ocean *(bahr)*[35] until the light shines within the pearl, and then, from time to time, appear outside, to reveal the truth of *Allāh's* grace.

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[32] The five Arabic letters that make up the innermost heart *(qalb)* of man.

[33] The resplendent light of *Allāh,* which shines with the brilliance of a hundred million suns; the plenitude of *Allāh's* qualities; the seventh of the seven levels of wisdom innate in man; divine luminous wisdom *(pēr arivu).*

[34] The beauty of the pure light *(dīn);* the faith that leads to unquestioning surrender to the will of God.

[35] [*Bahrul-'ilm: bahr* is ocean and *'ilm* is divine knowledge; so *Allāh's* ocean is the ocean of divine knowledge.]

But those who lie in a stupor *(mayakkam),* enshrouded and hidden by the darkness of the hypnotic delusion of this world of illusion, will oppose and hide the truth that rests within the secret described and explained by such a perfected being. In their delusion, intoxicated by satanic desires *(nafsāniyats),* they will battle with him and with the truth and try by any means—trickery, deceit, hatred, or scheming—to drive out of the land or even to murder the one who brought that truth. However, he who lives by that truth can never be killed by their schemes and tricks. He will lose himself within the truth. Nor can *Allāh,* who created him, be destroyed.

Those who imbibe that truth will keep appearing time after time, in the future, to reveal that truth. No darkness can ever enshroud or hide the effulgence of *Allāh's* truth, which exists from the beginning of creation *(awwal)* to the hereafter *(ākhirah).* Unable to withstand the rays of that effulgence, that darkness would shatter and disintegrate. This is one of the sayings of grace that came from *Allāh's* Messenger, the *Rasūl*⊖.

My son! Realize the truth and be like the oyster and the swan. Contain the good thing that is the triple Treasure of truth—the Triple Radiance that is *Allāh, Muhammad*⊖, and *Muhaiyaddeen;* protect it to maturity within the consciousness of divine analytic wisdom *(pahuth arivu);* enclose that within divine luminous wisdom *(pēr arivu);* creep into the innermost heart, which is *Allāh's* ocean of grace, and lose yourself there.

Then lock up that Treasure in the treasure chest and keep it safely. What should that chest be made of? How should you build it? Make patience the room, make justice and honesty the windows, make faith, certitude, and determination the door, and *sabūr* (inner patience) the doorframe. Once you have built the chest in this way, place the Treasure in the elegant chamber called patience, lock it up with the key of the *kalimah,* and protect it with utmost care.

This is very important. Unless you build the chest in this way, you cannot contain that Treasure or protect it. If you store it anywhere else, it will vanish. Therefore, it is vital that you exercise close attention and vigilance and guard it with your divine analytic wisdom *(pahuth arivu).*

Please realize that this state is what *Islām* is. The moment you realize—on that very day, *Allāh* will help you!

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

لا اله الا الله محمد رسول الله

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18

O Mankind Born into This World of Spiritual Ignorance *(Angnānam)*,[1] Which Has Set Out to Investigate Scientific Inquiry *(Vingnānam)*[2]

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn*.

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

O ignorant world of scientific inquiry that has set out to research into research! Investigate your body of ignorance *(angnānam)* that dwells within ignorance! Instead of doing this, you have set out to investigate the atomic forces. Put that aside and investigate your body of ignorance. So many millions upon millions of poisonous microorganisms[3] are dispersed throughout that body in the form of atomic forces—atoms upon atoms, possessing the power to destroy the good atoms, which shine as atoms of true wisdom, or *meingnānam.*[4] These poisonous atoms dwelling within the body of ignorance exit on the breath, in the speech, and in many other ways, and attract to them microorganisms that come mixed with the wind from outside—from food, clothes, air, speech, breath, and many other sources—and draw all of these back into this city that shines as the body of ignorance.

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[1] Spiritual ignorance; the lack of knowledge of what is real and enduring; knowledge limited to that of the perishable things that belong to the physical universe; worldly or materialistic wisdom; speech from the level of intellect; *angnānam* arises from egoism and gives rise to *vingnānam* (scientific or intellectual knowledge).

[2] [Reasoning; rational outlook; intellectual or scientific inquiry.]

[3] [M. R. Bawa Muhaiyaddeen uses the term microorganism (also microbes and poisonous atoms) to refer to thoughts or intentions such as selfishness, pride, arrogance, deceit, hypocrisy, and the like. Each thought, like microbes, is capable not only of producing disease within one's own body, but also of hurting others.]

[4] Divinely illumined knowledge of what is True, what is Real and Eternal.

Analyze and reflect upon the fact that these poisonous atomic microbes living within this body of ignorance are more dangerous and possess more power than all the poisonous microbes found in all fourteen worlds. Further, even though such poisonous organisms may emanate from some distant corner, man's breath has the power to attract and draw them from all four directions into his body, when he breathes or speaks.

O world! What you have set out to investigate is science, or *vingnānam*. But you have lost sight of the fact that the body which is doing the investigating is a body of ignorance *(angnānam)*.

The world you are investigating is but one half of an atom. On the other hand, the body (which is a world of ignorance wherein dwells the one who is trying to analyze that atom) is vaster than the fifteen worlds. You are dwelling right within that body without attempting to analyze it, and yet you have set out to investigate these microbes that are no more than discarded refuse lying in some distant corner, invisible to the eye and subject to destruction. Try instead to find a way to destroy the poisonous atomic microorganisms inhabiting this city of your body of ignorance that is larger than the fifteen worlds. So many kinds of toxic microbes live within this city that even if you try for as long as you live, you will never succeed in destroying all of them completely.

Further, within this city called the body, there are poisonous animals (filled with poisonous qualities) poisonous insects, birds, winged creatures, worms, bees, scorpions, centipedes and the like, lions, tigers, bears, elephants, buffaloes, cows, bulls, rabbits, rats, iguanas, deer, elk, donkeys, horses, camels, eagles, crows, parrots, mynahs, woodpeckers, doves, mongooses, cobras, pigs, foxes, dogs, vultures, fish, cranes, larks, swans, and countless millions of other creations, each in the form of the poisonous qualities and microorganisms associated with it. These dwell within man's body, travel in the breath by way of the thoughts, move into the pores, and then leave the body via these pores and via the blood, the breath, the urine, the feces, the saliva, the phlegm, the eyes, the nose—that is to say, by way of all nine openings. Once outside the body, they become dispersed, to settle on different objects in various locations, near and far.

The number of poisonous microbes that dwell within the body of one who bears the human form is so vast as to be beyond estimation. They exist in minute form, smaller than a particle of a particle of a particle of an atom. When they leave the body by way of the breath, blood, phlegm, sweat, urine, and feces, other microbes that exist outside the body attach themselves to them and find their way back into the body along with them. That is, the stale air within man's body goes out as impure breath, attracts various impurities and poisonous microbes that come from all four directions (mixed with the air), and draws them back into the body. These external poisonous microorganisms propagate 4,448 different kinds of strange and subtle infectious diseases within the body.

If a pure man, living in the midst of human society, will purify his body (with the help of his wisdom) until it dazzles like a shining mirror, then when these toxic organisms fall on that mirror called perfectly pure wisdom, they will be burnt up in its resplendence. However, if the body is not made pure (with the help of the resplendent mirror called wisdom), impure microbes will enter that body through its pores. And through these same openings, dangerous microbes can now also escape. These toxic microbes will scatter all over the world, settling on and thriving in impure places, multiplying at the rate of one billion per microbe, and then spreading out to settle on different living creatures, where they will go on propagating a variety of infectious diseases.

The foods man eats also contain poisonous microbes that produce diverse effects. He consumes meat from dead sheep, cows, chickens, cranes, and many other kinds of carcasses that are filled with poisonous essences mixed with poisonous organisms and toxic products. As a result, man's body emits a stench more foul than that of a dead animal. The urine, feces, body, and corpse of a human being stink, because of the horrible germs mingled within. Thus it is from man that poisonous microorganisms (capable of causing lethal diseases) fly out and settle on other lives, bringing about various kinds of infectious diseases. The poisonous organisms already existing in those other lives then mingle with man's toxic organisms, soar upward into the skies, spread out across the clouds, and then descend, settling on vegetation, water, trees, shrubs, fruits, green leaves, and various foods. Therefore, unless man decontaminates such foods before eating them, many types of diseases will arise in him.

There is no creature more exalted among God's creations than man. But also, there is no creature that torments other lives as man does, filled as he is with poisons, toxic organisms, poisonous essences, magnetic and electric forces, and many millions upon millions of toxic energies. Millions upon millions of these enter the body of man through the air he breathes, spread throughout his body via the warmth and coolness of the blood and water and air in his body, and settle down in any and every part of his body. These microbes live off the nerves, bone marrow, bones, muscles, membranes, lungs, liver, heart, bile, spleen, large intestine, small intestine, bladder, kidneys, the eighteen kinds of piles, the gallbladder, the seven layers of skin, the pores, the nail beds, the eyes, the saliva, the nasal discharge, and the tears. They are then discharged from man's body through his breath and through all the body's openings, and settle on things outside of that body. Thus things in the world take in many millions of varieties of toxic organisms, each capable of causing a different type of disease.

If the objects on which those microbes settle are taken in by any life, either via the food it eats, the water it drinks, the air it breathes, through saliva, or by any other means, those microbes will bring on diseases characteristic of that being. They will feed on its good blood and create an impure, poisonous fluid in the body.

There are one thousand varieties of microorganisms that eat the blood. Of these, organisms of seven colors—white, red, gray, rose, blue, light yellow, and a mixture of black and white—are mingled in the blood. If the one thousand varieties were analyzed minutely, all these seven kinds of organisms would be seen in the blood. But if the analysis were not done properly, only two kinds would be identified—the white and the red. The state of health or disease of the body will depend upon the relative proportions of each. Where more red exist, the blood is thick and the body is strong and healthy. However, if the white organisms are in excess, they will not only eat the cells that produce red organisms but also suck up the blood itself. In that state, they will turn the body yellow, cause lethargy in the nerves as well as in organs such as the heart, and, by dampening the life forces, actually cause the heart to stop beating. There are many, many kinds of microorganisms like these that inhabit the body and feed on it.

Further, there are 105 million pores in the skin of man. Since microorganisms are continually entering and leaving by way of these openings, one who is man must analyze himself with his wisdom, realize the nature of these organisms and the diseases they cause, and be aware of the ways in which they enter and settle within his body. Knowing that they reach him most often via heat, cold, humidity, wind, water, and food, and from impure places, he must protect both his body and his inner being through the principles of perfect purity appropriate to each of them.

My children, even if you do take such precautions, you must be aware that not all the microorganisms in water are killed by boiling. Since there are some that live in the cold and others in the heat, those that live in the cold will be killed when water is heated, while those that live in the heat will not. Therefore, water must be boiled, cooled, and filtered seven times before you drink it. Even so, the eggs of these microbes can settle on the surface of cooked food, honey, sugar, and the like.

Make it your primary objective to analyze and study your body. Use your wisdom to analyze your saliva, blood, and phlegm, as well as mother's milk, goat's milk, and cow's milk. Find out how many different kinds of germs exist within all of them. They creep into and hide within each other, moving about as atoms or other particles too small to be seen by the eye. You must investigate all of these carefully. Dangerous toxic energies more powerful than atomic poisons continually accumulate and dwell as particle upon particle within this city that is man's body. Out of all the creations, it is man whose body contains the greatest proportion of these poisonous atomic microorganisms.

Moreover, when man eats other creatures, he gathers into his body the poisonous microbes that have formed in them. These microbes lay eggs and hatch young ones, and thus go on multiplying and thriving within that body. In the case of creatures that are not eaten by him, when they die (either from illness due to these microbes or from any other cause), as soon as their breath departs, some of the microbes that had dwelt within them fly into the air to settle on leaves, foliage, fruits, shrubs, and creepers, and lay eggs on them. Others escape in the fluid oozing from that decomposing body and then move about in the wind, smoke, skies, and water. Still others settle on birds, other winged creatures, and animals. And, since the human body has stronger magnetic forces than the bodies of other creations, when man moves about here and there, the magnetic power in his breath draws into him these microbes that have spread around in all these ways. In addition, the dirty sweat from his body emits foul odors, and, upon sensing that smell, some microbes cling to it to reach the skin, enter via some of the pores, and mix with the blood. Thus man has the power to draw into his body all kinds of things in the world and store them within himself.

Man should analyze his body with his wisdom, dissecting that city of *angnānam* (ignorance) particle by particle, and thus understand the 105 million gateways that are the pores of his body. He must dissect each of these entrances, in turn, into 105 million particles, analyze them, know the poisonous germs existing within each, and be aware of the propensities of each of them and the particular diseases they can cause. After this, he must employ the wisdom that can make use of the magnetic forces within him to burn up these organisms. As soon as he realizes that his body is the substance on which these poisonous atomic micro-organisms feed and live, he must use the resplendence of wisdom that is spotlessly pure hygiene to purify and protect his body by washing it, clothing it, properly nourishing it, and by various other appropriate actions.

Let us describe certain basic principles directed toward preventing these microbes from reaching or entering the substance that is man's body. His dishes and other utensils should be washed in boiling water and wiped clean before each use. Every time he returns home after going out, his clothes should be boiled[5] and cleaned before they are worn again. In this way, he must use his wisdom to analyze each section (the cold, heat, dew, and the winds from all four directions) and protect his body accordingly. If we were to fully describe this truth, there would be a lot more to be told.

If one who is man knows himself, he will know his Lord. One who cleanses himself becomes one who has cleansed his wisdom. One who has cleansed his wisdom is one who has cleansed his inner self. One who cleanses his inner self becomes one who knows perfect purity and who is perfect purity. One who knows perfect purity is one who knows God. That knowing is perfect purity. If he comes to know this perfect purity, he becomes one who knows the creation and the actions of all lives and the poisonous germs that dwell within them.

Further, men of wisdom, wherever they may be, upon seeing the death of any creature, will dig a hole four or five feet deep and bury the body in the earth to prevent the fetid odors and poisonous organisms from rising in the air and spreading everywhere. This is the hygiene and purity practiced by those of wisdom.

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[5] [In many Asian countries launderers wash clothes by boiling them in huge vats over wood fires.]

While this is so, one of wisdom who has investigated the body of man, having learned its truth by repeatedly dissecting and analyzing the actions of his own body, and, having come to know the infectious diseases arising within it, will cut away the poisonous microorganisms of ignorance within that body, and using the light of his wisdom, will burn them to ashes. Moreover, there are even some great ones who, knowing their bodies, can simply cast out those poisonous microbes of ignorance.

Man's body contains vast numbers of atomic organisms that develop as particles within particles, in a manner invisible to the eyes. But man [instead of investigating these atomic germs within his body] has invented devices designed to help his body live in ease and comfort, based on scientific principles derived from the world's research of the atom. And he is continuing to invent more and more of these things. However, when the atomic energy utilized for such research is released, poisons and poisonous organisms also escape from those atoms, attract other poisonous organisms and poisons in the upper atmosphere and outer space and mix with the clouds, then are blown and scattered by the wind in all four directions. Some of them are pressed downward, mixed with rain, dew, and the winds, and become dispersed throughout the lower atmosphere. From there they are pulled downward even further by the atomic energies and magnetic forces of the earth, to finally settle on various objects on the earth. Because the atomic magnetic energy in the body of man (like that in the earth) is more powerful than the magnetic energy in all the organisms that have settled on other objects, the human body attracts and takes into itself those toxic and poisonous organisms and absorbs them. Some also enter man's body through water and food, subsequently causing new types of diseases yet unknown to scientific research.

Thus man's body, more than that of any other creature, has the magnetic power to take in, collect, and store within itself countless toxic and poisonous microorganisms. Moreover, these organisms with malevolent energies cause the body of man to emit an evil odor worse than that of any other creature. This is why a human corpse should be buried in the earth, in a proper manner, as soon as the warm breath has left the body.

But let us describe some further details regarding man's body. In this body—in its warmth, its coolness, in the blood, the water, the muscles, nerves, skin, bones, marrow, membranes, and many other parts—dwell many, many different kinds of microorganisms. As soon as the life, or soul *(rūh)* of a human being has departed, some of them fly out through the pores. However, even after the life leaves, some heat remains compressed within the heart for up to twenty-four hours—heat that has been produced by the five elements. Since this heat is like magnetic atomic energy, it attracts microbes and poisons which remain in that warmth (along with the five elements) until the corpse is buried under the earth. But as soon as the corpse has been buried, since there is a connection between the body of the five elements and the earth, and since the power of the earth is stronger, the earth will draw into itself the five elements of that body of clay and the microorganisms within it. As a result of the compression of the earth, those organisms, unable to escape and rise into the air, then flow with the body fluids into the earth. As they travel down, they are consumed by the atomic magnetic forces in the earth and merge with the earth in the form of magnetic energies. The five elements of the body (earth, fire, water, air, and ether), which once arose from earth, now go back into that same earth and merge with it.

This is why, among the assembly of human beings, great ones of wisdom, after analyzing this body, have asserted that burial is the most hygienic method of handling a corpse. However, there are those who claim that since these microbes disperse throughout the body as soon as the breath has departed, the burning of the body (after performing the funeral rites) is the purest way.

In the process of analyzing themselves with the clarity of their wisdom, these great ones have most diligently dissected and analyzed, section by section and atom by atom, the instruments of ignorance within this body, separating the evil things within it from the good things and explaining their meaning. They declare that the human birth is most exalted and that the body of this birth exists as a theatrical stage upon which all the fine arts (which appear in the most exquisite and novel forms) are studied and acted out. They see that on this theatrical stage countless millions of dramas are enacted, during which a suitable backdrop is drawn down for each of the acts that are played out against it. They realize that this stage is also the palace of the temple of wisdom, a palace in which the King resides and holds His court of justice.

Realizing the significance of the scenes acted out in this mansion of the body, analyzing and understanding all the dramas, seeing the dramatic prowess, the acting, the music, and the dancing in the performances, and understanding this mansion (which has the appearance of a palace full of various sculptured scenes), the wise elders tell us to understand that the body is but a theater in which all these scenes are acted out.

Thus, a man of wisdom, at a loss to know how to adequately describe the wonder of the human birth and of man's body (the mansion in which man dwells), observes the wonders of his own body and praises it, saying, "O exquisite sculpture that has taken this human birth! O man! How marvellous is this sculpture that you use to study, learn, know, see, and act with such sophistication, in dance and in drama! God created you in a most exalted mold, taking into account all the scenes your eyes would see."

But knowing that God has wondrously created within the mansion of the human body a most exquisite tool[6] that uses wisdom to retain in man's memory all that he learns, touches, sees, and studies (his acts and dances, as well as many millions of natural and artificial things), the man of wisdom then exclaims, "Oho! O exquisite tool that photographs and retains securely the good and bad qualities and all the other things that manifest in so many different ways! O joyous human birth!" And he proceeds to analyze, through his expanded wisdom, both the good and the evil in this body.

It is in this state, while analyzing the human body and investigating man's nature, his wisdom, his food, his qualities, what is artificial and what is natural within him, and his many millions of actions, that the man of wisdom examines that exquisite tool within his own body, develops the photographs it has taken, and views them. When he looks, he sees portrayed in those photographs all the things God fashioned and created—all the secrets, the good and evil, the poisonous microorganisms, poisons, and everything in the fifteen worlds photographed by that instrument. In addition, he sees within that tool yet another instrument that has the capacity to photograph all the atomic microbes not photographed by the first instrument.

Observing all this, he develops, washes, and scrutinizes these photographs too, one by one, and realizes finally, "Oho! Nothing can be found outside man's body—this unique sculpture called the human birth—that is not found within it. Moreover, even if such a thing existed, man's body contains the instrument that has the power to attract and draw that thing to itself." Thus realizing that evil microbes, poison, good and evil, good qualities and bad qualities, wrongdoings, nine types of poisonous metals, poisonous germs that produce disease, poisonous germs that cause evil actions, demonic qualities, human qualities, animal qualities, bird-like qualities, and many millions of other qualities are all intermingled within that body—this great one who has realized himself concludes that although there is nothing more exalted than man, there is no creation that has gathered as much evil poison as man, who stores, in the discarded object called his body, so many dangerous microbes, poisonous qualities, and impure things with putrid smells. Knowing with certitude that within man (who lives with the body acquired in this human birth) there are poisons more deadly than those of the most venomous snake and vile toxins more lethal than the deadliest arsenic, the wise one then develops these pictures, inspects them, and declares that this being called man needs to be buried with more care than a snake.

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[6] The first instrument is divine analytic wisdom (the wisdom of the Qutbiyyat) and the second, divine luminous wisdom (grace-awakened wisdom, or *gnānam*).

Moreover, since small germs and all kinds of harmful things live in man's body in the form of atoms or particles, and since the sources of all his degenerate qualities are enshrined within and spread throughout it, as soon as the air in the breath leaves that body, some of these microorganisms escape by way of the air. In addition, as the life leaves his body, and the three humors (wind, bile, and phlegm) mixed together are pulled up and down between his throat and his heart to produce the death rattle, the poisonous microbes dwelling within these humors escape with the breath. And although some atomic organisms that were living in the body heat escape, others linger on in the warmth of the heart until the corpse is buried. If the body is buried in a grave five or six feet deep, the pressure of the compacted earth, combined with the pressure of the heat produced by the friction between the five elements crowding together in the heart, make the germs pass into the earth, mixed with the body fluids. There they are drawn in and consumed by atomic magnetic forces and made to mingle with the earth. Wise elders who have realized this and have understood the state of their own bodies have requested that they be buried in the earth in order to prevent their bodies from causing suffering to other lives. Not only do they avoid hurting others while they are alive, but they also make certain that other lives do not suffer as a result of the microorganisms and atoms from their bodies after the soul has left the body.

The wise elder explains further to his children with wisdom:

My infants who have wisdom! What you have to know is that one who is born as man is one who has attained a very high state. However, the body of ignorance within which he lives paints itself with the ink of the darkness of ignorance, prepares the camera of his desire by loading it with the film called craving, photographs scenes of good and evil and of things seen and unseen in all the universes, and stores them all as pictures within that camera (of desire). In this state, it fills to overflowing (with good and evil and with poisonous essences and microbes) a mansion eighteen thousand times larger than this world. Thus, not only does man cause suffering to other lives among God's creations while he is alive, but even after his life has departed he brings torment to other lives by dispersing the poisonous creatures, evil qualities, and poisonous microbes released from his body. Analyze yourself and investigate this truth with your wisdom—says the one of wisdom.

However, each one can analyze and know this truth only to the extent of his wisdom, and there are some people who, in keeping with their amount of wisdom, insist, "If corpses are burned in fire they become purified. Everything will be burned up. That is the purest way."

But my son! Diffused throughout a man's body are millions of tiny microorganisms as small as an atom and even as small as a particle of a particle of an atom; and since they dwell in warmth, in the blood, air, and water, in muscles, membranes, bones, marrow, and skin, if a man's body is burned in fire, the microbes that live in that warmth, the germs of evil qualities that live in the taints of sin, the countless poisonous atomic organisms, the microbes that escape when fat and body fluid melt, those that escape in the smoke and in the fat component of smoke, the impure, disease-producing microbes from the excretory openings and the bowels, the poisonous organisms within the brain and skull, and many millions of other organisms of evil diseases—all these will rise up in the smoke and heat of the fire to settle on trees, shrubs, leafy vegetables, animals, and the like. Some rise with the wind and stay in the sky. Of these, the organisms of foul odors and evil qualities are then pushed down by the pressure of cold winds to settle below once again. These organisms, carried by way of food and vegetation, inhabit man's body, attracted by the fetid odor of his blood. This must be contemplated carefully and understood.

You may be wondering (with the thinking befitting your level of wisdom) how something that was burned can come back again. My child, I will tell you. Please listen. I have been describing the many different ways in which these microorganisms survive and spread. Reflect on this. I will give you some further explanations, to the extent of my knowledge. Men of wisdom will know even more.

The sounds, the breath, the speech, and the many forms of energy that are released from man are all drawn via the air by the atoms of a natural magnetic power, which gathers them all (without any loss) and holds them spread out in the sky. This natural atomic power has attracted all the sounds and energies released from man since the world was created. It has drawn to itself all the speech and the energies of the breath of those living and those long gone, and retains them in the skies. There are seven spheres in the sky, and these sounds exist in all seven. They will never perish.

Some of the sounds existing in the lower three spheres can be identified by scientific instruments and by man's marvellous intellect. It is possible to draw down these sounds and hear them. From time to time, some of these sounds, along with some microorganisms, come down to this earth (by way of the wind) and are then whirled away. There are those who are aware of this coming and going. Those with intelligence may know that the organisms swept down to earth with the wind cause hitherto unheard of diseases among the people living on earth. Those of you with wisdom must investigate and analyze this.

Moreover, an energy that arose from the darkness called maya, or illusion, exists naturally in this earth in the form of darkness. That energy is like iron. It has the power to draw atoms and atomic energies to it; thus it attracts and retains within itself (in nature) the magnetism caused by the friction between the four elements (earth, fire, water, and air). This magnetic force has the power to draw the atomic rays produced in the lower three spheres by the impact between the atomic magnetic forces and the thunder in the skies. And the earth has the power to pull any rays that splash and scatter, and to hold them within itself. But let us put this aside for now.

When people began to analyze natural phenomena scientifically, they investigated the thunder in the skies and the atomic forces within the earth, analyzed the atomic power that exists within them, and discovered different types of electrical forces and currents within them, which they began to utilize for the benefit of the world. Having discovered the connection that exists between earth and sky, and realizing that the magnetism released by thunder in the sky is pulled by the earth if it descends below a certain level, and also that the magnetism from the earth is pulled by the sky if it ascends above a certain height—having understood these two phenomena—scientists, even in the earliest days of the use of electricity, installed lightning conductors to drag into the earth the atomic forces released by thunder, thus protecting electrical circuits from damage.

In the same way, within the human body, the magnetic forces formed from earth, fire, water, and air are naturally abundant in magnetic atomic form. These atomic forces hold within them energies connected to the torpor *(mayakkam)* caused by illusory desire. Earth is the source that provides the essential power to these atomic forces—forces that arise from the earth itself. Earth also has the power to pull them back down to it. Thus there is a close connection between the atomic magnetic power of the four elements and the current in the earth—earth being mother to the four.

Moreover, all the lives that manifested out of these four elements possess a magnetic force that is attracted by earth. Earth has the power to attract and pull the body, the desires, attachments, maya, avarice, torpor, and darkness—all these. Earth pulls down on all things formed out of the four elements, preventing them from rising above a certain level. Everything pulled in this way is subject to the desire-filled earth. They are also subject to repeated births. All things pulled by earth belong to the dark, hypnotic fascination *(mayakkam)* caused by the desire that goes with illusion. It is this fascination (which is the magnetic energy of earth) that is responsible for repeated births.[7] It takes the form of desire. Desire emerges from the earth in the form of atoms, atomic organisms, and magnetic currents, and is whirled up by the wind to the plane of the third sphere. Then, pulled by the earth, it descends on the wind, rises once again, and continues to be cycled repeatedly in this manner. Thus it is by way of the wind that these impure atomic organisms rise up to the sky from below in many millions of forms and then drag the atoms of the colors of the ether down with them. Those atoms are then scattered on the wind in all four directions, and when they are pulled by the magnetism of the earth, they settle on various living beings and things. Wherever they penetrate, they create new types of diseases.

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[7] [Desire-filled thoughts are the microbes that cause disease, and desire leads to repeated births.]

Moreover, when corpses are cremated, many millions of microorganisms are released into the air to mingle with the organisms in the whirling winds, and when they are drawn down once again by the magnetism of the earth, they settle on various things and cause countless different kinds of diseases.

An unbroken connection continues between the organisms in the air and the atomic organisms in the earth. Because of this, the germs in the air can never be totally destroyed. The reasons for this are manifold. In the case of cremation, as the microbes are dispersed into the air through the different types of heat and oils and fats in the body, they spread all over through the air to deposit themselves in different places, principally on food and water. Those of wisdom declare, therefore, that cremation is not hygienic, and may even be harmful to other lives. This has been realized by great ones who have analyzed their own bodies thoroughly.

We have revealed thus far the connections that exist between the microorganisms in the lower three spheres, the magnetism of the earth, and the body of man. Of the aforementioned seven spheres let us describe the remaining four (upper) spheres.

Within man's body, manifesting as color forms from the energy of the ether, are five energies, which are referred to as the five elements. Of these five, the element called ether is capable of taking many different forms. Ether can also be referred to as the five senses, for it is the beauty and colors of the five senses that constitute ether. Within that ether, there are five metals—iron, copper, lead, silver, and gold. Atomic and magnetic forces from the other elements are always darting through them at high speed. When these forces shoot forward from their own momentum and collide with the atoms of the five metals, rays burst forth and scatter like lightning, accompanied by thunder. In between the atomic power inherent in these metals and the aforementioned magnetic forces are intermingled 10,125,000 varieties of atomic energies, spread out and covering the ether. Each particle of a particle of every one of those atoms contains 1,008 different colors.

Even if all the atomic magnetic forces in the earth were to spread themselves across the earth, making it shine and dazzle like water, those shining places would merely be reflections of the colors of the atoms in the ether. The colors we think we see on earth are really the colors of those atoms.[8] Both the colors and the atoms are being reflected as images by the radiance of man's wisdom. This state is realized by men of wisdom, when, in the process of analyzing their own bodies, they see the atoms of the ether reflected within the resplendent mirror of the light of wisdom. In that state they use the radiance of the light of that wisdom to cut away and eliminate those atoms that cause danger and evil. It is those discarded atoms (reflected in ignorance) that have become the object of scientific research in this world of ignorance.

On the other hand, there are atoms that are imperishable. These are drawn by the resplendent mirror of light called wisdom, melted by its resplendence, and deposited on the mirror as reflecting mercury.[9] When the mercury is deposited thus, the mirror shines with a resplendence more powerful than a thousand million suns. This power pierces through the seven spheres and all the universes and showers its resplendence to cover all of everything. The rays that emanate from that resplendence scatter atom by atom and fall everywhere as minute particles. And this same power is continuously drawn and consumed by these atoms of life.

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[8] There are seven colors in the ether, which are also present in the rainbow. The colors in the rainbow are beautiful to look at, but draw poisonous germs from both the sky and the earth. There are seven corresponding colors within man (the colors of the seven *nafs*), which attract the poisonous germs. These germs can cause many diseases. So, even though the body may look beautiful, it contains evil germs that are inimical to wisdom, truth, and the soul.

[9] The power of wisdom melts and burns all our illnesses. Once the evil is burnt up, the atoms that are indestructible become like mercury, which attaches itself to the mirror of the innermost heart. The brilliance of this mirror is hundreds of millions of times brighter than the sun, for it contains the limitless power of God. Its resplendence shines forth and envelops the seven spheres, scattering innumerable brilliant rays. The atom is just one drop of one particle of this resplendence. Within each atom is contained a great effulgence. If you research into this one tiny atom, you will find powers of God without end. As soon as you finish investigating one atom, another will be there waiting to be seen, then another, and yet another. Ultimately, that power will draw you in, absorb you, and swallow you. You can never find an end to it nor be separate from it. You can only go into it.

In addition to this power, there are seventy thousand other powers—each one a thousand times more powerful than the next—existing as powers of divine knowledge, or *meingnānam*. This can be comprehended by each person only to the extent of his level of wisdom. So says one with the enlightened knowledge of self-realization (a *meingnāni*), adding that those of greater wisdom may know even more.

The realized one continues:

Even greater than these seventy thousand powers of divine knowledge is an effulgence with the brilliance of eighteen thousand times a thousand million suns. This goes on resplending naturally. It is a self-luminous Effulgence, a resplendent *Jōthi,* without beginning or end. That magnificent Effulgence goes on resplending, drawing the resplendence of these seventy thousand powers of divine wisdom. The light from that Effulgence, which has neither beginning nor end, falls to a distance of seventy thousand miles below, thus falling on all the seventy thousand kinds of resplendences of divine wisdom. Each of these resplendences is separated by a distance of seventy thousand miles.

At the farthest end is the *Nūr,* with the brilliance of a thousand million suns. That is the eighth sphere from the earth-world. The *Nūr* is divided into one hundred suns, each having the resplendence of ten million suns and each separated from the next by fifty thousand years walking distance. Each sun is ten million times larger than the earth. The distance between the last sun and the earth is a little more than ninety-three million miles. This last sun shines in the seventh sphere from Earth. There are five planets between it and Earth.

Beyond this sun, countless millions of light atoms scatter from the resplendence of the *Nūr* and settle on the universe of *Allāh's* grace called *amānatul-haqq,*[10] which is beyond the seventh sphere. These light atoms shine as the stars, each one seventy thousand times larger than the moon. They manifest in that sphere as so many millions of colors and created forms. At the same time, the suns that burst forth from the *Nūr* go on revolving around the eighteen thousand universes in a thousand million patterns.

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[10] A treasure entrusted by God to man; a divine trust given to man, which must be returned to God in full. *Haqq* is Truth, which is *Allāh*. *Amāna* means His entrusted property that can be used by all, but belongs to Him alone. This property is the soul, which has been entrusted to us. We are using it, but it is His.

Each universe, just like this one, has nine planets. Of these nine, the first is the planet of *Nūr,* the second is the planet of the stars, the third is the sun, the fourth is Saturn, the fifth is Venus, the sixth is Jupiter, the seventh is Mercury, the eighth is Mars, the ninth is the moon, and the tenth is the earth-world.[11] Beyond the resplendence of the *Nūr,* which came first, is the grace of the powers of truth, existing in atomless form. And beyond that is the resplendent Effulgence *(Jōthi),* which is without beginning or end. These are what comprise the twelve planets. So says a great one who has realized himself.

He continues further:

There are many millions of other details of this secret waiting to be learned by those of exalted wisdom, each according to his respective level of wisdom.

Planets keep appearing[12] in all eighteen thousand universes, just as in this one. These planets have an effect on all the creations in this earth-world. The reason for this is that the earth has the power to draw the atomic magnetism present in those planets, and since the bodies of the creations are, like the earth, formed of the five elements, they too have the ability to draw the magnetic forces of those planets. This is why people draw strength from different planets—drawing the sorrowful or joyful aspects residing in them—each person according to the affinity between his particular level of wisdom and the planet or planets toward which that level of wisdom is attracted. Please understand this.

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[11] The first planet is *Nūr Muhammad* ⊖. The second is the soul, which relates to stars. The third is the sun or the power of wisdom. Saturn, the fourth, relates to the body made of the five elements. The fifth is Venus, which signifies intelligence, or *putthi*. The sixth is Jupiter, which stands for the guru. The seventh, Mercury, gives power to all the fluids of the body, such as semen; these fluids relate to hypnotic fanaticism. Mars, the eighth, represents the poisonous qualities of the snake; it is the energy of the earth. The moon, which is ninth, is the beauty and coolness of the body. The tenth planet is Earth. Each planet deals with a section of the body. A *gnāni* (one of grace-awakened wisdom) who realizes himself will understand the function of all these planets within his own body.

[12] Not all the rays that emerged in the world of souls *('ālamul-arwāh),* in *āthi,* have reached the earth yet. The rays continue to manifest and appear. These are the secret realms. All the eighteen thousand universes are within this human body, just as the nine planets are there. When one becomes a slave *('abd)* of God or a *gnāni,* he will understand all this.

However, my children! Within the realm of the eighteen thousand universes, as long as this earth body made of the five elements is present, it can attract only those planets existing below the level of the last sun. This limitation applies to the creations of this world, the human beings, whose form is made up of the lives belonging to the five elements. Those who have taken on the weight of this body of the five elements can live only in the earth-world; this body cannot live in the other eighteen thousand universes. Those universes are inhabited by light souls—souls having no form, subtle form, or shadow. Please know this. Thus say the wise elders. They also say: This state is all that is accessible to our present wisdom. There is room to discover many millions of secret truths beyond this.

My son! I was describing the twelve planets in this universe, was I not? Below the upper three planets (the effulgence of *Allāh,* the power of truth, and the *Nūr*) there are many energies or *sakthis:* energies having form, energies having subtle form, energies of deities, energies of illusion, energies of fire, of water, of earth, of air, energies of darkness, energies of torpor, demonic energies, energies of evil, and many millions of other varieties of energies that pass through the other nine planets, filling them and dwelling there in atomic form. All these energies, along with the magnetic energies of the earth, manifest in colors comparable to the different color forms of earth, and have the capacity to attract things both with form and without form. This elemental force of earth is infused with an energy capable of easily attracting and drawing the forces of darkness to itself and retaining them within itself.

In this way, the five elements and the darkness become intimately intermingled—the elements within the darkness and the darkness within the elements. For the human birth the elements are the form, and the darkness is the delusion. The body, which labors under a state of delusion, is a house of hypnotic fascination *(mayakkam)* that draws to itself the nine planets and the dark forces that pass through them. Those who are in such a state of delusion can never overcome the nine planets, nor can they overcome the forces of illusion *(māyā sakthis)* that are passing through the planets. Those in that state of delusion are prevented (by the energy of the earth) from rising higher, for it drags down to itself the cage that is the body of the five elements and holds it down. These forces of delusion belonging to the elements are what are responsible for repeated births.

Further, since an intimate connection exists between the resplendence of the soul of man (the *ātma jōthi*, the light of the soul), which is within this cage, and the all-pervasive, omnipresent Effulgence (the Natural *Jōthi*, the light of the Source), which is the twelfth planet—if one who is under the influence of the delusions of this cage made of earth attempts to grasp that resplendence (to pull it to him), it will overthrow him. It will mean death for him, for, in that state (of form) he can connect safely only with the energies, or *sakthis,* connected to him—the energies that circulate through the lower three skies, take illusory forms, and return over and over again. Thus explains one of wisdom who has understood himself through himself.

Children! Here is something we must tell you about. Man possesses the power of a ray of that primal Effulgence. Studying with your intellect and analyzing with your divine analytic wisdom, you must come to realize that it is just such a ray that your earth-form in this human birth has drawn to itself and retained within itself.

And yet, the earth that comprises this body, filled as it is with the strong magnetic power of darkness, also draws to and holds within itself the atoms of the nine types of planets. The dark forces of illusion are continually passing through these planets, and this body of clay attracts to itself those forms (which are forces of darkness) and retains them. As a result, the body becomes very heavy. Your intellect must tell you how hard it is for you to go on your journey carrying this weight.

Therefore, use your wisdom to distinguish between the atomic magnetic forces of darkness and the ray of resplendent light. The magnetism of the weighty form of darkness is pulled toward the earth. If you throw a heavy stone up in the air, the atoms in the stone and the magnetism in the earth will make the earth pull the stone back down. In the same way, since your body contains the five elements and is filled with so many millions of atomic magnetic forces, no matter how high you may go, earth has the power to drag you back. You must analyze and understand this with your divine analytic wisdom and sever that heavy elemental force.

You do this by cutting away its magnetic energies, using the resplendent light called wisdom. As you are whittling them away and reducing the weight thereby, you will be weakening the pull that the forces of the planets and the energies that course through them are exerting upon you. And if you succeed in cutting away all that weight completely, the body will be devoid of any magnetism, like a block of dead wood.

Do you not understand? Let me give you an example.

Now, through scientific investigation people have discovered a thing they call current, which they use to light lamps. This is useful to the world. They constructed a machine that generates this current and sends it along two wires to reach a bulb, which then emits light. But if the two wires should touch one another, both will be burnt up and the light will disappear. So, even though both wires carry current to the same bulb, you need to use your wisdom to keep the two wires from touching each other.

Like that, if you let a ray of the power of God and the magnetism of the earth touch each other, both the light of that ray and the body of the five elements will be burnt up. The earth body will be burnt by the power and the ray may be in danger of being burnt up by the body's magnetism. Use your wisdom to understand both of these principles.

Further, if someone who has the magnetism of the earth stands on earth and touches a wire carrying current, an immediate contact will be made between the earth in him and the current, and his body will double up and be hurled away and burnt by that current. Know therefore that if, without analyzing with your wisdom, you reach up and attempt to grasp the effulgence of God while still retaining the connection with the earth, the power of that Effulgence will fling you down, scorch you, and burn you up.

However, according to scientific understanding, if you wear rubber slippers on your feet or stand on a wooden board while repairing a live-wire, when you touch the wire its current will not throw you, because your connection at that time will be with the sky, not the earth.

Similarly, you need to use the light of your wisdom to cut your connection to earth, so there will be no contact between the resplendent soul and this body made of the five elements. If you wear your intellect as armor and transform your body into a block of dead wood, then, using that wood as a platform, if you stand on it, firmly plant your resplendent wisdom, and with that wisdom blow the effulgence of the soul (which is without form or subtle form, without shadow or shape) upward, it will fly weightlessly past the nine planets, burning up all the illusory energies within them, and reach and merge with the twelfth planet, the Effulgence that is the one all-pervasive Omnipresence. It is this that shines forever as the weightless Thing, the Effulgence that cannot be resisted or pulled by anything.

But the things that do not attain this state will be whirled up and down repeatedly in the lower three skies and will, of necessity, have to return finally to earth. Thus explains a wise one who has realized himself. Great ones with the light of luminous wisdom declare that there are millions upon millions of similar secrets waiting to be discovered. My children! Use your wisdom to analyze this.

The space between the earth and the sun contains planetary atomic magnetic forces that have connections to the nine planets. In order to understand these planets, one who has wisdom must first investigate and realize himself. Then he will come to know the nine planets and their powers. One who does come to know this, one who has cut away the qualities of the savage animal nature within him, will attain the effulgent form of *insān*. The effulgent form of this state is called *Saivam,*[13] perfect purity, or *Islām*. Understand that this perfect purity resplends as that which is all-pervasive and has no beginning or end.

The connection between the earth and the planet moon[14] is essentially the connection of the atoms, the connection of the winds, the connection of impurities, and the connection of the atoms of scientific ignorance. In addition, many millions of kinds of diseases, smells, and putrid odors appear on the earth and take form as many different births. Later, as these all perish in that same earth, the atoms and germs that rise from those odors fly away on the air currents and stay spread out across the sky. They rise up to the moon on the air in the form of the five elemental colors, are pulled back down by the magnetism of the earth, and then are drawn up to the moon again by the moon's rays. In between the two, they are whirled here and there by certain winds. These atoms are spread out over an expanse of 225,600 miles in the space between the earth and the moon. And beyond that lies the planet Mars.

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[13] The true essence of *Saivam* is the state of not hurting another life, whether by word, thought, or deed. It is therefore comparable to *Islām,* which is also perfect purity. Thus, the true essence of *Saivam* is *dīnul-Islām*.

[14] The connection between the earth and the moon is the connection between mind and desire. The moon has influence over the mind, the dark qualities of ignorance, the qualities of hypnotic delusion, desire, and the glitters of illusion. All this is ignorance *(angnānam)*. But intelligence is also there, rotating between the earth and the moon.

But beyond the planet of the moon, for a distance of 1,200 miles, there is a hostile pressure belt[15] of great density. Apart from the grace of God, there is no power that has the capacity to exert itself within that pressure belt. For this reason, all atomic forces are rendered powerless in that realm, unable either to proceed or to be pulled further beyond the moon. Therefore, the atoms that were pulled up from the earth and retained by the moon must return later to the earth. In this way the connection between the two continues, as atoms of the earth and the moon keep cycling in this way without interruption. Moreover, such hostile areas do exist in the spaces between all nine planets. Understand this.

To learn more about this, you must realize yourself, learn about and know the atoms within yourself, realize that your body is made of the five elements, that it has a connection to the earth, and that the nine openings in the body (as the nine planets) govern that body. If you analyze with your wisdom, realize yourself, and look, you will see that the nine planets rule[16] the body of earth from within it.

Analyze and learn, moreover, that magnetic forces, atoms, atomic organisms, and many millions of other powerful organisms exist within the earth. Know further that just as these forces exist in the earth, they also exist in the ether. Therefore, a connection does exist—of earth to ether and ether to earth. As a result, the atoms in the earth are drawn by the ether, and the atoms in the ether are pulled by the earth. You must understand this without the slightest doubt.

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[15] It is said to be hostile because any growing thing will be destroyed there. Whatever enters that hostile pressure belt perishes. Because no living thing can exist in that atmosphere, it is a vacant, empty zone. If anyone wants to pass through that zone, they must insulate themselves from the atmosphere and have their own provisions—their own air, food, and whatever else they might need. If they try to make any direct contact with that pressure zone, they will perish.

[16] See footnote 11, page 509.

Further, man has been fashioned out of earth, along with the nature of the five elements. Therefore, the energies of the earth, its atoms, its magnetism, and many millions of other forces are structured within his body. And since ether (which is one of the five elements) also has a connection to his body, its atoms, magnetic forces, colors, and many millions of other types of its energies also have been placed within his body. This too you must understand.

Man's body is a power station in between the ether and the earth. It is through this power station that the essence of ether and the essence of earth are drawn, to be supplied to the inner heart of man. Only this power station that is man's body has the ability to take in these essences, observe their workings, distinguish between their good and evil actions, and give each its share. You must analyze with your wisdom and realize that man's body of the five elements exists in the form of light and in the form of current that can draw the power of both sections.

Further, in this same body, beneath the covering of the five elements, is the power station called the heart, the *qalb,* within which resides the light form of the soul, or *ātman.* This is the sixth life, the resplendence of the soul, which came as a ray, as life, as a resplendence from the effulgence of *Allāh* (that all-pervasive Omnipresence without beginning or end) to mingle and dwell within the heart. That resplendent ray is the soul. The light of that soul is wisdom. The radiance of wisdom is truth. And it is truth that manifests and shines as the one all-pervasive Omnipresence. A close connection exists between that effulgent Omnipresence, the resplendence of the soul, and the radiance of wisdom. It is this wisdom that is the radiance of the light of divine wisdom, or *meingnāna jōthi.* Using this wisdom, you must analyze the secret of God's creations from the very beginning of creation to the hereafter *(awwal* to *ākhirah)* and realize that whatever is Truth—that is the One. That One is God. The secret of God is the soul. That is His slave. That slave is *Islām,* or *Saivam.*[17] *Saivam* is perfect purity. Perfect purity is without blemish or fault. That which is without blemish or fault is *Allāh.* Thus there is no distance between one with such perfectly pure actions and *Allāh.* Where such a being is, there *Allāh* is. This you must understand and realize. One who has attained this station may be called God's devotee *('abd)*. So say those of wisdom. Those with more exalted wisdom may know many millions of secrets beyond these.

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[17] The true essence of *Saivam* is perfect purity, the state of not hurting another life, whether by deed, word, or thought.

Now, my children! Let us describe the wisdom of the five elements. The five elements have within them 105,043,000 kinds of hypnotic wisdom. This hypnotic wisdom is the glitter of darkness, which is the form of the wisdom that comes from illusion, or maya. This wisdom causes hypnotic delusion *(mayakkam)*. It is called *angnānam* or spiritual ignorance. The adornment for *angnānam* is *vingnānam* (intellectual inquiry) and the wisdom of this adornment takes the form of visual scenes. With each scene, the wisdom belonging to the sensual pleasures of a particular illusion will keep appearing. All of these wisdoms go on attracting the five elements of the body and dwelling within them.

This dark wisdom of illusion that causes hypnotic delusion *(mayakkam)* keeps drawing in the atoms and the magnetic energies that exist in the earth and the ether. This attracting and pulling is performed by the glitter of the darkness of illusion, which is the power station for the five elements. And the essence of the food consumed by this body of the five elements is the oil and water for that power station. The power station draws in and eats that essence, extracts its energy, and supplies each of the elements with the qualities, the wisdom, and the explanations of those foods. In the same way, on behalf of the body of man made of five elements, illusion gathers and eats these various foods—the forms of visual scenes, torpors, desires, passions, lust, anger, hypnotic fascination, avarice, bigotry, envy, and millions upon millions of similar qualities—and, extracting the essences of the foods that feed man's actions, it once again teaches the wisdom and qualities of delusion to that same body. That teaching is the scenes man's body sees. To his body and that dark wisdom all those scenes appear like gods. When man is in such a state, the energies of illusion draw to themselves the connection between earth and ether—a connection related to the five elements. The body of five elements, in turn, attracts all the toxic organisms and atoms from the energies of illusion and stores them within itself.

Lacking true divine wisdom, this body of the five elements roams among all the energies and forms of illusion—the many millions of varieties of these energies in their different forms, colors, and qualities—and among their 105,043,000 energies of delusive wisdoms. Thus the body meanders in darkness and uses the wisdom of that darkness to draw to itself the germs, atoms, and putrid odors of the five elements. It grows on them and lives within them, until it finally dies within them and mingles with the earth. Then that which has a connection to ether mingles with the ether.

There is so much more to be said in this explanation. But those of wisdom say it is better for one to realize himself and then to analyze it with his own wisdom. Those with more wisdom may analyze and explain it even further.

Āmīn. Yā Rabbal-'ālamīn.
So be it. O Lord of all the universes.

However, my children! While this is so, the creations of this contemporary world are rushing briskly along the path to destruction. And of all these creations, the one who has taken the exalted human birth, born as a manifestation of the beauty of divine analytic wisdom, has abandoned the paths of truth and walks on this path of destruction that belongs to the darkness of ignorance, carrying with him his wisdom, his form, his inner being, his body, and his truth. He walks through that darkness and stands clueless in the middle of it, unaware of position or direction, searching blindly for that treasure he had within him earlier. His state is one of delusion *(mayakkam),* and the place he has crept into is darkness. The burden he carries is the body, which is an aggregate of the weighty five elements. His path is ignorance. When he is in that state, how can wisdom and truth appear in him? How can he recover that treasure he abandoned earlier? Such is his plight. He trips and stumbles in the dark, gropes here and there, picks up each thing his fingers feel, and keeps caressing and kissing it, asking, "Is this my God? Is that my God?" Just look at the actions of his state, my son! This is what a man does who is mesmerized by the torpor of darkness.

Let me give you an illustration. When the rain of the desire arising from the five elements falls on this world of illusion, man is frightened and goes and stands under a tree for shelter. But the animals of the jungle (even though their wisdom is much lower than his) move away from the trees as soon as it begins to rain. They come out to stand in the open, for they know that even if they can escape from the rain by going under the trees, they cannot escape the wind-driven drizzle, and they would rather get wet in the rain than from the drizzle. The animals are thinking, "Every gnat and mosquito that thrives on the five elements will swarm under this tree in search of shelter, so if we too seek shelter here, those millions of mosquitoes and insects will suck the blood and wisdom out of us. What's more, when the rain stops, the drops of water from the leaves will keep dripping on us." Realizing this, as soon as it begins to rain, the animals go and stand out in the open and get soaked rather than suffer in the shelter of the tree. And once the rain stops, they shake the water off their bodies, gather and eat their food, and go about their daily work, each according to its own level of wisdom. In this way, they escape both the cold drizzle and the insect bites. This is the action of creatures with only one to five levels of wisdom.

But man, who is endowed with the exalted wisdom called divine analytic wisdom (the sixth level), fails to use his power to discriminate. As soon as the rain of the five elements begins to fall, he firmly holds on to the tree of the five elements and stays under it, hoping to escape the rain. As a result, he is bitten by all the insects and mosquitoes that come in from the open area. They suck the blood, the wisdom, and the truth from him. Even while he is being bitten, he doesn't think to run out from under that tree into the open space. Instead, as the insects increase in number, he clings to the tree of the five elements more and more firmly, calling it the god he puts his trust in, and relying on it entirely. Even after the rain stops, the water dripping from the leaves disturbs his peace. And even after the insects go and the water stops dripping, the gnats and mosquitoes that live under that tree will not leave him in peace. They will bite him and suck him dry. This is the station in which the one who has been born as man lives, having forfeited his wisdom.

My son! Despite being born as a human being endowed with the most exalted wisdom, he fails to use that wisdom, and instead goes on worshiping all the worldly scenes he sees, trusting in them as if they were God. And the minute these scenes become filled with troubles and difficulties, he embraces the world even more firmly, believing the world to be supreme bliss and the body of the five elements to be his most reliable support. This is the way he tries to ward off worldly difficulties. Fearing these troubles (which are no more than tiny dewdrops), howling and wailing, he holds fast to the tree of illusion and the worldly evils surrounding it, all the while striving desperately to discover the meaning of the ruler of heaven, Kailāsapathi. Clinging staunchly to the five elements that belong to his birth, he seeks to attain bliss through them. My son! What do you think of wisdom such as this? Look at the wisdom of the dumb creatures of God and then look at the wisdom of man, the creation cast in such an excellent mold! Use your wisdom to understand clearly which of these is greater, and uproot that five-elemental tree of ignorance. Never trust in that for your support. Do not seek shelter under it from worldly ills, thinking it is truth or believing it will last forever.

My son! Analyze and reflect upon what I said earlier. Consider the difference between the wisdom of animals and the wisdom of man. See how the animals, in spite of their lowly wisdom, have the clarity to escape from the insect bites, while the one born as an exalted human being runs headlong to hug the five elements and the world the moment the rain of trouble falls, thinking he can avert the suffering.

Moreover, man stores up his sinful actions and cherishes them, even seeing them as divine analytic wisdom. In attempting, for selfish reasons, to protect this body of ignorance filled with the darkness of ignorance, he falls victim to the five elements (his five senses), indulges in caustic discussions and arguments, fosters arrogance, karma, and the love of maya (illusion) as virtues, sings *bhajans*[18] that he thinks are devotional, and deludes himself into believing that all this has brought him to an exalted state. The fruits of his wisdom are merely the products of the darkness of illusion. Such is the ecstasy derived from his kind of devotion.

This man constantly carries religious, spiritual, and philosophical texts under his armpit. He is always studying them and singing songs of devotional ecstasy. But all that he really lives for is himself and his wife and children. He quotes one law for himself but another for others, one truth for himself but a totally different one for everyone else. The justice he chooses for himself differs from the justice he metes out to others. All that he collects are sinful products of ignorance. His prayers are all based on the delusion *(mayakkam)* caused by the illusion belonging to darkness. His studies all pertain to the path of trust in the gods he himself created.

Such a man batters and breaks the hearts of the sincere devotees who truly love God. His prayers and worship are all done for reward. His intention is really to destroy truth. His actions are all a sham. For the world he makes a big show of devotion with his lips. He displays psalm books under his armpit. He makes religious texts his outer makeup and costume, but what is within his heart is the costume of darkness. A man who adopts this state wears the costume of either a guru or a devotee, transforms devotion into ecstasy with the ease of ignorance, calls the omnipresent One by many names and forms, and commits sinful and evil acts without the slightest fear. Having developed this kind of devotion to a full-grown state, he firmly embraces that five-elemental tree, all the while singing songs of devotion.

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[18] Songs of praise.

My son! God's creations—even those who were immersed in God's grace and then lost themselves within His heart of love—fall prey to the ritual prayers and devotion of such people, who are actually sacrificing the lives of creatures of truth and cutting them up and portioning them out just to feed their own bodies. Further, these people crush the heart of the true devotee born in an exalted state and chase both him and the truth away from this world. Such is the ecstasy that comes out of the fervent devotion of their blissful ritual prayers *(pūjās)* and is enjoyed by the five elements. Not respecting the sanctity of other lives, they sacrifice those lives to fatten their own bodies. Those of wisdom must reflect deeply and realize that such people, with this kind of devotion, do not see that other lives are no different from their own.

My son, although the wisdom of the animals of the jungle is lower than man's, that meager wisdom drives them out into the open when they see the rain fall. In this way they escape the torment of the insect bites. On the other hand, the one who has taken the exalted form of a human being, as soon as he sees the rain of tribulation fall, clings tightly to that tree of the five elements, sings songs of devotional ecstasy to the elements, and begs them to save him, does he not? This 'superior' wisdom of his also tells him to sacrifice the creations of God to the five elements, which are the only gods he trusts. This behavior is what passes for absolute devotion throughout this world.

You who are created by God and born as man with exalted wisdom must carefully observe and analyze the actions and wisdom of these creations, discriminate between the two kinds of wisdom to see which is superior, and save yourself from being offered as one of the sinful sacrifices of such people.

But now let us give some further examples to illustrate the nature of the aforementioned people with five levels of wisdom.

THE MYNAH-MAN OR PARROT-MAN

Some people in the world capture birds like the mynah or the parrot and teach them to talk like human beings, do they not? In a short time these birds learn the words and phrases taught by their masters and say them exactly as they were taught. However, my son, the birds use these words indiscriminately, calling out, "Friend! Cousin! Sister! Mother!" without knowing the appropriate time and place for each word or expression. They might call out such words even when no one is in sight. Moreover, when the very person who taught them these words approaches, they might cry, "Thief coming! Thief coming!" And when a thief is approaching, they might cry, "Cousin coming! Cousin coming!" When a man approaches, they might say, "Mother!" and when a woman approaches, they might say, "Brother!" Such a bird will confuse even its own name with other words it has learned.

The parrot can learn to say many different words, but it lacks the wisdom to know what it is saying. And it lacks the awareness to know who different people are, to discriminate between good and evil, to know who is good and who is bad, or to speak good words to those who are good and bad words to those who are evil. When it sees elders it may rudely call out, "Hey you! Hey you!" but then respectfully say, "Sir! Sir!" to young people. That bird cannot distinguish between who is good and who is evil, who is great and who is lowly, who is a true devotee and who is a charlatan. When an intruder approaches, the parrot might make a noise simply because it has the ability to speak, but it lacks the ability to know and therefore realize that it might be killed by that intruder.

My son, some who have been born as man—unaware of the truth, not analyzing or understanding their wisdom, not knowing about birth and death or good and evil—have studied the *vēdās, vēdāntās,*[19] philosophies, castes, religions, and the discriminations between races and religions and have passed examinations on them and on the truths found in the Qur'an and other holy books in the same way that a parrot learns. And just as a parrot is praised for speaking well, these people receive the appropriate positions, titles, and praise for studying so much. But, they fail to realize the grace, the wisdom, and the inner truths of the religions; they fail to realize the truth that other lives are equal to their own; they fail to understand virtue, moral behavior, good conduct, patience, serenity, peacefulness, duty, justice and honesty, and the many more millions of truths as the reality; and they fail to obtain inner clarity from these things—and so these people fall far short of the ability to realize themselves and to know God's truth.

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[19] Scriptures and religious texts.

They study books just to feed their bodies. And, like the parrot, they blabber anything that comes to their lips, without knowing good from evil. They make various noises that match the level of their learning, but are unable to distinguish good people from bad, truth from falsehood, or a rogue from a true devotee. This is merely learning they have acquired by artificial means. Without knowing the meaning, they make noises and frighten people. Or, they speak in lovely voices about what they have learned, revelling in the beauty and power of their own speech, but like the parrot, having no idea of the implications and paying no heed to the time or circumstances.

Further, if the parrot persists in calling a good man a thief, one day or other that good man may feel insulted. Even the man who is rearing the parrot may someday lose his temper. And the thief, upon hearing any sound at all—whether he is called a good man or a thief—will, in keeping with his kind of wisdom, think, "This parrot is going to give me away! When it squawks, the people will wake up and I will be discovered," and immediately he will wring its neck. Do you understand, my son? A thief is, after all, a rogue, and his fear is that the parrot's noise will reveal his presence. Thus the parrot's life is in danger, whether its words are good or bad—because it speaks without knowing what it is saying. Understand this well.

But let me tell you some more. When you deal with people who have learned to talk like parrots (people who do not understand truth), unless you discriminate with your wisdom and stay away from them, your life will be in danger, no matter what you say to them. Know that this is the truth. Deeply understand yourself, and save yourself.

Further, if a man blabbers like a parrot, relishing the joy he gets from his own talking but unaware of the good and evil in the words, one day the world will kill him. The nine different kinds of poisons that flourish in the tree of the five elements (which he is hugging) will mingle with his body, make it melt, and cause him to perish. The Lord, who knows this truth, upon seeing the uselessness of the words this man speaks (without any knowledge of the truth), will one day smite him. Just as a thief will wring the neck of a parrot, God will crush him with death and then hurl him into the vilest hell.

Therefore, my son, in every situation, make a determined effort to learn how to analyze thoroughly, to realize the truth, to know yourself, to fear *Allāh* who is the Lord, to mingle with His love, to blossom within His patience, to remain within His honesty without swerving from His justice, to know *Allāh* the Eternal, and to bloom within Him and thus lose yourself in Him. This is one of the truths you need to know. In every matter you must know the truth; you must know good and evil without the slightest doubt. Know what is good and speak it when the need arises. Do not say anything unless you know what you are saying.

THE FISH-MAN

My son! I have been describing thus far the group of people who learn like parrots. Those in the second group, even though born into the exalted state of human beings, are unable to use the light of wisdom to acquire clarity or to analyze, discern, and understand man's divine analytic wisdom and to realize that that which is Truth is one. The people with this nature are born with human faces and may look and act like human beings, yet they are wandering about trying to discover through their research and scientific inquiry: *Where is God?*

But, my son! Those with true wisdom viewing these people through the exalted consciousness of self-realization, laugh at the 'glorified' state of such wisdom.

My son, I will give you an example. Listen very carefully! You have seen the vastness of the ocean. From the day it was created in *āthi,* the very beginning, until now, it has never lacked water. It is many times larger than the world. The shore for this ocean was created, by God's decree, with the truth of the word of the *kalimah.*[20] Moreover, the ocean has covered over sections of the earth, surrounding it above and below, so that nothing can be seen but an endless sea of water. Creatures much larger than those on earth live in the ocean.

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[20] The affirmation of faith: *Lā ilāha illallāhu Muhammadur-Rasūlullāh.* (None is worthy of worship except *Allāh,* and *Muhammad* ⓢ is His Messenger.) The *kalimah* is the word of God that cuts away the influence of the five elements (earth, fire, water, air, and ether),

Now, imagine that dwelling in the water of the ocean is a fish that (with its own glorified state of wisdom) is wondering, "Where is the water in this ocean?" Even though it lives right in the ocean, it has been searching for water from the day the ocean was created until now—all the while admiring its own wisdom. It has spent a great deal of time and effort trying to find water. My son! Do you understand the meaning of this story? We will tell you. Listen very carefully.

Of all the beings created by God, the one born as man, endowed as he is with wisdom, excellence, virtue, beauty, good qualities, honesty, awareness, and many millions of kinds of truths, has the most exalted state. Filled with the happiness of all these things and blooming with grace, he has been fashioned in the likeness of the treasure of God's plenitude. Man, born so beautiful, has been created in this exalted state, out of God's love.

But, my son! This man, who has been endowed with so much beauty of wisdom, relies instead upon his bounty of ignorance. He assiduously seeks the help of the five elements, makes a corpse of divine analytic wisdom, and dedicates his devotion to the five senses. But what he sees as wisdom is really evil action and what he sees as prayer and worship is really selfishness. In an effort to avert death, he calls the evil things of the world virtuous, destroys truth, eliminates right actions *(dharma),* chases away patience, abandons justice, makes use of the five heinous sins (intoxicants, lust, robbery, murder, and falsehood) as befits the extent of his wisdom, interprets various texts in the way he deems suitable, and illustrates those interpretations to the world by his own example. Then, having acquired all these unequaled qualities of evil, he roams the world in search of the infinite Reality that can rid him of his evil sins. Day after day he roams, asking for the whereabouts of that Reality. People like him derive peace of mind from constantly inquiring in this way. Do you hear, my son?

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washes away all the karma that has accumulated from the very beginning until now, dispels the darkness, beautifies the heart, and makes it resplend. It is God's grace and His pure light of truth. With this truth, each one can wash his innermost heart, his *qalb.* It is the water of grace that washes his body and heart and makes him pure. It makes his wisdom emerge, and impels that wisdom to know his own self and God.

Just as the fish searches for water, this man (who has forfeited his wisdom) roams in search of God. In talking to people like this, you must realize their state and slip away from them.

Let me describe this in greater detail. Is it not a great wonder that a fish would go around searching for water, even though it is living in that very water? If one who has pure wisdom should try to tell a fish who has such a strange kind of wisdom, "Look! This *is* water!" will it listen? Will such a fish accept the truth if you speak the truth? It will never accept it, for its wisdom is incapable of analyzing itself and judging its own state. It is not even aware that, being a fish, water is the only place it can survive, and that it would die on land, where there is no water. If you tell the truth to a fish in this state, it will not understand. Worse than this are those in this world who speak such wisdom and do not realize they are in danger. You must analyze this thoroughly and reflect on it with your wisdom.

Even if you brought the fish to the shore to show it the difference, it still would not accept what you say. However, if you picked it up and actually threw it on the sand—once it was struggling there, gasping for breath—maybe at that stage, if you said to the fish, "Do you see now? This is land. The place you have been living in all this time was water. You could never have survived out of the water, and if you stay in this place where there is no water, you will die," then, maybe at that stage the fish might say, "Oho! Is that so? Is this land?" and try hard to agree with what you say. But, in fact, it will not accept even what it has seen with its own eyes. Only because it feared losing its life did it pretend to agree, saying, "Oho! Is that so? Is this the truth?" However, the minute you return that fish to the water, it will go right back to wandering around in search of water, saying, "What he told me was not true, it was a bunch of lies. He was trying to kill me." Accusing you and reproaching you in this way, it will promptly go round and round again, searching for water, and keep doing that for the rest of its life. You must understand this well and explain it to those of wisdom.

A man who has the wisdom of the fish will fail to make use of the wisdom of his exalted birth. Because he relies on the wisdom of the darkness that belongs to the five elements, he does not realize even one iota of his own true state, or of the actions that stem from the wisdom of God's effulgent light, or from patience, compassion, virtue, or the truth of God's grace. He does not know that man is within that truth, that God is within man, and that everything is within God. He fails to investigate and understand divine analytic wisdom. Instead of researching and looking within himself, instead of analyzing himself and asking, "Who am I? Who is God? Where is God? Where am I? Where was I earlier? Where was God earlier?" he relies on what he gathers from the wisdom of his senses, which belong to the five elements that were created from the darkness of ignorance. He searches for things that will feed his selfishness, hands them over to the five senses, sees sensory pleasure as supreme bliss, offers up the five heinous sins[21] as acts of devotion (to feed the fervor of his devotion), discourses on his own interpretations, increases his belief in them and in his own famous status as a great devotee who has earned a place in heaven, and, claiming to be an *avatār,* an incarnation of God, attempts to rule this wretched world. In this way he goes on wandering in search of God.

Devotees who are like this fish roam around searching for God until their life span is over, asking, "Is He here? Is He there?" They constitute one group of human beings, the fish-people. No matter what level of wisdom you use to preach truth to them, they will never accept it. Just as the fish had to be thrown onto land to be shown the difference between land and water (but refused to accept it anyway), in the same way, if these people were put on God's ship of truth, taken into the very presence of God, and told, "This is God! Look at Him! See His exquisite beauty!" even then they would not believe you. They are people who, for self-gain, protect and care for their body of the five elements. They will never realize the truth.

Therefore it is only at times when they are suffering from the torment and dangers that come to those five elements that, if you happen to use your wisdom then to talk to them about God, they might listen to some extent—but only to save the life of their body of the five elements. Just for that moment they might say, "Oh yes! Quite true," and surprisingly accept what you say, not with their heart's full conviction, but because of their suffering. However, as soon as they are rescued from the suffering arising from the selfishness of the five elements, they will promptly swim back by way of the five senses, get entangled in them once again, and, like the fish, slander you, saying, "All that was lies. That wretch tricked me," and then return to the five great sins, wandering through those sins again, forever searching and asking, "Where is God?"

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[21] Intoxicants and drugs, lust, theft, murder, falsehood.

You must identify and avoid people who are in this state, for if you try to explain God and God's truth to them, even that truth will be in danger. As a result you too might have to face many difficulties. You must know this well and cherish and protect the truth wherever it emerges. Then it will grow, and as it grows, God's natural bliss will bloom within it. Know this.

Moreover, you must know without the slightest doubt that you can never hope to realize your Lord unless you realize yourself. Using your wisdom of clarity you must realize your heart's true intention, and analyze, investigate, and understand your wisdom. Further, my son! Should not one born as man, as he travels on his path, grow up as a wondrous being, realize God, and become immersed in His truth? Yet, although having a human face, man abandons that state, loses his wisdom and his truth, and lives trapped in the body of the five elements, acting as its proprietor and taking upon himself the duty of protecting those elements.

The Cooperative Store and the Fox-Man

Now let us describe the third group. The people in this group—having hidden all the truths and forfeited man's moral conduct, his worship, virtue, patience, compassion, goodness, pity, mercy, the quality of loving other lives as one's own, duty, purity, devotion, prayer, *dhikr, fikr, dīn, īmān, Islām,*[22] and numerous other good qualities—form a cooperative store composed of the five elements of the body, taking those elements on as partners and shareholders, and joining with them to peddle fame, grandeur, joy, honor, and esteem in this world.

Using as their mainstay the merchandise brought in by the self-serving desires *(nafs ammārah)* of this world, and assigning the five elements as shareholders, these people transform the world into a great marketplace where they carry on their trading. Further, their learning, their wisdom, their speech, their religion, and caste-consciousness, as well as many of their actions, are all devoid of any discernment or forethought, resembling the actions of a cooperative store, whose rules and regulations are purely for self-gain. Such people make use of devotion, truth, justice, honesty, patience, duty, wisdom, and power in a way that suits their selfish motives. People in this state treat the five elements as gods, and dedicate body, mind, soul, devotion, prayer, and everything else to that cooperative store. They offer truth, justice, and honesty as sacrificial food for those gods, thus destroying the truth. Further, all this is sham devotion, displayed to those elemental gods that together form the artificial costume called their body.

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[22] *Dhikr:* remembrance of God;
Fikr: contemplation on God;
Dīn: path of perfect purity;
Īmān: absolute certitude of faith in the one God;
Islām: the state of complete submission to the will of God.

However, the actual intentions in the heart of these cooperative traders are like those of a sly fox, whose actions, qualities, and behavior are full of cunning, trickery, and deceit. And the avarice of desire of this cooperative world market is what directs the hearts and intentions of these cooperative businessmen. Since these human foxes do not comprehend things like death, birth, good, and evil, they never give up the selfishness belonging to the avarice of the five elements. They rejoice in the belief that their cooperative gives them great strength in this world. They do not realize how it will finally end up.

You need to understand these people well. They build within their hearts a platform called desire, and on it they spread out their wares—the five elements. Then they light the lamp of the darkness of illusion called maya and use the scales of selfishness to weigh and sell the merchandise of envy in that cooperative store. Reflect on this with great care. They do not realize what is in store for them tomorrow. They are not aware of the nature of the cooperative shareholders or the way they think. Such foolish people will not know at what time the shareholders will suddenly withdraw their respective holdings from the cooperative.

Let me tell you more about the actions of these shareholders. Please listen. Earth, fire, water, air, and ether—the five shareholders—join and work together to run the cooperative store most efficiently, yet there is selfishness in that cooperation, darkness within that selfishness, and glitter within that darkness. And so they jointly conduct a profitable selfish business that glitters with the desires that go with the delusion *(mayakkam)* stemming from this illusory world. But one day, from those very shareholders, disaster will come to this cooperative store, for at the time that the five joined together to rule the world, a form took shape that enabled them to sell lawless, truthless merchandise in an organized way. But that worthless, despicable form of a cooperative store cast in human form will one day be shaken asunder. You must understand and realize this without the slightest doubt.

My son! Do not form a cooperative store and then conduct yourself with total confidence in the strength of that store, as fox-people do, for one day the shareholders will set out to withdraw their respective shares from it and disaster will surely befall their store. Even if only one of them should break away, that cooperative store will be in grave danger. Those who lack the wisdom to realize this, believing this store to be worthy of great praise, put up huge, flashy billboards in the world, and conduct their business with the cunning of the sly fox, for selfish gain. But you must realize with your true wisdom that some day or other these shareholders will separate from one another, and the shares of the cooperative will be divided up and distributed. Earth's share will go to earth, water's share to water, fire's share to fire, air's share to air, and ether's share to ether. On that day their famous cooperative store will lose its cohesiveness and fall apart.

Son, do you understand? It is this state that the city fox-people are cultivating with great cunning and schemes. Their behavior, actions, speech, qualities, language, religion, philosophy, devotion, justice, truth, wisdom, learning, and imagination are all exactly like those of a fox. Thus, although they wear a costume that is outwardly a pretense of devotion, their deeds reveal the qualities, content, and actions of a sly fox.

Let me give you an illustration. Please listen. Picture a fox living in the forest. All the garbage of the world is food for it. There is nothing the fox will not eat. At mealtimes, if it does not have anything to eat, it will go into the village and steal a chicken. The chicken, as it is being carried away, will cackle noisily to save its life. Hearing the noise, the owner of the chicken comes running. The fox, on seeing him, begins to run, still carrying the stolen chicken. The owner then chases after the fox to retrieve his chicken. Now the cunning fox, when it sees the man coming closer, will hide the chicken under a dark thicket, grab a piece of wood in its mouth, and start running again, but this time at a slower pace. As soon as the owner catches up and sees the wood in the fox's mouth, he will realize that it is not his chicken, and return home. But the minute the owner is gone, the fox will drop the wood and circle back to eat the chicken and thus satisfy its hunger.

Is this clear, my son? This is the way fox-people study various religious texts. They turn the meaning of their studies to selfish gain, and thereby feed the five elements, whose nature is selfishness. In this state, they consider something useful only if it satisfies their own selfish motives, instead of finding its true goodness and putting that to use. Further, like the fox, who will eat anything, these people—no matter how evil a thing may be—will slyly feed all of it to their five elements in order to make their bodies grow. If ever these foods are not available, such men will do just what the fox did. Knowing that *Allāh's* true grace, honesty, and virtues—all those truths—are buried deep within the natural state of man's birth, they will not hesitate to sell even these to feed their stomachs and make their five elements grow. With cunning and stratagems, these fox-people sell those truths or jealously crush and destroy those precious treasures, and in so doing, they accumulate more self-seeking desires *(nafs ammārah)* to feed the five elements.

Thus, the city has foxes who wear human faces, just as the forest has four-legged foxes. For both kinds, no food is taboo. Any refuse or garbage can be food for their hunger. The city-foxes do not know the difference between what is good and what is bad. Bound by their selfishness, they only know to make anything and everything into fodder for the five elements. You should not join any of these foxes. You must instead dare to carefully protect the precious treasure of truth, wisdom, patience, and the grace of *Allāh*. You must cling with determination to the undiminishing treasure of absolute certitude of faith called *īmān,* slip away and hide from these human-foxes, and thus keep this treasure carefully protected. Do you understand, my son? The worth of this treasure is beyond estimate. If those foxes happen to see it in your possession, they will kill you, grab it from you, and sell it in the bazaar of the five elements. You must live so as to save yourself from such a calamity and protect and cherish this treasure. I say this with the utmost conviction. Listen further.

The Bear-People

Let us consider the group of the bear-people. They too have gathered four or five shareholders, with whom they are openly carrying on a lucrative business as cooperative traders in this illusory world. They murder truth, goodness, patience, sense of duty, compassion, virtue, justice, sincerity, and so many other good qualities, turn them into corpses, and sell them in this cooperative store. Since their qualities, justice, and conduct are like this, you must avoid them and keep to yourself. Further, they cannot distinguish between night and day, black and white, or good and evil; nor do they understand the significance of birth and death. In fact, my son! The place where they live is a cave of horrible darkness. All these people deal in vile, sinful merchandise. The color of this merchandise is the form of darkness. The body of the people who sell such merchandise is the form of that cooperative, the form of darkness, and its beauty is the glittering black forms within that darkness.

My son! Even the land they live in is a horrible black color. Their form is also black, and it is within this black form that they have been dwelling in this world. Because they are in a state of constant elation upon seeing the 'beauty' of the color of their land, they are incapable of knowing what black is and what white is. So they exult in the firm conviction that their horrible black color is, in fact, white. For, throughout their entire life they have never known white. This you must understand without the slightest doubt.

Therefore, my son! If you happen to go into the land where they live, all of them will come running in great glee to have fun at your expense. They will, in addition, summon all their families and tell them, "We have been searching for a long time to see what black looks like, have we not? Now at last it seems that a black form has come into our land. Come, let us see whether it is a heavenly form or a bestial form. Everyone says it is something quite novel." And they will all come to look at that form. They will not realize that you are spotlessly pure, white in color, resplending as the most beautiful, effulgent light form of true man. Since they are beasts of ignorance, they will not be able to recognize that you are a human being, that you are truth, and that this is what white is. These are things they have never seen, even in their dreams, so if you set out to explain to them what white and black truly are, they will catch you and kill you.

Their form is black. They greatly exceed you in numbers. The kingdom they rule is total darkness. They wear the costume of the bear. Moreover, just as the bear tears and bites with its claws and mouth, if you attempt to explain the truth to them, they too will rend and bite you with the hands, feet, and mouth which are the five heinous sins.[23] They are beasts of ignorance with five mouths.[24] And just as a wild bear will gouge out a man's eyes when it sees him, these city bears will tear out the eye of divine knowledge *(gnānam)* of a true man's wisdom, as well as God's truth, justice, honesty, and patience (which are His eye of grace), pop them into their dark mouth of ignorance *(angnānam),* and eat them up. You must know this without the slightest doubt and escape from such people.

My son! Even if you happen to go into their land—whether the city or the jungle—if you try to explain black and white to them, your wisdom will be in peril. You must assess the situation with your wisdom. When these groups point you out as black and laugh with glee, you should laugh to yourself, recognize the state of their wisdom, and joyfully make good your escape.

My son! If, on the other hand, you stay and attempt to explain black and white to them, you might be in grave danger, and as a result you might not succeed in discovering the treasure *Allāh* sent you to this earth to discover.

Therefore, with the greatest clarity you must learn about these different groups in the world and understand them. If you attempt to explain the truth of your actions to people who do not understand the true state of good and evil or black and white, they will call you a freak and mock you. But when they laugh, you must beseech God from your inner being, saying, "O my God! Please protect me!" and, placing His truth within your heart, you must guard it closely, laugh to yourself, and cleverly escape.

My son, do you see? Such groups glitter as forms of darkness in this dark world. Know this with certitude in the world of the wisdom of grace, which is the world of the grace of *Allāh,* the one who rules over us. Wisdom resplends within Him and He resplends within wisdom. This state, within the heart of man, is the truth that realizes both the here and the hereafter. Only that truth is one. That one is God, God is the one who is forever. My son, you must realize this. You must understand the nature of these groups of people, escape from their clutches, and save yourself.

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[23] Intoxication, lust, theft, murder, falsehood.

[24] Since the bear uses its four claws to tear up things in the same way it does with its mouth, it is referred to as a five-mouthed animal.

THE ONE BORN AS MAN

My son! Now let me describe to you a group that is very different from the others. You must listen very carefully and learn about the meaning of this group.

One who is born as man should attempt to know the God who created him—His form, His effulgence, and what kind of Being He is. In order to learn this, certain principles are necessary. Let me describe these principles to you. Please listen carefully.

Those of you who are seeking to know about these should, most importantly, go within your divine analytic wisdom and find the pure certainty of faith that appears within it.

> Knowing with conviction the certitude that exists within that faith and storing it within your heart,
>
> Taking the truth that exists within the truth of that certitude and placing it within your radiant wisdom,
>
> Taking the radiance that exists within that wisdom and placing it within *īmān* (absolute certitude of faith),
>
> Taking the resplendence that exists within *īmān* and placing it within the *Qur'ān,*
>
> Taking the certitude that exists within the *Qur'ān* and placing it within the *Rasūl* ⊖, *Allāh's* Messenger,
>
> Taking the secret treasures of *Allāh's* attributes *(sifāt),* which are within the *Rasūl* ⊖, and storing them within divine analytic wisdom,
>
> Taking the *Nūr* that exists within that divine analytic wisdom and placing it within the resplendence of the *Nūr,*
>
> Taking the resplendent attributes of the *Nūr* and placing them within *Allāh's* attributes which are His one hundred divine names, the *asmā'ul-husnā,*

And, using the eye of grace called *kanzul-'arsh*[25] that resplends
within those attributes, you must behold *Allāh,* His attributes,
and His grace that shines everywhere—in this world and in
arwāh, the divine realm.

After that, if you take *Allāh's* awareness and place it within the
soul, the *rūh,* and take the radiance of the light of the
wisdom of the soul and place it within *Allāh's Ka'bah*[26] of
bliss, then, if you look intently at that shrine, the place where
He dwells, you will see that He is within you.

In that state, you must, using the certitude of your *īmān,* come to realize the attributes of *Allāh.* In that realization, if you, standing as your self (as the awareness that is beyond comparison and has no equal), stabilize the intention *(niyyat)* that resides within that awareness, sharpen that state to a very keen point, use your intention (which cannot be perceived by the eye) to reduce that point to an atom, take that atom and file it down a trillion times with the light of wisdom, cut what remains into a trillion parts—and if you then discard everything but one part, can you imagine how sharp that will be?

That subtle point of the intention of wisdom must then be connected to the extremely subtle point of the effulgence of *Allāh,* my son. Let us speak about that resplendent sharp point of *Allāh's* Truth. Think of the infinitely subtle sharpness of the point of your intention that remains after all the rest has been cut away. The point of the effulgence that is *Allāh's* truth will be even trillions of times sharper and subtler. Know that such is the subtlety of the resplendent sharp point of *Allāh.*

My son, now let us describe how to connect the point of your intention to that resplendent point of *Allāh.* Make the point of your intention sharp and straight, perfect it using the intention of wisdom, and then, using your wisdom, adjust that point of your intention so it is in direct alignment with the resplendent sharp point of *Allāh.* Next, use the consciousness of your radiant wisdom to accurately focus the light of the resplendence of wisdom belonging to your intention upon the sacred place where He abides, and, using the wisdom of your awareness for fine adjustment, bring the point of your intention into contact with the point of *Allāh*. Before you can do this, you must visualize the point of *Allāh*. To help you do this, you have the microscope of the radiance of your own wisdom. My son, as soon as you can see the effulgence of *Allāh* clearly, you must, using the resplendence of your own wisdom, adjust the sharp point of your intention into correct alignment with the point of that effulgence, join the two, and securely lock them together as one. Then many millions of resplendent rays will be drawn into your intention and merge with your *qalb,* transforming that into the form of His effulgent light. In that state, when you look at yourself, you will not see yourself, for you will be resplending everywhere in His form, as light. Thus, if you have succeeded in locking the point of *Allāh's* grace correctly and firmly to the point of your intention, the shining attributes of that grace will be drawn into your innermost heart *(qalb)* and will resplend within your intention.

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[25] The most precious wealth of *Allāh's* throne; treasure of grace. In man, the *'arsh* is located on the crown of the head. The power of the brain is within it. That power stems from the attributes of God.

[26] The house of God, the innermost sanctum within the heart of man, where a true man prays directly to *Allāh,* face to face.

When this is being done, not only should the point of your intention be aligned correctly, but it should also be fitted precisely to the point of *Allāh's* grace. For that, the resplendence of wisdom must be made into a microscope. Then, looking intently through that microscope of the resplendence of your wisdom, you should join the ray of your intention to the resplendent ray of *Allāh,* point to point and particle to particle, without missing even one particle. To help you in this process, you will need to have all the aforementioned tools of wisdom prepared and ready (even before you attempt to align these two points). Only if it is prepared in this way will the two come together. If even an atom is missing, the points cannot be aligned properly, and you cannot achieve this. If everything is not right, your intention will not make contact with the point of *Allāh's* grace. For if you do not have the resplendent lens of wisdom, neither you nor your innermost heart can even see where He is. And if your wisdom is not in the right state, the sharp point of your intention cannot be adjusted precisely to be joined to that Resplendence. You must understand this with certainty.

If, on the other hand, you gather all the tools of wisdom I mentioned earlier and bring them together accurately, then, in that state, your innermost heart will melt like wax. Only then will those resplendences come and settle on that molten wax and shine. Only if you reach that state will you be a perfected man, an *insān kāmil.* The sharp tip of the resplendent point of your intention will have established contact with that One. Understand this.

However, if your intention fails to make contact in this way, you will lose not only that intention but also your heart, your wisdom, the light of that wisdom, truth, patience, compassion, justice, sincerity, calmness, serenity, and duty. You will lose all of these. Your innermost heart, the *qalb,* will be turned into a black rock, harder than the hardest granite, without wisdom, without the form of awareness, without the tenderness of the intention, without light or resplendence, and without any hope of redemption in this birth.

As a result, all the prayers, charity, and devotion of your intention, and all of *Allāh's* qualities and His justice will become valueless. You must know this. You must also know that if this were to happen, you would be far, far away from the effulgence of *Allāh,* for your intention would then be a dark, black mountain. Realizing this, you must intend to break down that dark rock of the *qalb.* In order to do this, you should lay open and inspect that innermost heart of the wisdom that comes from the intention of your awareness, wash it, and, with the perseverance of faith and certitude, shatter that black rock and clear it away. After this, you should take the resplendence of the immaculate wisdom that emerged within the radiant heart of wisdom, place it within the intention, and strive to unite it with the effulgent treasure that is *Allāh.* If you succeed in making this connection, all of His secrets will come into your innermost heart and shine resplendent.

My son! You should understand, further, that all the secrets of His creations will manifest and be seen within your innermost heart, your *qalb,* and you will be able to know all of them. You will come to know all their qualities, their actions, and the details of their behavior and wisdom. Once you realize that you must know every one of these before you can attain that state of eternal connection to Him, you should learn the inherent nature, qualities, and level of wisdom of all His creations and teach them with wisdom, in their respective languages, and in accordance with each one's level of wisdom. For, if you attempt to teach them without proper understanding of their nature, their qualities, and their wisdom, they will murder your heart, the pure resplendence in your heart, and the excellence of your *īmān,* your certitude of faith. Know this and act accordingly.

THE MAN OF EVIL

Now, my son, let us tell you about yet another group among the creations. The people in this group have a body and form that resembles that of man. With 105 million varieties of qualities, four kinds of distorted wisdom, the devotion that goes with such wisdom, and the behavior appropriate to such devotion, they will go on trying to find the same God you have set out to find, using methods that vary according to the nature and level of each one's wisdom.

They will confer titles of esteem and glory upon their wisdom, their honor, their devotion, their love, their good and evil, their justice, their greatness, their caste, their religion, their philosophy, their birth, their death, their qualities, the truth of those qualities, the energies inherent in those qualities, and the justice appropriate to those energies. Believing that nothing exists beyond what they have studied, they will use their own standards of wisdom to interpret the laws of God to the lives that are creations of God. They will establish laws in this world according to their own understanding of guilt and innocence, and cite those laws to pronounce judgments on those born with the form of man. They will be in human forms and have human faces, but four types of degeneracy will be evident in their dispositions. They will claim they are worshiping God, but will indulge in prayers that yield only what matches their wisdom.

We have spoken earlier about four groups of people.[27] One group has the qualities of the swan, another has the qualities of a leaky pot with holes, another the qualities of a sieve, and still another the qualities of a stupid buffalo. Of these four, only the swan group will discard evil and acquire the qualities of truth. The people in the other three groups will make it their prime duty to try to murder the truths of God as well as the people who abide by those truths.

My son! Such people will exhibit 105,043,000 different kinds of wisdom, behavior, qualities, and actions per day. In fact, every second of every day, many millions of evil thoughts and intentions will appear within their minds. But they lack the wisdom to look into these thoughts or understand them and extract the truth that is in them. The only wisdom they possess is the wisdom that can create evil thoughts. Therefore, my son, in every one of their births, the forms they take will produce only evil. The evil ways that go with their wisdom will flourish, only to result in their appearance and reappearance right up until they have completed their thirty-five million births. You must know that when they have come to the end of all these births, they will end up as worms in hell. Although they live in the world with no freedom in birth, wisdom, or death, they will finally shine in the 'freedom' of hell.

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[27] See Chapter 17, pages 483–486 for a more detailed description of these four groups.

My son! Such a man, although born from the earth, has never acquired the true freedom of his birth. Nor has he lived as a man and thereby acquired the freedom of a man. He is born in hell, lives his life in hell, suffers death in hell, and then continues to stay on in hell. My son! Knowing this, and escaping from such people, you must diligently guard the treasure that is God's truth, your conscience, and the radiant light of the wisdom of your consciousness from falling into their clutches by depositing these things in that great treasure chest, your heart, and protecting them there. For if this treasure were to reach their hands, even the rains would cease. Truth and God would fly away. These people would destroy you too. Therefore, extricate yourself from them and escape. Do you understand, my son? This is very important for you!

My son, let me give you some more information that will be useful to you. You must study this with certitude:

Having escaped from the above-mentioned people,
strive hard to know yourself;
You will then come to know your Lord.

Know yourself;
The world will shrink.

Know your body;
The mysteries of the world will be understood.

Know the earth;
You will understand your death.

Understand [through your inner vision] the scenes you see with your eyes;
The deceptive form of maya and the form of its darkness will be revealed.

Know the Truth;
The resplendence of the light will be seen.

Know the justice of *Allāh;*
His judgment will be made known.

Know your patience and cultivate it;
Its greatness will be revealed.

Know the compassion within your heart and nurture it;
You will be made aware of the majesty of the compassion of *Allāh.*

Control your desire;
You will see the light of *Allāh's* wisdom.

Correct your body;
Your life will be corrected.

Correct your thoughts;
The light of your wisdom will shine.

Correct your senses;
The real nature of sensory enjoyment and gratification in the world will become clear.

Control your speech;
Its might and its consequences will be evident.

Direct your breath onto the path of *Allāh,* instead of letting it go to waste;
All of everything will be seen,
and the truth of everything will be known.

Keep your tongue under control;
The goodness of *Allāh* and the truth of the world will be known.

Do not herd the animals that live in the world;
Herd the beasts within your heart; drive them into a
corner and tie them up.

Do not try to investigate others;
God will investigate you.

Do not defame others;
God will defame you.

Do not deceive others;
God will deceive you.

Do not torment other lives;
God will torment you.

Do not attempt to ruin other lives;
God will ruin you.

Do not spoil the love in the hearts of others;
God will destroy the joy within your heart.

Do not spread slander about others;
Tomorrow God will throw you into hell, make you take
horrible births, and cause you to be chopped up and
returned to hell over and over again.

Show compassion like the compassion of *Allāh* to all lives;
Then *Allāh* will shower His compassion upon you in both
worlds, and all creations will have love and affection for
you.

My son, if you want to further understand the truths I have been relating to you, I will tell you about the six principles that are the inner duties, or inner *furūd*. You must analyze them with your divine analytic wisdom and understand them without the slightest doubt.

THE MEANING OF THE SIX INNER DUTIES

First, whatever you see and observe with the outward vision of your physical eyes, you should scrutinize with the radiant vision of the eye of your inner being. Then, analyzing and sifting these visual scenes, you should discard the worthless scenes, save the form of the truth lying within them, and cherish that truth carefully.

Second, all the external sounds you hear with your ears, you should analyze with the ear of your innermost heart, your *qalb.* Then, discarding the refuse, take the truth that remains, deposit it in the treasury that is your heart, and protect it carefully.

Third, all the external smells and fragrances that are inhaled and enjoyed by your nose should be drawn in and assessed and evaluated by the nose of your inner being, in order to differentiate the good smells from the bad. Then you must eliminate all the bad odors, extract only the pervading fragrance of sweet-scented musk *(kasthūri),* deposit it carefully in the treasury of your innermost heart, your *qalb,* and protect it diligently.

Fourth, your tongue softens your food and identifies tastes and flavors, both good and evil. The tongue of absolute faith, or *īmān,* of your heart should draw them all in and taste them. Then, discarding all the evil tastes as refuse, that tongue of certitude should take *Allāh's* taste of grace, protect and cherish it, and place it in the treasury of your innermost heart, your *qalb.*

Fifth, your mouth and teeth together bite and chew external things. They twist, they tease, they grimace contemptuously, and smile in many different ways. All the things they swallow in this manner should be drawn in by the inner teeth, which are the light that is the wisdom of the heart. Each of those tastes should be drawn in by that light and identified. All the refuse identified as the taste, smile, and grimace relating to death should be eliminated and burned, and only the deathless, resplendent taste of the deathless soul, the *rūh,* should be taken into the resplendent treasury of the light belonging to the wisdom of the heart and protected carefully.

Sixth, realizing the exaltedness of the inner being, the heart, that supports and contains all the universes, as well as everything within them (*Allāh's* creations, His qualities, actions, fragrant grace, and truth), then burning up and casting away all the garbage lying within that heart and taking the indestructible Truth—the resplendent effulgence of *Allāh* that exists within it, then, now, and forever—protecting it with great care and wearing it as the crown for the resplendence of your wisdom, you must use the light of that wisdom to construct a throne of justice for the emperor, who is *Allāh*.

Therefore, set up the first five truths, the inner *furūd,* below the throne of *Allāh* and let them be the five steps leading up to that throne. Sit on the third step with your feet on the second step, holding the scepter that is *Bismillāhir-Rahmānir-Rahīm*[28] in your right hand. Then, standing on the third step, hold the middle portion of the scepter against the left side of your chest, with your left arm. The pointed lower end of the scepter should be placed on the first step and the upper end on the *'arsh* of *Allāh*. Standing on the third step, which is midway, you should take, in your right hand, the *Thiru Qur'ān*[29] (the divine principle of which is the *kalimah:*[30] *Lā ilāha illallāh, Muhammadur-Rasūlullāh*), clasp it to your chest, and then read from it without deviating from your conscience or the truth and justice of *Allāh*. The subtle, luminous, resplendent wisdom that is the *Nūr,* His light, will explain to all the universes and to all the lives in them the truths you are reading.

This state, my son, is the meaning of the duty you have come in search of. Once you have understood this, you will be *Allāh's* slave and He will be your king. You will be His servant, while all those creatures who have not understood this duty will be your servants. You must understand this.

Further, you must realize that in spite of your knowing this duty and being in this state, if you should swerve even an atom from His justice and judgment, or from your conscience, your wisdom, or your truth, you will fall even lower than all those creatures who are lacking in wisdom. The pointer of the balance scales of the conscience belonging to your wisdom should stand straight on your forehead, without flickering this way or that. If you swerve one atom in your judgment, you will not escape from Him.

My son, understand without the slightest doubt what I say and follow it without deviating even an atom from it. For *Allāh* exists as the divine resplendence of your wisdom. You have crowned *Allāh* Himself with the divine resplendence of the certitude of your absolute faith, your *īmān*. He is *Bismillāhir-Rahmānir-Rahīm*. He is *ar-Rahmān,* the Merciful Lord to whom belong creation, protection, and reabsorption. He has made you governor of all the beings He created. Since you have realized Him, He knows you and has installed you as His servant on the third step of His throne. Further, since you have His scepter clasped to your heart, and His divine principle supported in your right hand and embraced within the heart of your certitude, you will have to carry out the duties of His command. If you fail by even an atomic fraction in this duty, you will be like a worm that has fallen into the fire. Know this well, my son.

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[28] In the name of God, the Most Merciful, the Most Compassionate.

[29] The primal scripture; the inner *Qur'ān* inscribed within the heart of man. All the secrets and essences of the three worlds have been buried within it by *Allāh*.

[30] The word of God; affirmation of absolute faith, declaring there is none worthy of worship other than God, and *Muhammad* ﷺ is the Messenger of God.

I speak with the honesty that is the steadfast truth of His justice. In your actions, do not swerve even an atom from His truth. My son, who is the fullness of my love! Do you understand? You must make sure that you understand clearly what I have told you so far. These are the six principles that are the inner duties for man *(insān)*. By knowing these, he can know himself and know his Ruler and the truth of His Ruler. Further, my son! You must be very careful to stay away from those who do not know these duties. Otherwise they will take the resplendence of wisdom, which is Your grace, into their mouths of ignorance *(angnānam)* and devour it. If you let them steal that eye away from you, you will be a blind man in all three worlds, a man who has lost the resplendence of the luminous wisdom of the eye of grace. Knowing this with certainty, you must live among those who have the qualities of the swan,[31] open their eye of wisdom, dispel the darkness of their ignorance, have them crowned with the resplendent crown of grace, and escort them to the abode of heavenly bliss.

In addition to the swan group, I mentioned three other groups lower in wisdom, did I not? Those whose states of wisdom are like the leaky pot, the sieve, and the stupid buffalo that churns up the lake and drinks the muddy water. You should understand the actions and qualities of these people and escape from them. Otherwise there will be danger to the truth of God. Your life will suffer too! Realize this well. If you try to preach wisdom, truth, or justice to them, they will not listen. Nor will these good things be impressed upon their hearts. Not only that, your life itself may be in danger. It is best that you know what they are like and keep away from them.

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[31] See Chapter 17, pages 485–491.

My son! Now let me tell you about still another group of people. Please listen. These people have reduced the words *Saivam,*[32] *Islām,* Purity, and the names of many other truths to a commonplace, ordinary level, and as a result these words have lost their true meaning in the hearts of mankind. The people in this group, although born as man, with human faces, are wandering aimlessly in this world of ignorance.

The resplendent Effulgence that is Truth looks on smiling, amused at the 'knowledge', the 'wisdom', and the 'intelligence' of the people in this group. Upon seeing that smile, the elders with the wisdom of grace ask:

"*Yā Allāh*! What is the meaning of Your serene smile that resplends eternally without taint or blemish, imperishable, without beginning or end?"

To this, that Omnipresent One, who is the Resplendence of Truth that is forever and ever indestructible, opens His divine mouth of grace and replies:

"O radiant lights of wisdom that shine within My grace! I created man as the most exalted among My creations. I manifested him in My own resplendent form. I instilled the fullness of divine analytic wisdom within him and endowed him with truth, compassion, patience, justice, integrity, duty, and the wisdom that belongs to grace-filled qualities. I placed the most excellent truth of the resplendent Triple Radiance of wisdom, in its completeness, within his heart. Further, I am his *Saivam.* I resplend without taint or blemish. I bestow compassion upon all lives. I have the nature and the capacity to love all lives as I love My own. I do not consume the food of others. I do not covet what others have earned for themselves. I do not cheat others. Because I have attained this state, I am called the Unique One. Only I can be called *Saivam,* or Purity. That is also *Islām.* It is that which is Purity. That Purity is what is referred to as *Saivam* and *Islām.*

"However, O My radiant light! Man, whom I created with tender love, has appropriated these names for himself. He may claim that he is pure, merely because he abstains from eating fish and flesh, but this kind of vegetarianism is a novel form of *saivam*[33] that did not originate within

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[32] The state of perfect purity, the state of not hurting another life.

Me. Like the bat, the food he seeks is anything that will satisfy the hunger of his selfishness. Thus he arrives at his own self-styled brand of *saivam,* or vegetarianism, with which he earns fame and renown in the world. It was upon observing the foolish presumption of these people that I smiled." So says the primal Effulgence to that devotee with resplendent wisdom.

Upon hearing this, the devotee of wisdom asks:

"O my Lord who resplends as the immaculate Truth in the state of bliss! What is it they have done?"

To this, God, standing as the resplendence of wisdom, opens the mouth of grace of His love and preaches to the resplendent wisdom of His devotee:

"My light of wisdom! I created these human beings in the form of My beauty and sent them to this illusory earth-world so they could learn about Me. When I sent them, I saw to it that they had wisdom, sufficient food, and all the other necessities. I told them, 'As soon as the food and water I created for you is exhausted, I will summon you back to the very same place I sent you out from. But in this place you are going to, you should eat only the food I have created for you. You should know yourself, come to know Me (the One who resplends forever and ever as the Truth) realize My powers, and, without harming any of the lives I have created, go on savoring only the taste of this Truth.

'It is this Truth that is *Saivam. Saivam* is *Islām.* I am that. I alone am without blemish or taint, without equal or partner. That which no thing can be compared to is the only Truth. Only Truth is one. And I am that One. It is I who am called the Solitary One. That name will remain indestructible forever and ever. That indestructible Thing is the limitless treasure that will never diminish. That which is undiminishing is Purity. That is Truth. That which is Truth is what is known as *Saivam* and as *Islām.* Understand and realize all this.' This is what I told them when I sent them.

"But hear this, O light of My wisdom! Although human beings sustain their life on the foods created by Me, they also go on accumulating

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33. The true essence of *Saivam* is the state of not hurting another life, whether by word, thought, or deed. It is therefore comparable to *Islām,* which is also perfect purity. Thus, the true essence of *Saivam* is *dīnul-Islām.*

the world's ignorance, along with all the sinful actions that stem from it. They stack up bundles and bundles of these things in piles as high as the Himalayas. What is more, in their food, they mix the darkness of ignorance with the truth, transform the truth into the form of darkness, and like the bat, fly to the dark world of hell to find their food. This is how they lead their lives. Such people possess the form of a human being but have the qualities of the bat. O My faithful devotee, light of wisdom! This was the reason for My laughter. I could not help smiling in amusement upon observing their qualities, their actions, and their form," says *Allāh,* and then continues.

"Let Me tell you further about another of the many acts in man's continuing story. One of My creations, a true devotee who had realized My truth and received My grace, beseeched permission to create beings, as I do. I told him, 'O faithful one! At the very time I create each being, I also make provision for the food, the grace, and the wisdom appropriate for that creation. And, just in case those beings should behave in an ignorant fashion, I create faithful beings to instruct them in wisdom. I am the one who remembers exactly in what form each being was fashioned at the time of its creation. Therefore, if anyone other than Me sets out to create a being, there will be disparities in the qualities and wisdom of that creation. No one else has the full knowledge I have.

"Even after hearing this, the devotee begged, 'O Lord! Please grant me Your grace and give the soul, the sustenance, and the grace to that which I create.' And so, out of the efforts of that devotee emerged the bat. He meant it to be a bird. But it had the ears of an animal, the wings of a bird, a mane like that of a lion, bear, or monkey, teeth like those of a rat or a snake, and, unlike any other creature on earth, it had four small legs set on its wings and an anus as tiny as a pinhole. Then he begged Me to give that creation life. Accordingly, I bestowed upon it a soul and the required sustenance.

"The actions of the bat takes many diverse and unusual forms. For example, it eats and defecates through its mouth. Both of these actions take place through the same opening. Further, while the beings created by Me eat a variety of foods, the bat eats only different kinds of fruits. How clean the food it consumes is! Further, the bat goes in search of food only at night, for if it went out in the day, its wings would dry and harden, and it would die. Thus, because it fasts all day long, breaking its fast only at night, it thinks, 'See how pure and vegetarian I am!' It fasts the whole day, no doubt, but still, it defecates from the same mouth it eats with. Do you see how clean that is? Can you see the brand of *saivam* the bat follows?" *Allāhu ta'ālā Nāyan* explains this to the resplendent wisdom of His devotee.

"Further, O wisdom of My faithful one! Since My true wisdom and resplendent memory belong to Me alone, even if My devotee is able to receive My wisdom and the resplendence of My grace—no matter how great a devotee he may be—he can never create beings in the way I can. If he tried, he would only bring forth creatures with many shortcomings, as in the case of the bat. Such defects in its form would result in deficiencies, and these deficiencies would hinder the progress of its soul," explains the effulgence of grace that is *Allāh* to the resplendent wisdom of His devotee.

"Whatever the circumstances may be, I am the only one with the power to remember and the capacity to know all of everything," the effulgence of *Allāh* declares with certitude to that resplendent wisdom. "Although the resplendence of your wisdom has glowed and scintillated and met Me and spoken with Me—even to the extent of receiving, through your devoted prayer, the resplendent light of the wisdom of grace—still sometimes you are bound to forget certain details. Since you are walking in the darkness of illusion along the paths of the senses (which belong to the five elements), you are liable to make many mistakes. This is why I have sent the *Nūr* out from within Me in the form of the resplendent wisdom of awareness. That *Nūr* is intermingled with the wisdom of My creations, and you should use it to correct your wisdom whenever it errs," says the effulgence of *Allāh* to the light of wisdom.

The devotee of *Allāh* with the resplendent wisdom of divine knowledge *(meingnānam),* upon hearing this, analyzes and scrutinizes his body with divine analytic wisdom and learns of the good, evil, truth, patience, duty, and many millions of other different things within the body. Using his wisdom, he washes and inspects all these things. He learns about the illusory world he lives in and sifts out the good from the evil within it. He studies *Allāh's* created beings living in this world—their qualities, their births, their good and evil, their wisdom, and their intelligence. And understanding all of these, when he attempts to determine which among *Allāh's* creations has the highest wisdom, he realizes that the one whose wisdom is the noblest is man himself. Then, using the divine light of his wisdom, he begins to study man, looking for patience, compassion, duty, and many other good qualities. But when he investigates the wisdom and actions of man, although he sees a human form and the outer beauty of that form, he fails to find that excellence reflected in his inner qualities and actions. What he finds instead is a wisdom that is even more degraded than the qualities of beasts.

Amazed upon seeing this, the devotee of luminous wisdom looks at himself and laughs, and then speaks further:

"O Lord! You said that among all Your creations, it is man in whom the beautiful wisdom of Your resplendent awareness shines with the greatest luster and radiance, and that he is the most exalted among all of Your creations. But I do not see in him such exalted qualities, or wisdom, or patience, or duty, or any of the other millions of virtuous intentions. Although I see Your beauty in man, I do not see him manifesting the qualities of Your wisdom. Nor do I see him following Your commandments and precepts. How can we call people in that state exalted beings?" he asks humbly, through the light of his wisdom, beseeching the effulgent light of God.

At this point the primal Effulgence discourses to the light of the divine wisdom of His faithful devotee.

"The true man whom I created remains forever in an exalted state. He dwells within Me. He has not left Me for even a second. He is seeing Me all the time. You must search for and find that man. Find him and teach him about My resplendent beauty. He too is searching for you. Do not think that all the forms you saw earlier were those of true human beings. If what you had seen was a true human being, then My state would have been evident in him." Thus says *Āthi Allāh,* the Primal One, to the light of wisdom.

His faithful devotee of luminous wisdom listens carefully. Then he studies all the groups, sifting and discarding, searching all the while for that man of divine wisdom, and finally, finding one with such divine qualities, he instructs him in divine luminous wisdom.

The gnāna guru, the humble devotee of Allāh, gives his son the following explanation:

My son, I had been searching for many days to find one who bears the qualities of man, but in spite of searching everywhere and undergoing much hardship I did not meet even one. Now, after many, many ages, I have at last found one with the true qualities of man, the wisdom corresponding to those qualities, and the form of the beauty of God.

My son! During my long search I encountered, among those who call themselves human beings, people with a vast variety of forms, costumes, colors, qualities, actions, behaviors, mannerisms, and levels of wisdom. Although they had the form of man, I did not see in them the entire picture of a true human being. I did not see that wisdom and sweetness. Let me tell you about the characteristics of one of those groups. Please listen carefully.

THE BAT GROUP

This group glitters from within the form of darkness. When the people in the other groups see that glitter in the darkness, they award titles of fame, honor, spiritual status, and eminence to those in this group. They extol their purity, calling them *gnānis* (gnostics), *swāmis* (saints), learned ones, and great ones, and confer upon them so many millions of other honors and titles. They prostrate before them in worship and reverence, and, in the glitter of that darkness of ignorance, reward them with elevated spiritual positions. Thus, in this hypnotic world of illusion they are acclaimed as true human beings and are clothed in the fame and glory of being called *Saivam* or *Islām*.

Having observed their wisdom, their grandeur, and the elegance of the clothing they were wearing, I went up to them and paid obeisance to their costumes. Then I sat with them and asked them to tell me about the light of their wisdom, their knowledge, the truth of God, and the significance of *Saivam*. In reply they preached wisdom to me which was nothing more than the kind of vegetarianism, or *saivam*, practiced by the bat. "Is this what *Saivam* is? Is this what Purity means?" I asked. They replied, "What else is there beyond this? If a man has given up eating meat and fish in his life, is that not the zenith of spiritual enlightenment, or *gnānam*? This is what *Saivam* is." And they went on speaking about many more things of a similar nature.

When I saw their intentions, their actions, their behavior, their mouths, and their hearts, I began to laugh. For, although they avoided eating fish and meat, they did not hesitate to suck the blood, the life, the wisdom, and the truth from their fellow men. When I discovered this, I realized that this was not the right situation in which to preach the Truth. If I were to give them this priceless Treasure, they would not keep it safely, for they did not have a treasure chest in which it could be deposited and safeguarded. This is why I slipped away from them.

My son! The actions, qualities, wisdom, intelligence, and behavior of the people in this group were all like those of the bat. Let me explain.

I have been telling you about the bat, have I not? Because parts of a number of different creations went into forming its body, it exhibits a diversity of qualities, actions, and wisdom. In addition to all these actions, the bat can fly like a bird.

Once there was a war between the animals and the birds. Since the bat looked like a bird, it joined the birds. "I am one of your kind. I have wings," it said, and, hiding two of its four legs under its wings, it showed only two legs to the birds. When the war began, the animals, using their hands, mouths, and feet to beat and bite the birds, scored an initial victory. So the bat crossed over to the animals and said, "I am one of you, am I not?" and, showing all four legs (by which it usually hangs upside-down) it stood on them, and said, "See! I have ears and teeth, and I have a mouth, not a beak." So the bat joined the animals.

On a later occasion, when the birds seemed to be winning, the bat, thinking it best to be on their side, crossed back over to them and said, "See! I am one of your kind. Let me join you." But the birds set upon it, pecked it, and chased it away saying, "You were with them before. Go back to them now!" So the bat went back to the animals, but they too chased it away, calling it a bird. Thus, unable to join either side, unable to go out in the day when the birds were out, and frightened to roam or dwell by day or by night in the domain of the animals, the bat flies about in the dark, returning before daylight to its hiding place in the dark foliage of large trees or dark houses, where it hangs upside-down, defecating from the same mouth with which it eats.

Further, the bat lives only on shoots and fruits (ripe or unripe). It has the power to scent the location of many things and to draw and identify their smells. Using this power, it will locate a fruit that is in season, land on it, hang upside-down from it, and eat it. When there are no fruits, it finds flowers and shoots by the smell of their juices and eats them. Then, through the same mouth with which it has eaten these things, it expels whatever refuse it needs to get rid of. It gobbles up the darkness of ignorance with that mouth. It fasts with the same mouth. It even practices *saivam,* or vegetarianism, with that mouth. Unaware of good or evil, the bat performs all its activities with that same mouth.

My son! The bat fasts all day long, going without food or water. Further, it does not eat fish or meat. Have you observed its fasting and vegetarianism? How subtle it is! Have you observed the bat's qualities, actions, and wisdom? What clean food it eats, and yet it sends out its feces through the same mouth, does it not? And with that orifice, it also performs its fast.

Let the matter of the bat rest for now. My son, there are people whose purity *(saivam)* and fasting are closely related to those of the bat. Although born with divine analytic wisdom, bearing the form of the exalted being called man, they have discarded the human qualities of truth, patience, compassion, love, sympathy, virtue, good behavior, justice, integrity, the love for other lives as one's own, magnanimity, serenity, conscience, the realization of one's self, the significance and loftiness of charity, and so many millions of other tranquil and virtuous qualities. They have disregarded all these, but like the bat, merely because they abstain from eating fish and meat, they are hailed with the honored title of *saivam* and adorned with garlands of fame. They may restrict themselves to eating fruit, but in reality they consume all kinds of things.

Although born as man, they have burned all their wisdom to ashes. With 105,043,000 sinful intentions and thoughts each day, they have gathered all the sins in the world to themselves, and, in keeping with those intentions, they hoard riches that further their own selfish ends. Just as the bat found its food through its sense of smell, these people attempt to sniff out and gather the selfish, evil products of ignorance for themselves and hoard them for their wives and children, so that they may have a good life.

Using the nose that is the wisdom of the senses belonging to the ignorant five elements, they sniff out the sinful evil in the world, tracking down evil things, wherever they may be, and garnering everything for self-gain. Using that nose of ignorance, which is even keener than the nose of the natural bat, they collect and hoard things cleverly.

To their way of thinking, fish and meat, as well as the actions of wisdom, are taboo, but not the slaughter of the compassionate hearts of other beings who are creations of God, nor the destruction of their wisdom, their goodness, their patience, and their duties. These bat-people do not hesitate to torment other human beings, to hurt their sincere feelings, to mislead their neighbors, to slander others, to torment with their hypocrisy the lives of honest men, to ruin the families of their enemies (pretending to be their friend), to practice usury in order to make their lives more comfortable, to rule the world by murdering the truth, or to attain bliss by killing the love for God.

When they sense the light of truth or the wisdom of consciousness in any life, they, like the bat, will use their selfishness to cleverly scent its location and inject their selfish bigotry into that life. Then they will gather people like themselves into large groups, and, with the craftiness of the fox, go and kill those truths. They do not consider such actions taboo. For them, the violation of chastity is a commonplace event. The three evils of arrogance, karma, and maya inspire ecstasy in them. Intoxicants, lust, robbery, murder, and falsehood are the gurus for the sensual pleasures in their lives. A million more varieties of sinful actions are used by them as a badge to signify the kind of *saivam* they have taken on.

They are very clever in scenting out all the evils in the world and gathering them into their possession. They will crush the hearts and truth of those who are born as man, and kill them.

They live very skillfully, assuming forms of darkness in this shadowy, illusory world, shining with the glitters of darkness and dazzling the world with that beauty. They derive great pleasure from their actions—showing hostility to those with wisdom, parading as *saivam* to those who have lost their wisdom, and always seeking gratification for themselves.

Today and in the future, these people will find a suitable darkness (as dark as the night of the new moon) to live in, for they cannot live in the light. They possess the qualities, wisdom, and actions of the bat, and like the bat, they live in the dark, find their way in the dark by their sense of smell, accumulate sins in the dark, and collectively fall prey to the pitch black hell of darkness.

While they scorn the eating of fish and meat, it is their natural habit to consume the hearts of human beings. They do not hesitate to kill and prey upon the truth, wisdom, feelings, compassion, love, and duty (all of these and millions of other gracious qualities) of that exalted being who is man. They are directly hostile to any truths or laws of God that obstruct their selfish motives. They turn such things into food for their stomachs.

Do you hear, my son! Although born as human beings, they acquire the qualities of the bat and live lives of fame as human bats in this intense darkness. This bat-man who has assumed the form of the darkness of ignorance has sprouted two wings: the darkness of the ignorance of selfishness on the right side and the evil of the five heinous sins on the left. Wherever there is anything that will fulfill their selfish greed, in whatever corner it may be, they will smell it out with their nose, and, using these two wings, they will fly out and make it their own.

These people with the nature of the bat do not know what truth is or the difference between good and evil. Ultimately, they will end up like the bat, eating and defecating through the same mouth. They cannot differentiate between the smell of fruit and the smell of feces. They are unable to dwell within the effulgence of God's truth. Even if they wanted to do so, their eyes could not see, for only darkness is conducive to their health and well-being. They are not concerned with attaining the grace of heavenly compassion, for they cannot live in that light. They have no fear of having to live in the darkness of the most horrible hells, for they have acquired their freedom by roaming in darkness here in this world. Since they eat fruits and defecate through the same mouth while on this earth, they will relish eating the sinful evils in that worm-infested hell as well.

Therefore, my son! If you attempt to preach the truth to these people, they will kill and eat both you and the truth. When you see them, you should steer clear of them. It is, however, extremely difficult to recognize such people. In their form and color they look just like human beings, but, like the ghostly green chameleon, they can assume 105,043,000 different colors in a day. Even if their colors are dazzling, you must not be enamored by them. That will be dangerous. Instead, recognize these people as the chameleon form of illusion and remove yourself. Realizing that hell is the most fitting life for them and that they will never be able to live in the resplendence of heaven, you should use your wisdom and make good your escape. My son! You must conduct yourself with extreme caution. I say this with conviction and sincerity. And you must realize it with certainty. Do not forsake the truth. Do not become involved in that darkness. Stay carefully within the resplendent light that is indestructible and eternal.

My son, now let us talk about another group of people, consisting of four different types. The first is like the deer, the second like the crocodile, the third like the gecko, and the fourth like the sheep. In their form and qualities they resemble one or other of these four animals.

However, my son! To be born as a human being is a most exalted birth, is it not? God and the great ones who have the light of wisdom have this to say about the human birth: God in His mercy has pronounced, through His words of grace, that the human birth is the rarest of births, that it has the most exalted wisdom, and that there is no birth among all of God's creations that possesses greater wisdom or beauty. Only the one born as man has the capacity to know and to rule all eighteen thousand universes. Further, God has used the resplendence of His grace to create the human being in His own image. And God has told you that you should know Him, know His truth, and know your own form.

Such are we, my son, who have taken this rarest of births as man. But man, unaware of the resplendence of his wisdom and its true justice and the form of the wondrous, gracious effulgent God who rules all the universes, has allowed his mind to become obsessed by thoughts arising from the illusory elemental forces of the earth. Possessed by desire, forfeiting his wisdom, his judgment, his intellect, compassion, patience, truth, good conduct, faith, certitude, conviction, righteousness, and conscience, he turns to the illusion of the five elements, is sucked in and trapped by that illusion, and then assumes its form, even though his outer form looks human. Thus infatuated by the hypnotic fascination *(mayakkam)* caused by this illusion, soaked in its torpor, and caught up and hypnotized by its darkness and craziness, he is unable to realize the truth about the earth, the truth about God, the truth about his birth, the truth about death, the truth about the here and the hereafter, or the truth about where he has come to now or where he will go after this. And so, driven by selfish motives, he directs his wisdom into the darkness of ignorance. He trusts only in his body of five elements, thinking that it is the only thing he owns, and sets about trying to nurture it. Those that are in this state have been created as two-legged beings in the form of man, but have the qualities and the wisdom of four-legged animals.

My son, these beings come in four different types, both in human form and in animal form. If you decide (merely by looking at them) that they are harmless and go near them, thinking it is safe to do so, both your truth and the light of your wisdom could be destroyed. I tell you this with certainty. You must stand apart from them and assess their qualities, their actions, their wisdom, their behavior, and the thoughts in their minds. After that, you must answer the questions: What kind of beings have they been born as? And what is their nature? Then if you find them lacking in good qualities, good conduct, good actions, wisdom, patience, compassion, justice, conscience, and the other essential attributes of moral rectitude, you should separate yourself from them and stay far away.

Further, you should observe that even though their shapes may appear to be human, their actions are the actions of animals. Beware of this. Let me now describe in detail the wisdom and actions of the four kinds of people just mentioned.

THE FOUR-LEGGED DEER

Of all the animals, the deer is the most beautiful and most graceful, and is a source of great delight to the wise men. Its eyes shine like red rubies.

The deer, however, lives in constant dread of animals and all other creatures because it fears they will catch it and devour it. Such is its wisdom. Because of this dread, even the patter of its own droppings on the dry leaves behind it sends it running for its life, and it does not stop to look back until it has run a long way. The cause of this panic is the desire to protect and preserve its own life. The deer is not bold enough to confront other animals or fight them. Its sole aim is to save its own life and to live in peace with its herd.

To this end, the deer that live in the jungle lie down in herds, along with their children. When they lie down, whether by day or by night, they lie in a circle, huddling close to their children, with their faces and their attention directed outward, but their bodies within the circle. Their eyes keep a look out at the world in all four directions. If the eyes of any one of them notice anything strange, they all jump up immediately and run away in a line, one behind the other. They all run in the same direction. In their flight, the fear they feel for their lives takes away their awareness of any physical injury. After running some distance, they all gather together in some sheltered spot and lie down, once again keeping watch with a vigilance born out of terror.

My son, the deer's life demonstrates unity, beauty, a very delicate shyness, extraordinary speed, and a never-ending dread and fear for its own life. This fear fills every moment of its existence. Thus the deer protects itself, living in terror of all the dangerous animals in the jungle, safeguarding its life with great care. Do you understand, my son? We are speaking of the wild animal that lives in the jungle.

Man, on the other hand, my son, has been born into this world with human wisdom, qualities, actions, and behavior, with intellect, judgment, compassion, love, tenderness, justice, honesty, truth, goodness, sense of duty, patience, devotion to God, and various other good qualities inherent in him. A true man becomes aware of all these qualities within himself, analyzes them, and then reflects upon *Allāh,* the Supreme Being, as well as upon *Allāh's* countless qualities, His court of justice, and His judgment; he also reflects upon his own birth and death and his station, and, analyzing them, finally comes to a state of realization; then, seeing the Effulgence of truth that appeared within that realization, he becomes aware that that Effulgence is faultless and taintless, realizes with conviction and certitude that That is the only one and that that one is *Allāh,* and establishes this state within himself with determination and steadfastness. Such is the action of one born as true man. This realized being now roams about in this world of illusion, searching for a true human being (the most exalted of his Lord's creations), so he can live close to him and impart to that true human being all the truths he has learned.

However, my son! In his wandering he sees, among the living creations of God in this world, evil beings with countless millions of varieties of colors and shades and qualities and wisdom, beings that have assumed human form. He sees creatures with and without legs—ferocious animal species, poisonous crawling insects and reptiles, and countless millions of varieties of creatures, which live only for themselves, torturing other lives, destroying things of truth, one species eating another.

When he sees these evil creatures with the degenerate qualities, actions, and behavior appropriate to their lowly wisdom, and when he sees the demonic animals in human form, the man of wisdom is frightened, and, like the timid deer, bolts away without a moment's delay. The terror in his heart drives him faster and faster to escape from being caught in the jaws of these animals with satanic qualities. He keeps running and running, searching among the creations of God for a true man with wisdom. He roams in search of that man, so as to live with him and describe to him all the secrets he has seen and to hear the secrets which that man has seen.

Like the deer, which disregards any injury to its body during its flight, he runs on and on, looking and looking at every form and every creature, searching for that true man, all the while guarding himself from falling unsuspectingly into the clutches of poisonous animals with degenerate wisdom, for these animals are completely lacking in compassion, love, unity, awareness, wisdom, truth, responsibility, morality, right conduct, patience, integrity, and the quality of loving other lives as they love their own. He finds that neither these four-legged animals nor the two-legged animals who have lost their wisdom have even an atomic vestige of these or any other truths. He sees that their form is darkness and that they live selfishly. At the same time, he realizes that a life motivated by selfishness is not a characteristic of man but of satan, who, as the embodiment of illusion, possesses such selfish qualities as pride and the perverted wisdom that goes with pride, as well as the dark color and the form that go along with that pride—the form of the five-mouthed black bear.[34]

When he finds, in addition, that the entire world is filled with creatures of this same type, he beseeches his God through the wisdom of the light within him, saying, "O my God, *Allāh,* please show me, among Your creations, a human being who is born in the form of man, who is filled with the qualities of man, and who has the beauty of the wisdom of man, so that I can reveal to him the secrets I have seen (Your secrets) and explain to him Your grandeur, Your uniqueness, Your truth, Your compassion, and Your patience." He offers a prayer of supplication: "O God! Please protect me from these self-seeking beasts, these vicious animals that kill and prey upon one another."

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[34] See footnote 24, page 532.

Having prayed thus, he continues his frantic search for a true man, making sure all the while to keep the truth hidden from those animals. As he runs hither and thither in his search, he finds a man in an identical plight, one who is also in search of a true man. As soon as the man of wisdom sees the other, he declares the purpose of his longing and search, looks at him, and says, "My dear one! You look like a true man too! Where have you been living all this while?" So saying, he embraces and kisses him.

At this stage the other man replies, "O father, you have recognized me and embraced and kissed me! While I was searching with my wisdom to find my God and His truth, I found people of learning in various forms and colors and qualities running toward me in groups and clusters, one trying to out-race the other, in order to catch me and eat me up. Whenever I saw them coming, I would flee in fear. When I got tired, I would hide in caves, deserts, or the wilderness—anywhere to avoid the habitats of those animals. For days on end I have been roaming in this way, searching for one who would fulfill my quest—one of wisdom, one from among those born as man, one with the qualities of God, one in whom the beauty of patience has bloomed, one who does not deviate even an atom from the justice arising from integrity, one who never fails one iota to fulfill the duties charged to him by God. I roamed and roamed in my search, beseeching God every moment to show me a man with the wisdom to know God's beauty and His grandeur, one who exhibits the beauty of that wisdom. I begged of God and pleaded with Him to show me such a man. Only now, such a long while later, have I found you, my father, and you have embraced me and showered kisses on me." So saying, he falls to his knees, pays obeisance, and then stands before him in reverence.

The kāmil shaikh continues to describe this encounter to his son:

My son, no sooner did I set eyes on this man than I recognized his wisdom, his qualities, and the compassion in his heart. I gave him wise counsel and explained to him about luminous wisdom and many other aspects of God's truth. I also explained to him the various pathways that lead to the realization of one's self.

Earlier I told you about various groups of people with the qualities and wisdom of beasts, did I not? But when I heard the wisdom in this one's words, I realized that he was indeed a true man, and asked him, "My child, is there anything you need?"

He answered, "You must teach me to know the One who created me. You must give me the explanations to: Who am I? Who is He? How can the form and the qualities of illusion (maya) be overcome? How can illusion be killed?"

Upon hearing these words, I realized that he was truly a worthy disciple and began to teach him.

My son! I would like to tell you about the discourses I gave him. Please be sure to listen as attentively as he did.

THE EXAMPLE OF THE GOAT

My son! There are many, many varieties among the animal species, are there not? Of the four-legged animals, let me mention one variety, the goat. Once the goat is let loose in the forest by the goatherd so it can find its food, it will take a nibble here and a nibble there from every plant it sees, whether it is poisonous or non-poisonous. It takes the leaves into its mouth, and, after chewing and swallowing them, sends them, not into the digestive part of the bowel, but into the rumen, the reserve stomach. As it goes on nibbling and swallowing in this manner from any plant it sees, the leaves stack up layer upon layer in that storehouse that is the rumen in the same order in which they were swallowed. Having gathered its fill, the goat goes off to lie down in a quiet place, and, little by little, with each breath, brings up the food stacked in the reserve pouch. Having brought the food up, the goat chews it, grinds it down with its teeth, and then sends it down into the digestive tract. It continues in this way until all the food that had been stored in the rumen has been brought up, chewed completely, and sent down into the intestine. This process goes on day and night, whether the goat is standing up or lying down. Do you understand, my son?

If one who is born as man, who wears the qualities of man and has the wisdom of man, wishes to analyze the wonders of God through his divine analytic wisdom *(pahuth arivu),* and to extract the truth that is within those wonders, he must find a *kāmil shaikh,* a true teacher of wisdom. Then, like that goat, this wise disciple should accept all the instructions and discourses given by the *shaikh* whenever they come, and store them within his heart. After this, he should attend to his duties to the *shaikh* in a reverential manner. Once he has completed these duties, he should retire to a secluded spot and bring up, one at a time, all the things he stored within his heart earlier, chewing and chewing with his divine analytic wisdom, slowly dissecting and analyzing them. Then he must swallow all the truths that emerge as a result of that analysis and store them within the treasury that is the radiance of his wisdom.

My son, you should not sift out and discard (as bad or dangerous) the things that are not understandable or acceptable to your wisdom, while accepting only the portion that suits your own wisdom, for nothing that issues forth from the *shaikh* is ever faulty or worthy of rejection. Realizing this, you must save even what may appear unacceptable to you, just as the goat did. On a later occasion, when you are ready for that particular lesson, your *shaikh* will repeat that teaching and reveal its meaning. You must accept that in turn and deposit it within your heart. Later, at a quiet moment, if you bring it up a little at a time, chew it diligently, and analyze it with your wisdom, you will realize that what you thought to discard earlier is, in fact, a precious gem of inestimable value.

In this way, if you accept every part of whatever comes from the *shaikh*, then settle yourself in a quiet place and analyze these things one by one with discerning wisdom, you will realize the truth within them. You should store all these truths within the treasury called wisdom. It is important for you to know this before you can proceed further. Do you understand, my son?

Furthermore, with the hand of your innermost heart—the hand called faith—you must take this luminous truth into the palace of certitude, which is within your innermost heart, and place that truth in the treasury called wisdom contained within the treasure chest that is the truth of *Allāh*. After this, you should continue to accept all the words that may emanate from the *shaikh*, analyze them with discrimination, and finally store them in the same manner.

Later on, you should withdraw some of the treasure that you stored within that treasury called wisdom, and use it to scrutinize the merchandise that is sold in the marketplace of the body of ignorance, striving to identify and obtain only those imperishable things your true wisdom needs. Such things are very rare and will be extremely hard to find in that market. Therefore, you have to examine each thing carefully before deciding that it is, in fact, what you need, for, even though it may look almost exactly like the thing you had in mind, it may lack its essential qualities, taste, and flavor. If you buy something merely because the color is right, you may find it contains poisonous tastes capable of killing your wisdom. If you buy it without knowing its true nature, you may have brought disaster to your life, both in this world and in the hereafter. You must realize this.

Furthermore, the taste you are seeking will not appear in a form you are used to seeing with your eyes. It will not even fall within the scope of physical vision. It will go on displaying the form envisioned by your intention, but not reveal its true nature. Therefore, the eyes that see with desire and the natural bent of your mind will be drawn toward acquiring these forms, convinced that they are indeed what you are seeking. It is then that you need to use the radiance of your wisdom to kill the craving and desire of your mind, by unmasking the true nature of the delusive form that is misleading you.

How can you do this? Suppose something captivates your eyes, drawing out your desire (via the elements) and bewitching your wisdom with the enchantment of illusion, and suppose your deceiving mind lusts for that thing. If you focus your immaculate, radiant wisdom on that object of fascination and gaze at it steadfastly and intently, that deceptive form will be burnt and scorched by the power of that radiance. Understand this. Anything that can be burnt by that power cannot possibly be a thing of true wisdom.

Moreover, all the forms belonging to the scenes you see in the world you dwell in are forms of darkness. In order to destroy these dark forms, you must exist in the form of the grace of your radiant wisdom. Be convinced of this. Your eyes and your deceiving mind will try at every moment, without exception, to make your wisdom waver. You should be vigilant and burn up that restless, agitating mind and reduce it to ashes. Only then will you have burnt up the mind's world of deceptive darkness.

Warn your wisdom to be on guard and keep this mind under control. Then continue your search for the resplendent treasure of grace belonging to the immaculate soul, which is the real food for the resplendent wisdom of the light of truth. That treasure cannot be found in the marketplace we mentioned; you have to undergo great difficulties to obtain it.

There are twelve shops in that market and twelve stations where people who are coming and going can get off or on. There are also twelve courts of justice and twelve planets there. Powerful people belonging to all twelve planets can also be found inside that marketplace. Further, in each community within the marketplace are five people who get together to inquire into and settle disputes, and six others who are judges for whatever matters do not come under the jurisdiction of the five. Of those six, five reflect upon things, discuss them, and then convey their decision to the sixth, the *Nūr,* the resplendence of wisdom, who is the ruler of wisdom. The *Nūr* analyzes deeper, extracts the truth, explains it to the five levels of wisdom functioning under him, points out to them, "What you did was wrong. It was incorrect," and thus delivers a verdict on the truth, the good, and the evil of it, without wavering by even an atom from the dictates of the conscience.

This is God's judgment within you. This is your divine analytic wisdom, or *pahuth arivu.* It is to know the truth of this judgment and to act accordingly that you came to this marketplace. Know this with certitude. Millions upon millions of people are assembled here, and all their actions, qualities, and behaviors must inevitably come to this place. The judgment you make, once you have attained the station of divine analytic wisdom, will be your final chance to judge yourself. Realizing this, you must know yourself and live without deviating by even an atom from that wisdom.

Further, you must search throughout all twelve shops, one by one, for this thing you came to buy. If you do not find it in the first one, you need to move on and continue to search diligently. Seven of these shops will be selling mostly objects entrancing to the eyes and the mind. You should observe these, but, realizing who you are, avoid them and move on. Above these seven shops is a great city (the eighth shop). In this great city is a vast mansion where a king lives with his ministers and all his captains and generals. In this city with the mansion, you will find all the merchandise and wares of all the lands mentioned earlier and the treasures of the eighteen thousand universes. You will also find those who bring their wares to this royal city to sell them, those who come to buy all kinds of things (from small trinkets to the nine kinds of gems), those who have come to look at things, and those who have come to look at the crowds gathered here. Thus there may be many millions of wares, and millions upon millions of people crowding the market of this city.

Twelve gates open into this market. If you wish to enter, you should go by way of the eastern gate, then proceed directly westward without looking this way or that. As you advance in that direction, you will observe the royal city, the market, and the places where all the wares are being sold. Near the center will be a small mansion, so exquisite and wonderful that no one could duplicate it. That is where the king resides. It is rare for any of the crowds to want to go to that palace. No one goes there. They would rather run here and there trying to buy things from the market than think of going to that palace to find out what it contains.

Instead of joining the crowds, you should, in a subtle way, look for that palace. You will observe that it is located in the center and has four entrances. There are four different types of wonders, one in front of each entrance. At one entrance the wind blows furiously. At another a raging fire is burning, spreading toward you. At the third, water is rushing toward you. And at the last, the fourth element, earth, resplends in the form of the nine kinds of gems, glittering with dazzling power.

As soon as the other three elements see these glitters, the wind joins the water, the fire joins the wind, and all three attack the glitters of the earth, scattering earth all over as dust. This earth-dust goes flying in all directions and falls as glittering particles onto the marketplace. Upon seeing this, all the people standing there shout, "Oh, gems! Ah, rubies!" mistaking those glitters for precious stones. They jostle and push, running and falling over each other, trying to grab as many as they can, and either stuff them into their pockets or wear them as necklaces, hidden away from sight.

My son! Do you know the meaning of this? These are the groups of people who have come to this marketplace of dark hypnotic illusion to buy alluring things that fascinate the eyes. This craving goes with their state of infatuation. They take birth using the same four things they have been gathering, namely, earth, fire, water, and air. The nine precious gems (which manifested through the desire of their infatuation), the nine openings, and the nine planets circle around them and are closely associated with them at all times. Having obtained, through their desire, all they were seeking, these people decorate their bodies with these things. But ultimately these stolen properties must be returned to the very place from which they were stolen.

My son! Do not buy this borrowed property! Don't even look at it! At each of the four gates, guarding each of these four wonders, is a five-faced monkey. So, together these four monkeys display twenty faces. My son! Do you know the meaning of this? Each monkey of your mind has five faces. You should be aware of this. The monkey of the mind, which stole that property, will prevent you from trying to return it to the place it belongs. Using its five faces, that monkey-thief will keep you constantly occupied, by making you imitate what you see. It will assume many millions of forms and will prompt you to do whatever your desire tells you to. It is capable of many more pranks of this nature. It is wicked, very wicked. Do not even turn to look its way. Escape from it and proceed directly toward the palace, my son!

As you move forward, if you look attentively and steadfastly with your eye that is the light of wisdom, you will see that this small palace is most sublime and subtle. You should enter as a ray of wisdom into this resplendent light and be carried by it. You will not see the walls, you will only feel them. And as you feel your way along them, you will find there are no doors or locks. If however, using the acuity of truth and looking through the resplendence of wisdom, you use your hand of certitude to feel this palace wall and push, it will open with a sudden crash. Your eyes will be startled by a brilliance too dazzling to behold, and you will fall down unconscious. In that unconscious state, you will not be aware of your body, which is unreal. 'You' will not exist, for the body of the desire that belongs to ignorance will be burnt up by that Effulgence. Now you will be resplendence. Your resplendence and that primal Effulgence will embrace each other and merge, one with the other. Then that Effulgence will stand apart and say, "My precious beloved! Come to where I was, the place where you were with Me earlier, and I will bestow upon you the crown of the Lord of *Gnānam*."[35] So saying, that Effulgence will vanish.

At that same moment you will see the resplendence of the *Nūr*, resplending five steps above. As soon as you see it, you should prostrate in reverence, embrace it, and become one with it. Then you will come to know that resplendence of the *Nūr* and acquire its beauty; and the resplendence of your wisdom will lose itself within that light.

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[35] Grace-awakened wisdom.

In that state you will stand as the *Nūr,* and everything—this world, the divine world, and all the universes, along with all the creations within them—will appear as small as an atom. You must examine all the secrets therein, open the entrance beyond, and go in.

My son! Once you have attained that state, all the lives in all the universes will have to come to see you. For, if you were to go to where they are, all the universes would not have enough room to hold you. Further, all of God's truths will appear within you. When you breathe from that station, your breath, as the breath of wisdom, will explain your secrets to those devotees who have known you and have known the truth within everything. This is the divine secret. If you realize this, you will have realized the ultimate secret. My son, in the place where you and the *kāmil shaikh* become one, you can, using the secret of the *kāmil shaikh*, realize the bliss of seeing the truth. When, with certitude, you have understood this, we can proceed to talk about the details of the universe.

Thus did I explain to that disciple born as man who had been roaming in search of a true man. My son, do you understand? If the disciple succeeds in doing this, he will wear the crown of *gnānam* (grace-awakened wisdom), which belongs to the *gnānāthipathi* (the ruler of divine knowledge), and he will resplend then, now, and forever. He will also escape from the animals mentioned earlier.

We spoke of four types of animals, did we not? Listen to more about those groups.

THE DEER GROUP

We described the four-legged deer earlier. It is a graceful animal. It has selfishness, vanity, beauty, and fear. There is harmony among its tribe. Like that, in this world, there is a deer group with human faces. They walk on two legs and use the other two 'legs' as hands, but if needed, in certain circumstances, they can be used as legs once again. Those belonging to this deer group appear to have less wisdom than the deer found in the jungle.

Let us discuss some of their behavior, their dress, their actions, and their wisdom. These deer-men are filled with self-conceit. They think to themselves that there is no one greater than they are in wisdom, beauty, conduct, or qualities. They pride themselves on their body and their selfishness and display that outer body to the world as the acme of beauty and grace. Glorifying their intentions as they do their own beauty, they conceal what is in their hearts, keeping their hypocrisy, their pride, their jealousy, their schemes, their stratagems, and millions of other evils locked up within their hearts. They conceal these evil qualities from the world by enchanting others with the beauty of their form, and by displaying harmony outwardly, all the while harboring inner thoughts of killing that very harmony and peace. Thus they will not come out face to face and declare the truth as truth. Instead, staying hidden, they will stir up much mental confusion.

One who is born as man should not advise such people, even though he understands their actions, their qualities, their beauty, and their wisdom. They will not progress very far on the true path; instead they will be more concerned with showing their outer beauty and greatness.

These people who have the wisdom of the deer will derive pleasure from seeing the external display of the deer's beauty. They do not realize that its qualities, actions, and behavior are such that it will bite you if you walk in front of it and kick you if you walk behind it. The deer's legs are too thin, not at all in keeping with its beauty. But these deer-people do not understand the reason for this either, nor are they able to understand why the deer is apt to be frightened so easily.

It is like this, my son! The deer-people are entranced by the external show of beauty. Such people fail to realize that no good actions can arise from that beauty or from the wisdom of the deer. They lack the discriminative wisdom to understand inner beauty and to learn its true value. They can see only with the eyes that admire external make-up, and, becoming entranced by that make-up, they utilize that and nothing else. It is impossible for them to find the wisdom and inner awareness to discriminatively analyze themselves and others—the love, the sense of duty, patience, integrity, justice, and the many other good qualities that would help them to be considerate toward others, thus fostering peace and harmony. Like the deer, they dance, ecstatically entranced by dedication to their pride, their qualities, their actions, their wisdom, their selfishness, and conceit. They dress up and act as though daylight[36] will last forever. Until death comes like the dark night and snuffs out their lives, they will not accept its inevitable reality.

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[36] [A metaphor for life.]

It is these people who form the deer group that lives in the city, wearing the faces of human beings. Know with certainty that they will display their beauty, selfishness, and conceit as the things of real happiness in this world. My son! Wherever one who is born as man tries to live as a true man, these people will try their utmost to kill his truth by displaying their seductive beauty. You must escape from this.

THE CROCODILE GROUP

The second type of animal is the crocodile. My son, crocodiles live in uncultivated marshes, in ponds, lakes, swamps, and other damp, cool places. There are many species and many varieties. Let us talk about the kind that lives in the water. Among the water species, there are those that measure ten feet, sixteen feet, and even eighteen feet long. There are some that are even ten to fifteen feet in circumference. Their mouths are filled with rows and rows of teeth, and their body is revolting to look at.

The crocodile's skin is set with layer upon layer of strong, thorny scales, which are like the bark of a tree. When the water enters, filling up the spaces between the scales, its force firmly holds the crocodile in the water. Thus, whenever the crocodile is in its natural habitat, it is so strong that even an elephant cannot pull it out. If an elephant wanders to the water's edge and is caught by a crocodile, the crocodile will try its best to pull that huge elephant right into the water with it. In such a situation, even though the elephant is much bigger, it cannot drag the crocodile out onto land. The crocodile itself has very little strength, but the strength of the water in its scales acts as a brake and keeps it from being dragged onto land by other creatures. So, as long as the crocodile is in the water, it believes that there is not, and never will be, any creature as strong as itself. But if that same crocodile leaves the water and ventures out onto land, even a small creature can kill it. The crocodile, however, doesn't realize this.

The crocodile will not eat food immediately after it catches it (while it is still fresh). Even if it captures something tasty, it will bury it in the mud and let it rot before eating it, because the crocodile likes putrid, disgusting food that tears apart easily. Only after the food rots will the crocodile start tearing it up and stuffing it into its mouth.

Further, if a man were caught in its jaws and happened to escape by the grace of God, the crocodile would say, "Hey, are you running away? You were in my mouth but did not quite reach my stomach. All right, go! But you will find that I have a younger brother living near where you live, and if he catches the scent of my bite on you, he will spit his saliva on that spot and send you back to where you came from.[37] Go ahead then! He is like me." So the crocodile will say, referring to his younger brother, the gecko, or wall lizard.

My son! What do you think of the crocodile? He appoints another one of his clan to trap those that escape from his clutches. It is very difficult for man to elude such creatures, and even if you go near them by mere chance, you will find it very hard to escape. The place they inhabit is their stronghold; but once they venture out from that fortress, they are apt to die a more humiliating death than that of the most insignificant worm. What's more, the discarded refuse of the world is the most delicious, tasty food to the eyes, mouth, and stomach of these crocodiles. You need to know this. This is the nature of the crocodiles that live in the water. In fact, they will somehow capture whatever they see in their domain (without caring whether it is good or evil) and will bury it and let it rot in the swamp before eating it. Understand this well.

Like this water crocodile, there are many millions of varieties of crocodiles with human faces. They live on the waterless shores and plains. These encampments are their cruel strongholds, and within them are millions of types of secret, illusory rooms in which they live their lives.

Do you know anything about the swamps the human-crocodiles inhabit? They are what are called fleeting sensual pleasures. Such people surrender their body, mind, and soul in those places. They capture not only all objects of delusion that they see but also good, evil, truth, compassion, patience, duty, integrity, justice, charity, wisdom, intellect, judgment, love, sympathy, clemency, the virtuous qualities that treat other lives as one's own, and many millions of other virtuous intentions. They capture those born as man, as well as other lives. Wherever they see any of these, they will capture and drag them somehow or other into that swamp which manifests in the form of hypnotic darkness, leave them to rot there, and later devour them.

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[37] [A Tamil expression which means "make you die."]

These man-faced crocodiles generate 105,043,000 thoughts each day. Their evil eyes, filled with these sinful, selfish thoughts, will be shifting about in all four directions, waiting for anything that might draw near. And when these crocodiles sight a thing of virtue, they will sneak up, grab it, drag it into their swamp, and stash it there to be eaten later. Their thoughts are evil and selfish, with no feeling or consideration for any other creature, for their wisdom is the wisdom of selfishness.

My son, the crocodiles that live in water cannot discern good smells from bad. Further, they have a short, stout tongue that lacks a good sense of taste, and so they search lazily for any food that can be torn up and swallowed without difficulty. Just as these crocodiles are very fond of eating the soft, tender, salty flesh of human beings and dogs, the human-crocodiles, due to the craving of their dog of desire, love to eat human beings and the truth, and will not spare them. So whenever they see them, they will seize them, kill them, drag their bodies to their swamp, let them rot, and later start eating them. How shameful and disgusting is the wisdom of a man who has the quality of a crocodile! How horribly sinful is their diet! It is very rare for one who is born as man and lives as man to escape from them. Their dwelling place is the swamp that is the illusory cave of the darkness of ignorance. If ever you happen to get trapped in their mouths, they will crush you between their jaws, killing your life, your wisdom, and the grace of God within you.

My son! The water-crocodile has a lot of skill and courage when it is in the water. Just as it draws sufficient strength from the water to drag huge elephants in, these man-faced crocodiles that live in the cave of the swamp of darkness surround their victims, mesmerize them, and tie them up, using 1,008 kinds of illusory, dark, hypnotic forces. Existing in that illusory form, they will drag you into that cave, devitalize your life, your wisdom, your intelligence, and leave you like an inert block of wood. They will try their utmost to drag anything into those caves. Such are the swamps of the crocodiles with human faces.

My son! These crocodiles are far more brutal and many millions of times stronger than the water-crocodiles. Therefore, even if you have gathered all the strength in this world and all the strength in the eighteen thousand universes, if you venture near the stronghold where the man-faced crocodiles live, they will drag you inside and kill you. You will not be able to extricate yourself, for these crocodiles have a hypnotic power of illusion greater than all the powers you can gather. No one who goes near them ever returns safely. You must know this with certitude.

Further, my son! If a true man, who was born as man and lived as man so that his wisdom matured until it was as bright as the resplendence of ten million suns, were (with the fire of all that power of resplendent wisdom) to burn the crocodile until its face was charred, and if that man then managed to escape from the swamp, the crocodile would shout out to him, "You wretch! What we held in our hands did not reach our mouths! But do you think you have escaped? Wherever you may go you will find our brethren, who possess 105,043,000 powers. They will capture you within a second and return you to our swamp to be eaten by us. You cannot escape. Even if you happen to elude them, there are five others who have been born with me. They will deceive you in one way or another and bring you back here as food for us.

"And should you escape from them also, then the children of Māyā Dēvi, the queen of the cave of illusion, will subdue and crush you within the formless bliss of sensual pleasures. They will make an outward show of kindness, feed you with pleasures, bewitch your wisdom, let your fate toy with you, take away your judgment, destroy truth and wisdom, drive away compassion, destroy patience, slash integrity, uproot justice, impoverish you by teaching you craving, arrogance, selfishness, murder, lust, attachment, and theft, then transform you into a ghost or demon or ogre, and finally make you a master of the five heinous sins. They will make you an idiotic slave to sensual pleasures, beat you and shake you up, and return you to that very cave of illusion. Do you know what the names of these children are? They are intoxication, lust, robbery, murder, and falsehood—the illustrious gurus of sensual pleasures. They are the children of the queen of illusion, *māyā sakthi;* they have acquired the boon of deathlessness.

"As long as the world exists, these five will somehow or other bring back to us any of those who escape and run away. Even if you manage to evade all the others, you will never escape from these five. And that is not all. You must also realize that there are many millions of similar groups among our kind. You can never escape!" This is what these human-crocodiles and their associated powers of illusion will scream and shriek at the true man who manages to escape from them.

Further, the group of people who live in that crocodile swamp possess the cleverness, prowess, bravado, arrogance, pride, and haughtiness called 'I', and many millions of other characteristics befitting them. Because of the acuity of their cleverness, they are dangerous and cannot be defeated within their own territory. Neither the prophets nor the messengers of *Allāh* were able to escape from these crocodile swarms.

These human-crocodiles do not have the eye of wisdom that can see the beauty of God. They do not have the tongue of wisdom to taste the truth of God. They do not have the ear of wisdom to hear the divinely sweet words of God. They do not have the nose of wisdom to inhale the sweet musk scent of God. Their hearts are not endowed with the palace of the resplendent patience of the *Nūr* that can accept and retain God's truth, His compassion, and the verdict of His justice. They are not blessed with the beautiful teeth that gleam with the light of grace. Their teeth are incapable of chewing the truth of *Allāh* and passing it on so it can be tasted by the tongue. They lack the instrument of faith and certitude necessary for them to understand themselves, goodness, and so many other noble truths. You should know this, my son.

They do have human faces, but in the appearance and form of their bodies and in their qualities and actions, what they resemble is the dog that is the desire of the dark force of illusion, *māyā sakthi*. They have nine heads of arrogance, which, along with the human head, make ten heads in all. Thus they may not always appear in the form of the crocodile. They might appear as the ten-headed demon king Rāvana,[38] or they might appear as *asuras* or demons that take on illusory forms, or they might appear in animal forms. They have the ability to assume three and a half million shapes of this nature. When they assume the qualities, actions, and illusory energies of the *asuras,* they boast to the other crocodile groups that no one is greater than they are.

Their preaching is self-serving and their energies are destructive. Yet they proclaim these to be vital precepts for mankind. Since this is how they act, even if the truth of God were to manifest in human form to explain the words of truth, this demonic family of crocodiles would plunder that truth, drag it into their swamp, and devour it. Know this with certitude. It is impossible to fully describe their actions. They possess as many wicked actions as they have skin pores and hair follicles on their bodies. You must know this, my son!

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[38] [Ten-headed evil demi-god *(asura),* King Rāvana: Rāvana (from the Tamil epic *Rāmāyana*) the ten-headed demi-god king who abducted Sita, the beautiful chaste wife of Rāmā, and kept her in captivity in his island kingdom of Serendib (Sri Lanka). *Asuras* were human-like, but possessed supernatural powers, which they used for evil means.]

Moreover, just as the water-crocodile has a brother on land to capture and kill any man who escapes from it, the crocodiles born with human faces who dwell in the swamps of the world have brothers in the world of illusion to capture and kill the one born as man who succeeds in escaping from them. These brothers are 105,043,000 strong. Their commander is *Māyā Sakthi,* the force of illusion, and she is advised by her five ministers, who are the five heinous sins. An elegant mansion has been constructed of the five elements to serve as a base from which these brothers can conduct their forays and to which they will drag back their captives. It is in this mansion that all their energies, or *sakthis,* reside.

Moreover, my son, these energies too have a brother called desire, the dog of craving that dwells in this world. One who is born as man and lives as man, who succeeds in escaping from these energies, will be caught by that dog of craving, dragged into the swamps, and fed as prey to the crocodiles. You must realize that such are the actions of this group, my son!

THE GECKO GROUP

Let us speak now of the third type, the gecko group. People in this group possess only one kind of wisdom, that of illusion. That consciousness is the ecstasy derived from selfishness. The four-legged wall lizard also has only one level of wisdom. When darkness falls, it is drawn to moonlit places or lamp light, but will hide in the shadows outside the edge of that light, and lie in wait for creatures like the moth (who has even less intelligence than itself) to fall on that flame, believing it to be their food. If the flame is hot, some of these insects will fall into it and may die, but if it is covered by a bulb or glass chimney, some of them will fly repeatedly against that bulb or chimney in their attempts to grab the flame and eat it. When they become exhausted by their futile efforts, they will rest awhile here and there. The minute they settle down to rest, the wall lizard will pounce on them and gobble them up. Thus the moth, in its lack of wisdom, mistaking the light for its prey, itself falls prey to the gecko, which has only the one level of wisdom, the first level.

My son, one who is born as a man and lives as a man should not fall prey to people who, like the gecko, have just one level of wisdom. Instead he should understand discriminatively, using his divine analytic wisdom, the sixth level of wisdom, and kill this wall lizard of one level of wisdom in one blow. Do you understand? Let me tell you more. Listen carefully.

The gecko with its one level of wisdom represents the ignorance *(angnānam)* caused by desire and illusion. Its sovereignty is exerted through the nine openings, through which it emerges from its dwelling place. Through those nine openings it can accomplish anything it desires to. Therefore, if in one blow you can kill that lizard dwelling in the desire of the darkness of ignorance *(angnānam),* then all the nine openings it inhabits will be sealed off. If you can do that, you will conquer the world and acquire the nine benefits that accrue from the death of that lizard. Do you understand this? You have to be very vigilant to accomplish this.

Let me tell you more about the wisdom of the four-legged gecko. It has one level of wisdom, has it not? It utilizes just one-fourth of that one level of wisdom to gobble up the things that have even less wisdom. With another quarter of its single level of wisdom it looks around for any possible danger to itself from men or other creatures, thus protecting its own life with subtle caution. With still another quarter it devotes its awareness to asking, "Which way did it go? Which way will it come from? Where is it now?" and it commits all this to memory. With the last quarter of its wisdom it makes some chirping noises. People who have the wisdom of a moth interpret those chirps of the house lizard to be astrological predictions.[39] They will say, "Something good is due to happen. It is an auspicious time to go out. It is auspicious to enter the house. We are entering a favorable period in our lives," and so on, with the same faith they have in the planetary positions and the signs of the zodiac. They believe they can avert disaster by these calculations based on the chirping of the wall lizard. My son! Have you heard of these wonders? Can you imagine the wisdom of such people?

But my son! God, using His grace, has created man as a wondrous being, endowed with His beauty. He has instructed man to discriminatively analyze his awareness, wisdom, truth, intellect, judgment, patience, compassion, duty, and many millions of good and virtuous qualities and truths. If man can utilize that discriminative analytic wisdom to know himself, he will also know this world and the hereafter, as well as all the creations existing in those worlds. Then he will come to realize *Allāh,* the Lord that created all those beings. And one who has realized his Lord will be able to explain and teach the injunctions of all three periods of time (past, present, and future) to all the creations in all the universes. God has spoken these words of grace: "It was so that man might attain such a state that I created him as such an exalted being."

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[39] [In countries where the gecko is commonly found on the walls of houses, some people interpret their chirping sounds and movements to have meaning for their lives.]

Thus, we who are human beings have been created out of the compassion of His love. Using our divine analytic wisdom *(pahuth arivu),* we should analyze the various truths and virtuous paths. Having analyzed these, we should discard what is bad or evil, take the good, and act in accordance with it. We should be bathed in the compassionate form of the Lord. His grace must bloom within our wisdom and His patience must unfold and resplend within our beauty. We, who are human beings endowed with the beauty of wisdom, should use that wisdom to learn about good and evil and to explain it to all of God's creations. We should learn about what is happening now, about what is yet to happen, about living and dying, and about millions of similar actions, truths, and righteous things. We who have been endowed with divine analytic wisdom have come here to learn about all of these, to discard all that is evil, and to impart what is good to all of God's creations.

But those in the gecko group, ruining this wisdom, laying it waste, and making it useless, have reduced it to the level of the wisdom of the moth. To this moth-like level of intelligence, the four-legged gecko is believed to be an astrologer endowed with divine powers. Do you see, my son, what a great wonder this is? The gecko, after all, has only the first level of wisdom, while man is blessed with divine analytic wisdom, or *pahuth arivu,* the sixth level of wisdom. Thus man is the one who should be able to know and predict all the calamities that might befall the gecko. Instead, we find the one born with the face of man, being hypnotized by the 'proclamation' of the gecko. Do you understand, my son?

When that lizard chirps with one-fourth of its one level of wisdom, such people will hear it and use it to explain and interpret good, evil, devotion, justice, truth, and many millions of other things, giving astrological advice, religious and spiritual guidance, and devotional discourses, all with great fervor and devotion. It appears, further, that they will even discourse on death, birth, learning, the characteristics of the body, illness, pestilence, aging, and so many other subjects, providing great peace and comfort to the minds of their listeners. They claim, based on these chirps, that they can comprehend the mystery of death and avert it, and even eliminate any future births. So say these people with a tiny fraction of one level of wisdom. Do you hear, my son?

Further, these people born with two legs and human faces but with the propensities and qualities of the gecko, strive for their own ends, concentrating on protecting their own lives, while capturing other lives with their mouths, beating them to death, and swallowing them. Using a fraction of the meager wisdom of the gecko, with their mouths they capture, bite, kill, and swallow all the good things in the world—the great ones, the good ones, the learned ones, the truths, laws, integrity, compassion, and patience, the quality of loving others as oneself, and so many millions of other virtuous qualities and truths.

Acquiring fame, greatness, respect, honor, and merit in evil and sinful ways, displaying devotion, prayers, and rituals, and delivering judgments in matters of conflict, these people—in the same way the gecko makes astrological predictions—perform acts not worthy of praise, and yet acquire praise and rank and thus reap benefits from that worthless fraction of one level of wisdom, attaining states of great devotional ecstasy.

My son, let me give you an example to illustrate this frenzied ecstasy. The owl, in daytime, lives in holes inside large tree trunks. It cannot see in daylight; it can see only at night. Its eyes are very big, and it takes great delight in watching the dance and drama of human beings. Hunters are very fond of eating its flesh, so whenever a hunter hears the hooting and cooing of an owl, he pinpoints its exact location by its scent, stands beneath that hole in the tree trunk, and indulges in a frenzied dance, with his hair flying wildly.

Upon seeing this, the owl creeps slowly out and peeps over to watch the dance intently, with three-quarters of its body outside the hole. At this point another hunter glues some sticks together end to end, and on the tip of the topmost stick, he smears a lot of glue. Then, standing beneath the tree, he presses the tip of the long stick against the owl's breast. When the owl flaps its wings in fear, its whole body becomes glued to the stick. The hunter then pulls the owl out of the hole, kills it with one blow on the head, pops it into his bag, and later eats it. In this way the owl that desired to watch the dance ends up as food for the hunter's stomach.

My son, the nature of the devotion of people with lowly wisdom and the state of the austerity they practice to release themselves from future births and deaths can be compared to the state of the owl that hid in the tree trunk but was anxious to watch the dance. Because these people long to experience the dance, the acting, the scenes, the fame, the pleasure, the respect, and many other dramas of worldly fame and grandeur—their innermost thoughts, even during their prayer and meditation, are filled with delectable visions of that dance and drama.

When man is in this state, my son, the fate linked to his desire dances in front of him with hair streaming loose, like the hunter who danced to catch the owl. And just as the owl peeped out of its hole, this man, who is yearning for such experiences, reaches out to look, exposing his body. And much the same as the hunter trapped the owl with the glue-stick of death, Yaman, the Angel of Death (ع), will grab such people by the chest, knock them on the head, stow them in his bag, and carry them away. In the final judgment, those who desired the dance and acquired worldly fame thereby are freely granted the farthest reaches of hell. This state leads to thirty-five million rebirths, and such people acquire hell, not only at the very end, but right in this human birth. They do not use even half the wisdom of the gecko. Do you understand, my son?

There is no way to teach these gecko-people any form of truth, good things, or right conduct. They have the face of man, the qualities of the gecko, and the wisdom of the moth that flies into the lamp and becomes prey to the gecko. Those with this kind of wisdom will fall prey to death and form the shores of hell. Not even in their dreams can they know goodness. Truth is something they will never see, even if they live through thirty-five million births. Therefore, my son, if, avoiding such people, we can spend even a single day in the company of one who has been born as man, merit will accrue to us a millionfold. It will be an elixir that cures the death inherent in our birth. Know with certitude that this is one way to escape death in this birth. Therefore, if you can slip away from them adroitly, the benefit you gain will be equal to the skill with which you escape.

My son, these people of the gecko group, with the wisdom of the moth, have appeared with human faces in this world. They shine in the glitter of the form of darkness, live in the glitter of ignorance, and ultimately gain the right to sink into the deepest hell, only to rise and fall back into that hell over and over again, in an endless cycle from which they find no release. Like the gecko, they can do no more than predict horoscopes, for they lack the wisdom to look at themselves, to understand themselves, to analyze, discern, and understand their own astrology, and to realize the truth.

You must know this with absolute certitude and conviction. Fame, position, and the scenes they see are the objects of their devotion. Right conduct, for them, consists of actions that earn praise and adulation. Tormenting other lives, crushing the hearts of those who are human beings, or even murdering them, is their form of religious worship. Do not move among such people, and do not attempt to preach the truth to them. Avoid them. Even though the world accepts their qualities and their wisdom, you must keep aloof from them. My son! Is not one who is born as man and who lives as man extremely rare in this world? Likewise, one who can discern the true nature of the speech of these people and stay away from them is also exceptionally rare. You must know this and avoid them.

THE SHEEP GROUP

My son! I explained the significance of three groups already, did I not? Now let me tell you about the fourth type, the sheep group, which is related to the other three. In many parts of the world there is a particular kind of sheep *(chemmari ādu)* with peculiar ears, a body covered with clumps of burnt-red hair, and many, many skin pores. Like the cow, it has a long gestation period. The bones of these sheep are very hard. Their heads are always lowered. They never look up when they walk. Unlike other varieties of sheep, they do not nibble on leaves and twigs but eat only certain types of grass and roots. To obtain these, they blow on them with their breath, dig them up with their hooves, and then grab them with their mouths and eat them.

Sheep walk one behind the other with their heads lowered, and so they see only the legs of the sheep in front of them. As a result, if danger threatens, either in front or from behind, they will not be aware of it, but will keep walking with their heads lowered, looking at the ground. If the sheep in the lead should happen to fall into a well, all the sheep following it will also fall into that well. If the one in front walks into a lake and drowns, the others will follow after it and drown too. If one drinks water, all the others will drink water. If one nibbles the grass, all the others will nibble the grass. They are not used to looking around or considering their actions. If one bleats, all will bleat. If the one in front stops, all the others will stop too, and end up poking their heads into the bellies or between the hind legs of the sheep in front of them. If there is a walled enclosure with four exits, and if any sheep starts out through one of those exits, all the others will try to crush through that same exit, without thinking to use any of the other three. They will all try to go through the same gate, my son!

These sheep constantly have worms in their brains. This is why they never look up, always walking with heads lowered. Further, they have no wisdom. When it rains and the sheep catch cold, one worm after another fall from their noses, and they keep sneezing until they finally die. There is no coolness in their brains, only dryness. My son! Such is the sheep group that has four legs. In addition to these characteristics, do you see the state of the sheep's intellect, wisdom, and actions, my son?

There is also a group of two-legged sheep. Those who are in this group look like man, but live their lives with the qualities and wisdom of sheep. Therefore, if one who was born as man, who grew and lived as man, resplending with the wisdom of man, were to preach the truth of God and explain the truth with wisdom to these herds of sheep, if he were to display compassion and teach them the precepts that would nourish the growth of their patience, they would simply continue to bend their heads low like sheep and follow the path of their own thoughts. The sound of truth in those words would not fall on their ears, for, just as the four-legged sheep direct all their concentration to certain types of grass, these human-sheep focus their intention, concentration, and intellect on fostering their self-interest. They live with their entire attention riveted on craving for the world and for the spectacles of the pleasures belonging to this birth.

Further, if one among this group should happen to walk along a certain path, all the others will follow the same path. If one of them falls down and worships God, all the others will fall down and worship God.

If one sees another observing silence, he too will stay in silence. If one of them wears a certain costume and sits under a tree, the others too will don the same costume and sit with him. If one rolls on the ground, all will roll on the ground. If one grows a beard, all will grow beards. If one person starts a certain trade, all the others will copy the same trade. If someone sings a song, the others will sing the same song. If one sees a particular spectacle, all the others will want to go and see it too. If someone shouts either a truth or a falsehood on the street, the others will pick it up and shout the same thing. In this way, if one of them performs a certain action, all the other human-sheep will repeat the very same action. If we tried to relate, one by one, all of the qualities, actions, and mental states of this group of people, not all the grains of sand in the world would suffice to count how many there are.

My son, just as a monkey imitates what it sees, these sheep-people merely imitate any action they see, for they lack the brain power to analyze and understand the aforementioned actions. And just as the sheep's brain is eroded by worms, the brain of these people is eroded by the worm of selfishness that goes with the darkness of illusion. Like sheep, these people hold their heads down, grazing only on the grass called selfish desire that grows in the darkness of the illusion of this world.

Furthermore, they do not have the wisdom to discern good from evil in the scenes they see. In their ways of worship they lack the capacity to realize the difference between false gods and the God who deserves true devotion. They also lack the capacity to know themselves and others. They are unable to discriminate between good and evil in their actions. They are unable to realize that indulgence in intoxicants, lust, robbery, murder, falsehood, and so many other evil actions is sinful and generates evil karma,[40] and that as a result of these, they will reap disaster in the future and be awarded a place in hell.

These human-sheep are not aware of the truth of their lives or other lives. They do not know the truth and value of charity—whether they should give it to living beings that are hungry or to lifeless idols[41] that are not affected by hunger, disease, aging and death.

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40. [Karma: The results of moral actions and intentions which are entailed on a person, and determine the joys and sorrows experienced in the life of that person.]

41. [It is the custom in some faiths to place offerings of food before statues of deities, in the belief that they will eat the food and grant boons to those people in return.]

God dwells within all living beings. Within man, His most exalted creation, who is endowed with the clarity of wisdom, He manifests as the form of compassion, blooms as the beauty of patience, unfolds as the actions, qualities, and behavior appropriate to man's duty, shines as the wondrous Effulgence of wisdom, and grants the beneficence of grace.

Thus God, the unique, Omnipresent Being, the Effulgence of grace, dwells right within man, protected by man's divine analytic wisdom. And yet, the people in the aforementioned groups go out in their search for God, dedicating body, mind, and soul to lifeless things. They inflict austerities on themselves and beseech lifeless idols to grant them boons, such as the grace of wisdom, the light that dispels the darkness, and the means to sever death and rebirth. Meanwhile, living their lives with a complete lack of compassion, they slaughter the heart of those with divine analytic wisdom—that heart in which God resides.

Thus, while God exists as the form of grace within man, who has emerged as the form of love, shines as the form of grace, resplends as the form of wisdom, and has manifested in a physical form, these groups with the characteristics and wisdom of the sheep, not being aware of this (God being in them), live on in today's world in the form of the darkness of ignorance. They are unable to know the hearts of those born as man, who are subject to hunger, disease, aging, and death, and thus they do not offer charity to them. Instead they dedicate all their inheritance and wealth of ignorance as charity only to things without life. It is the state of their own wisdom, the nature of their actions, their conduct, their behavior, and the glitter of the darkness of their ignorance that shines before them as the splendor of their devotion. My son! If we were to try to describe their thoughts and intentions, we could only do this by thinking of the sludge of the darkness that would remain after all the truth in all the eighteen thousand universes had been filtered out. The multitude of evil sins found in that residue of darkness would be the very substance that flourishes within their wisdom, their behavior, and their qualities.

Therefore, my son! The praise that comes from the darkness is actually the garland for their wisdom. The colors of the five elements form the flowers in that garland of praise. Selfishness is the bliss of their worship. Envy is the wisdom of their learning. Killing other lives constitutes the truth and justice of their *dharma,* their right action. Causing harm to other lives seems to be the highest aspiration of their wisdom. These groups commit many other sinful actions, firmly believing that their acts are prompted by resplendent wisdom, and that they are the ones who know. My son! Do you understand?

The one born as man, in whom the true wisdom of man has emerged, will always be treated as an enemy by these people. They will not let such a man escape easily. Therefore, you should realize the nature of such people, speak prudently to them, and keep out of their way. Otherwise, they could be dangerous to you, to your wisdom, your duty, your compassion, your conscience, your justice, and to the Truth and judgment of God. You must realize this with conviction.

My son! Have you understood the wisdom that dictates their ways? Like sheep, they bow their heads in assent to all the precepts (good or bad) that those who have only a fraction of one level of wisdom keep chirping about. If you look at their wisdom, you will find that it is even lower than that one-sixteenth level of wisdom. Only the words of the gecko-astrologer, with one-quarter of one level of wisdom, will fall upon their ears, not the discourses that arise from the discriminative discernment of *pahuth arivu,* the sixth level of wisdom. Even if they happen to hear such discourses, they will not comprehend them. Know this well, my son. Only after you have understood them and their level of wisdom should you give them advice.

There are more details to be told, concerning the thirty-five million other groups. Learn very carefully and understand the groups I have mentioned above. Later, after you have realized yourself, I will explain about the other thirty-five million groups, my son!

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability and to the extent of our wisdom. Those with more wisdom may have a deeper understanding of the truth within these pages.]

19

O My Fellow Beings, O Human Beings without Wisdom! Here is an Announcement for You.

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

O my fellow beings! Reflect upon what you have reaped in your life up until now. If you do this, you will understand the lessons furnished by this world—the good and the bad. Then, instead of placing the blame on this contemporary world, you will realize how the decline in the state of your birth is really a result of the fluctuations of your own wisdom, caused by the delusions *(mayakkam)* of your mind. Only then will you see through this world's 'grandeur' and size up the 'greatness' of those who rule it.

Therefore, realize and reflect upon what is true and what is false, and rectify your decline from your original state in this birth. After that, do not have faith in anything in this contemporary world. Believe, without the slightest doubt, only in the God who created you and in the explanations that come from the truth that dwells within the justice of your conscience. This alone can cut away the afflictions resulting from the poverty of your birth and grant you liberation of your soul. Believe this with certainty.

May the divine luminous wisdom *(pēr arivu)*[1] of truth and a mind freed from hypnotic delusion emerge within you.

Realize for yourself, O pure heart of my birth, that this state will be what is true, or real, for you. Know that all the understandings you gained from the things that you have placed your faith in until now are understandings gained from this contemporary world, understandings that endanger your wisdom, your truth, the justice of your conscience, and your faith. Realize and know this without the slightest doubt, and henceforth, in this world, place your faith only in your inner being, in the justice of your conscience, and in God. His compassion will dawn within you.

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[1] The seventh level of wisdom or consciousness in man; the wisdom of the *Nūr.*

Further, O mind! You have had your share of experiences in your life, have you not? And you are realizing their consequences—the good and the bad—even now, are you not? Therefore, do not place your faith in anything except God. This is the truth for your life, the explanation leading to your liberation, the resonance of the wisdom of the grace of God, the clarity of your faith, and a protective covering for the virtue of the truth that arises from the justice of your conscience. This will be the perfection and the treasure of plenitude for your life and your undiminishing wealth in this birth.

Know this, O clear mind! This is what is best for you. Have firm certitude in your life that the one thing that loves you truly is the compassion of God. This is the truth. I swear to it. This is the clarity of one's life, O mind! May God bless you with His grace.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

20

The *Kāmil Shaikh* Delivers an Important Proclamation

Explanations of Wisdom Meant for One Born as Man

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

It has been said by great men: When judgment degenerates, ruin is sure to follow.

One who is born to human beings and lives as a human being will not waste his time in this world inquiring into and evaluating the faults and virtues of others. Rather, in an effort to comprehend the secret of his life in this birth, he will devote himself to correcting his own faults and knowing himself.

On the other hand, those with the wisdom and the qualities of animals, instead of attempting to know themselves or to correct their own qualities and actions, will waste their time judging the faults and virtues of others. A man with such traits harbors malicious thoughts, and, like a bull, gores others with horns of evil. Thus, from his qualities, conduct, actions, and nature in this birth, his true identity and the level of his wisdom will be evident to those with wisdom, who will, accordingly, keep away from him. Even so, that man will not think of correcting his own qualities. His natural tendencies will keep him constantly involved with others. And, in keeping with his actions, the qualities of impetuosity, impatience, and uncontrollable anger will be present in him.

Those of wisdom know that friendship with such a man (because of the tendencies he has acquired in this birth) will destroy the fruits of the love that springs from the pure heart of one who is born as a human being and lives as a human being. Knowing this, it is well to avoid friendship with a man like this, for, with the understanding appropriate to the wisdom inherent in his present birth, such a man keeps one thing inside while saying another outwardly, and this shines as the greatest happiness of his birth. This is the extent of the clarity of his wisdom and the nature of his inherent tendencies during his life in this world.

My children! We should realize that friendship with one who has such evil qualities may endanger the lives of those with human wisdom, and we should therefore avoid him. The life-span of a man like this (one who brings afflictions to the hearts of good men and women, truly wise men, chaste women, gnostics, mystics, and liberated ones) will be depleted and shortened. He will reap his just rewards. This is certain. These are words of truth spoken by the wise elders. Therefore, my children, it does not befit our wisdom to feel hurt by the evil actions of such a man.

The kāmil shaikh says:

The wise ancients have said: The unlearned ones are the good ones. They are the really good ones. But what can we do about the worthless one who is learned but has no wisdom? This is worthy of reflection.

Those of wisdom have said: The thunder of words is useless—utterly useless! May You, by Your grace, help us to keep our minds still, O Omnipresent Lord who is the One of perfect purity!

The kāmil shaikh says:

The one who crucified *Jesus* in this world was none other than one of his twelve disciples.

Those who broke a tooth of the noble Prophet, harassed him in many ways, and chased him out of his country were, in fact, some of his own relatives and followers.

The one who enticed the five *Pāndavas*[1] into a game of dice, took over their kingdom through the wiles of Sakuni, and dug a deep pit for Mahā Vishnu (Krishna) was none other than their close relative, Duryōthana.

The Prophet *Joseph* was pushed into an abandoned well, and a rock was dropped on his head. Later he was rescued by traders, sold for twenty silver coins, and forced to flee the country. Those responsible for this were none other than his own brothers.

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[1] [In the Tamil epic *Mahābhāratha,* the *Pāndavas* are five brothers (representing good) who are being opposed by a hundred brothers (representing evil), headed by Duryōthana.]

The Prophet *Job* (ع) was tested by God. He was tormented by the devil, *iblīs*. His body was covered with sores full of maggots—each as big as a puppy. Whenever those maggots fell to the ground, he would pick them up, saying, "God created my body as your food. Why do you fall off?" And he would put them back onto his body. Even after his relatives, his disciples, and the villagers saw his condition, they accused him of performing charity only to achieve public acclaim, called him a cheat, and chased him from the land. Finally he was admitted into the grace of God, and then his body shone with the splendor of the full moon on the fourteenth day. Later, the people came to him and invited him back. They restored his kingdom to him, and he ruled happily thereafter. Know, my children, that all this was but a divine trial.

The kāmil shaikh explains to his children:

Do not let anything perturb you, no matter what it may be. Do not be hasty. Forbearance and equanimity are your limitless wealth. My children, all the trials placed upon us by *Allāh* will bring us happiness in the end. Even the qualities and actions of those with the intelligence of beasts will be a wealth of blessing to us in the end.

Therefore, we who are born as human beings must use our divine analytic wisdom *(pahuth arivu)* to investigate, reflect upon, and analyze each thing with discrimination, take the good that comes out of that and deposit it within our treasury, discard what is evil, exercise forbearance and equanimity in all circumstances (no matter what may befall us), make our patience grow, fill our hearts with compassion, nurture our inner patience *(sabūr),* practice contentment *(shakūr),* make the plenitude of God our plenitude, and cultivate His gracious qualities. This will be the state that befits the divine luminous wisdom *(pēr arivu)* of man. We should realize that the attainment of this state is the true goal of our birth. Only truth endures forever.

The kāmil shaikh says:

Wise elders have said: The happiness of doing good to others is to the doer; but one who does not see this as happiness can best achieve happiness in this world by living a life that does not harm others.

Do not accept words of reverence from your enemy, for a bent bow spells certain danger. So says the *kāmil shaikh* to his children. The meaning of this is: The worship of *Allāh* without certitude of faith, and feigned reverence toward true devotees of *Allāh* by those who, although born with human faces, have the wisdom of animals—these are like a bent bow. The more the bow bends, the more it is likely to kill other lives. Thus, when one who lacks certitude of faith in God bends like a bow (pretending obeisance to the true devotees of God), he may end up taking their lives. Know this, my children, for the bending in worship of one without faith is for outer show, and that state will result in harm later.

The kāmil shaikh says:

Great men with true hearts have said: Anyone who is guilty of even one of these—breach of promise, treachery to the state, treachery to the family, treachery to the community, treachery to a friend, or treachery to the guru—has neither a place with God nor any hope for release from future births.

The troubles that come to the devotees of God and the trials set by God for them in the world may appear to be disasters. But they are, in fact, a great blessing for our very birth. No matter what difficulty we may face, our ideal in this life should be tolerance, certitude, and a state of equanimity. It is these qualities that will restore our life and be the elixir of eternal life for our souls. You must know this, my children.

Further, the only benefit that the devotees of God can expect from the people of this world will be similar to that which was meted out to *Jesus* ؑ, to the noble Prophet ﷺ, and to the prophets *Joseph* ؑ and *Job* ؑ. Therefore, my children, whatever the circumstances may be in this life, you need patience, tolerance, and equanimity within your innermost heart, your *qalb.* Ultimately, you will be accepted by the grace of *Allāh.* This is the truth of *Allāh* for you. It is also the command of *Allāh* and the divine message of the noble *Rasūl* ﷺ. Thus has *Allāh* spoken to your immaculately pure wisdom. You must know this. That wisdom requires equanimity, compassion, patience, inner patience *(sabūr),* contentment *(shakūr),* the rules of virtuous conduct, and the beauty of God's love. This is what God requests of you. Know, my children, that it will be your treasure.

The kāmil shaikh says:

The world *(ulaham)* of our inner heart *(ul-aham)* is vast and expansive. Each one, according to his own level of wisdom, will plow, cultivate, and sow seeds in the land of that vast inner heart. When the seeds he has sown blossom and bear fruit, whatever has grown on that land will be reaped by the very one who sowed. If he has sown grain, he will reap grain. If he has sown evil, he will reap evil.

Why should this trouble us, my children? For, you must know that whatever seeds a man sows in the field of his inner world, those are the very seeds that will sprout and grow in that field—and within his lifetime. Therefore, we should not be upset, worrying about what befalls others. Nor should we be looking at the actions of others or passing judgment on them. *Allāh* is the only One who can deliver judgment.

The kāmil shaikh says:

Only a complete fool will try to form conclusions about the state of another's birth, even though he himself does not know the outcome of his own birth. The wisdom of such a man is comparable to that of a dog barking at a mountain. He advertises his own foolishness.

Wise elders have said these words of grace: "The dog keeps barking at the half-moon."[2] Does this hurt the moon or does it hurt the dog? Therefore, those who are like that dog harm only themselves by their barking.

The kāmil shaikh says:

One who does not know how to analyze and know himself but sets out to assess others is ignorant. He is a total fool.

It is said that to worship in temples is very good. However, the worship performed by one who prays without knowing God, without clarity of wisdom or without opening his heart is worship that is not worthy of the wisdom of God's creations.

Do your duty without thought of self-gain. God's compassion will dawn within you.

Friendship with base, ignorant people is dangerous to one's life.

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2. [A Tamil proverb about a dog finding fault with the half-moon's imperfection.]

One who has not realized the eminence, significance, and actions of his own birth can never comprehend the actions of his guru or know his true worth.

The thunder of the worldly speech of fools is the darkness that will veil the spotlessly pure truth of God.

The life of one with a wavering mind is no more beneficial than the life of a blind man who has lost his inner vision.

The arrogance of the 'I' is an affliction to oneself, and the pride of 'mine' torments oneself. If only we could overcome the divisiveness of 'mine' and 'yours', our state would be the solitary splendor that is the grace of God.

Those intoxicated by the frenzy of religious fanaticism will perish in the torpor *(mayakkam)* caused by the darkness that is the ocean of maya. Their birth and their actions in this life are all darkness. Their body, organs, and mind are all infested with the sores of maya. No one has a remedy for this—not even a guru. This is certain. So say those of wisdom who have been blessed with the grace of *Allāh*.

A mad elephant, seized by the frenzy of musth, will not respect God, or know its duty, or know truth. It will not respect or recognize human beings, the laws of integrity, the one who raised it, the one who is its master, the one who is the guru, the one who created it, or anyone who has ever helped it in any way. If the elephant sees any of them, it will kill them. This you must know. For that elephant is caught up in the vigor and strength of its sexual frenzy. Therefore, as soon as you see this behavior and recognize these qualities, if you slip away and hide from its sight (without its knowledge), that will be good, my children! If you try to preach truths of wisdom to an elephant in this state, it will catch you, throw you down, and trample you to death.

Similarly, if you try (out of pity) to pluck a thorn from the foot of a tiger dazed with hunger, it will pounce on you and devour you. The tiger will not have the sense to realize that you relieved it of its pain and even saved it from death.

Likewise, however good and helpful you may be to a mad elephant in musth, however much you try to teach it the wisdom of truth—it, like the tiger, will catch you and kill you.

Further, as soon as a mad elephant, seized by the frenzy of musth, catches you, throws you down, and tramples you under foot, it will destroy all the invaluable treasures within you—the qualities of truth, compassion, love, wisdom, patience, inner patience, contentment, gentleness, peacefulness, tranquillity, good conduct, reverence, and so many more of the good qualities which are *Allāh's* rare, precious treasure of grace. My children, it would be wise to realize this and act with caution. I will explain by yet another illustration.

A crocodile is so strong when it is in the water that it cannot be dragged out, not even by an elephant. The crocodile draws this strength from the combined forces of the water and air trapped under its scales.[3] Water is its rightful domain, therefore as long as it stays there it can drag even an elephant into the water, where it will let it rot and later eat the flesh. However, once the crocodile leaves its domain and wanders onto land, the tiniest ant can cause it to shudder in pain.

Like the crocodile, there are those who are caught by the obsession of religious fanaticism, those whose wisdom is in a state of hypnotic delusion *(mayakkam)*. They live in a domain called *angnānam* (spiritual ignorance), where they are caught in the strong grip of the frenzy that goes with religious fanaticism. If a true devotee of God enters their domain, they will catch him with their fanatical strength, drag him down, and finally eat him, just as the crocodile will. So, even if you have the strength arising from the radiance of wisdom—strength like that of an elephant—know that if you get caught in their hands, they will drag you down to their home, set you aside to rot, and eat you later.

You must realize this. Do not leave your rightful place. And never fall into their clutches. My children, you must know this, analyze this, and escape from such beings in this world.

The kāmil shaikh says:

A king judges then and there. God waits and judges later.

Truth will win.

If a man deviates from his conscience and consorts with evil intentions or evil actions, he will be destroyed by truth.

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[3] The crocodile has thousands of scales with air trapped under them. When those thousands of air pockets make contact with the water, the combined force of the elements (water and air) is so powerful that it anchors the crocodile firmly in the water, so that even a mighty elephant cannot pull it out.

A baby and God reside wherever they are embraced.

Actions without patient and careful consideration will lead a man to so much grief that he will wish he were dead.

All that glitters is not gold.

A golden pot needs no adornment.

If one understands his life, and, using his wisdom, purifies his body and turns it into gold, he will not need another to polish it.

May *Allāh* help us.
Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

Children! Here is something you should know. You must experience and learn it in this world through the wisdom of awareness that comes from your perception.

A question that is commonly asked in the world is whether a householder's life *(illaram)* or an ascetic life *(thuravaram)* is more exalted. But you need to realize that the house in which you dwell (the body) is the world, and the good morals and good conduct based on the truths you learn from your understanding of that world are what will form the guidelines of virtuous conduct for your life in this birth. If you understand the results of your actions, know good from bad, take the good, and practice it by loving all other lives as much as your own—so that the good you have learned benefits others too—this will be the fullness of the meaning of a householder's life for all of us who are born as human beings. Such words carry millions upon millions of meanings and benefits. But let us describe in a very simple way just an infinitesimal part of one atom of this.

My children, when we who are human beings,
living in accordance with the prescribed rules of
virtuous conduct in this life
and acting with the qualities and actions of
such right knowledge
come to know our state in this present birth,
our ultimate state in the hereafter,
and the consequences of being in those states,

and when we come to know our birth and investigate the heart
(the temple of purity that is our dwelling place)
and learn about all the things that rule that heart—
things that come in millions upon millions of shapes,
both with and without form,
and when we understand clearly their good and evil actions
and their consequences
and root out the evil forces that rule that heart,
make the treasure that is the Reality
shine, resplend, and resonate,
and, joyful and joyous, rejoicing upon hearing
the sound of that resonance,
when, within the resonance of that resplendence,
all three—
we,
the God who rules us,
and the radiant wisdom—
merge and rule as one,
that will be *illaram,* or domestic life.

This is the true state of our life in this present time. The explanation of this truth is what is called *illaram.* Once we have identified all the things that appear within this domestic life and dominate our hearts, we must hold firmly the scepter that is the wisdom of truth, and using that scepter, control and subdue the actions that arise from our evil qualities and also the intentions stemming from the darknesses of illusion that result from the hypnotic delusion *(mayakkam)* associated with those actions. Having subdued them, if we then firmly establish the justice of this truth—that will be the true *illaram,* or domestic life for this human birth, in this present time.

Thus, domestic life may be said to be more exalted for man *(insān),* for its state is to know oneself. And to know oneself is to know one's Lord. There are certainly no other paths better than this. My children should be aware that this is what great men have said. So says the *kāmil shaikh.*

Now let us speak about ascetic life *(thuravaram).* According to the thought, word, and deed of the people of the present-day world, to live an ascetic life is to give up one's home and one's attachment to the world and to retire to the forest, wilderness, desert, or jungle. It is customary to call this renunciation. This is what even some eminent people in this world have said. However, my children! When our wisdom in the form of awareness and perception makes use of divine analytic wisdom to conduct a discriminative analysis, this wisdom tells us (contrary to what the aforementioned people say) that it is unnecessary to retire to the forests. Let us consider why this is so.

O man! You are a magnificent being, a noble creation. You are the one who has come to this world to subdue and rule all the universes and all of everything. As far back as *awwal,* the time of the dawn of your birth, the one who is *Allāh* fashioned within you His radiant effulgence in wondrous form, as your wisdom.

In addition to that, through His grace He has fashioned you as the rarest and most exalted birth. And in the course of this preparation, He placed within your form all the universes and the many varied creations that came into being within them, as well as the explanations about their respective qualities, behavior, and actions, and their significance and effects. In keeping with those qualities and actions, He fashioned fitting appearances—as forms, as subtle forms, and as shadow forms. He also placed within you those things that are within the domain of the elements (earth, fire, water, air, and ether) in the nature of their respective colors, shades, and shapes. In addition, He placed within you the heavenly beings, the angels, the prophets, *auliyā', qutbs,*[4] and millions upon millions of similar wondrous lives, along with the resonance of their explanations and teachings. Thus, within the form of man, all the creations of *Allāh* dwell and rule in subtle form.

The 8,400,000 varieties of lives—from the ant and the fly to animals, birds, fowls, reptiles, jinns, satans, bears, tigers, elephants, rhinoceroses, snakes, and millions upon millions of other creations—all exist in their formless state, resonating within this form that has been fashioned as the body of man.

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[4] *Auliyā':* the favorites of God; those who are near to God; commonly used to refer to saints, holy ones of Islam. [*Qutbs:* name given to those in the upper hierarchy of saints (friends of God). Each one acts as a different axis around which various realities of the world turn. For a description of the supreme saint of the age (around whom the whole cosmos turns), see Glossary: *Qutb Muhaiyaddeen*.]

Also within this form, the radiant effulgence called divine analytic wisdom stands in the compassionate form of perception, awareness, love, clemency, beneficence, truth, integrity, mercy, compassion, patience, inner patience, contentment, and virtuous conduct, actions, and qualities—shining, radiating, and resonating as the resplendence of wisdom.

My children! One born as man, should, upon hearing that resonance, analyze all the things that dwell within him. If he chooses instead to leave home and go to the forest (calling it a life of renunciation), this is indeed a great wonder, completely inappropriate to man's wisdom in this life.

For within the heart of man are contained all of God's creations in formless state. And it is to realize this, to rule ourselves and these creations, to root out their evil qualities, teach them what is good, make the truth shine in them, make their wisdom radiant, and demonstrate to them the benefits of following the good path, that we have been incarnated here as man, the rarest of God's creations.

However, since their forms exist in a subtle state, they have the ability to deceive us by assuming a multitude of different shapes, which they do by using their 105 million varieties of *māyā sakthis,* or forces of illusion. Thus, whenever we set out to subdue them, they will trick us by assuming ever-changing forms arising from these forces of illusion, which pop up here, there, and everywhere and attempt to kill both us and our wisdom.

While we are unable to destroy this great jungle that is our heart (this dangerous jungle where many such creatures live in illusory form), if we think we can go to the outer jungle where there are beasts with forms but no wisdom (beasts that defecate where they eat and lie down where they have defecated), and then claim that we can thereby eliminate the karma of our birth, perform meditation, conquer the hordes of demonic forces [within], and thus attain *gnānam* (grace-awakened wisdom)—this is indeed a great wonder to the wisdom of man! For, compressed and concealed within man's own form are huge forests, oceans, highlands, mountains, earths, hells, netherworlds, and all of everything. Therefore, if man wishes to go to another forest—outside of himself—to practice and achieve renunciation—it is indeed something for the wisdom of the human birth to reflect upon.

My children, if we tried to fully explain the meaning of this in depth, it would be a never-ending task. Let us, therefore, give a brief explanation.

All the universes are compressed and contained within man *(insān)*, who possesses the resonance of divine analytic wisdom *(pahuth arivu)*[5] and divine luminous wisdom *(pēr arivu)*. Therefore, man, the noblest and rarest of all of *Allāh's* creations, is a being greater than the eighteen thousand universes. If he were to succeed in ruling the house of his heart, and if he placed one foot on this universe, he would have to hold the other foot suspended in mid-air, since there would be no place upon which to rest it.

The resonance of the truth of divine luminous wisdom, which is the clarity emerging from divine analytic wisdom, resonates this important explanation within the heart of the house [body] of man. And one who has divine analytic wisdom understands and resonates it to his inner being. Please understand this, my children!

The Tamil *Purānas* illustrate this principle in the depiction of a deity called Nadēsan, also called Sivan, or Shiva, dancing with one foot in the air while the other tramples Muyalahan, who symbolizes the delusive forces of the three evils: arrogance, karma, and maya (the triple dirt). Sivan holds one foot in the air because there is no place upon which to rest it. My children, if we try to explain the meaning and significance of this, we will never reach the end. Therefore let us resolve to use this explanation to help us to know the truth, to know our home and our heart, and to rule ourselves. If, just as Sivan trampled the delusive forces, we can restrain, compress, and subdue all the creations existing within us and trample all these evils underfoot, then that world of maya and all the *māyā sakthis* (illusory forces) within it will be crushed and burnt up under that foot.

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[5] Divine analytic wisdom *(pahuth arivu)*; the sixth of the seven levels of wisdom, or consciousness. It distinguishes between right and wrong and (with certainty) chooses only what is right. It gives immediate answers from within. It explains the truth of God.

Divine luminous wisdom *(pēr arivu)*; the seventh of the seven levels of wisdom, or consciousness. This wisdom is the resplendent light of *Allāh*, the wisdom of the *Nūr*. It is God's greatest gift to mankind. At this level, our soul is connected to the power of God and communes with Him. We finally know who we really are and realize that God exists within us and we exist within God. And when we receive His plenitude and completeness, He uses us to do His work toward all creations. It is the final attainment of knowing that nothing but God exists, that all else is illusion. See Glossary: seven levels of wisdom; also *The Divine Luminous Wisdom That Dispels the Darkness*, by M. R. Bawa Muhaiyaddeen, pages 1–6.

Therefore, we do not require another world. Nor will one appear. The world in which *Allāh,* the One, exists will be revealed as the truth and as one. We must realize, my children, that that world is the temple in which we all reside. Nevertheless, it is customary in the world to say that if one is to practice renunciation he must go to the forest. This is a matter that man must seriously ponder and understand, my children!

Āmīn, Yā Rabbal-ʻālamīn.
As-salāmu ʻalaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

لا اله الا الله محمد رسول الله

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لا اله الا الله محمد رسول الله

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21

A *Hadīth* by the *Kamil Shaikh*

How the Souls Made the Choice Between Good and Evil *(Khair* and *Sharr)* in the Beginning, in *Awwal*

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

Children of the compassion of my love! Here is some information vital to your wisdom and mine. We must analyze and scrutinize this, using the clarity of the wisdom of your perception, and come to a clear understanding.

My children! We are mankind *(insān),* those who have been created as the most exalted beings by the compassion of *Allāh's* love. It is our belief that *Allāhu ta'ālā Nāyan* sent down to the noble Prophet *Muhammad* ﷺ 6,666 verses *(āyāt),* which are the divine word of the *Thiru Qur'ān,*[1] and that these divine verses were sent down in the Arabic language to the scripture called *Furqān* (Islam). And we believe this to be true.

However, the inhabitants of ash-Shām (Syria) believed that the Qur'an should be divided into 6,250 verses. In the opinion of the people of al-Kūfah there are 6,236 verses. This was also the number in earlier copies of the Qur'an printed in both India and Egypt. People of al-Basrāh expressed certainty that there are 6,216 verses. Ibn Mas'ūd ؓ believed that there are 6,218 verses. According to Ismā'īl ibn Ja'far's ؒ opinion, the number of verses is 6,214. Some people in Iraq express certainty that there are 6,214 verses, while some residents of Mecca are certain that there are 6,212 verses.[2]

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[1] The primal scripture; the inner *Qur'ān* inscribed within the heart of man. All the secrets and essences of the three worlds have been buried within it by *Allāh.*

[2] [The reason for the variance in the number of verses *(āyāt)* is due to the different ways

Despite the differences in the reckonings regarding the number of verses, there is absolutely no difference of opinion concerning the letters, the sentences, or the number of chapters. Therefore, the differences regarding the number of verses have not increased or decreased the contents of the Qur'an by a single letter or word or sentence.

Although there is such a divergence in the reckoning of the number of verses, the most common opinion is that it is exactly 6,666. Of these, the most renowned source is the noble lady, Mother 'Ā'ishah, the wife of the Holy Prophet.

The Qur'an has been subjected to more extensive scrutiny than any other religious text in the entire world. People have gone to the extent of counting the number of *alifs* (a's), *bā's* (b's), *tā's* (t's), etc.[3] and even the number of dots *(nuqat)* and diacritical marks above and below the letters *(fathah, kasrah, dammah,* etc.), which indicate the correct pronunciation, stress, etc. As a result of all this scrutiny, a vast amount of literature has been written about the Qur'an.

Since it has been analyzed so minutely from the very beginning, it is not possible for anyone at any time to change a sentence, a word, a letter, or even as much as a dot or mark. No one can either add or subtract even the minutest particle. In this way, it is protected from alteration by its diacritical marks—which were placed there to show the way to correctly pronounce the words.[4] This we should understand, we who are human beings *(insān)*—the Qur'an remains unchanged, no matter how many counts are made.

Further, my children, the Qur'an tells us how we can bring into practice the meanings contained in its verses. In addition to understanding these meanings, we must also be aware of the explanations resonated by these verses—explanations that reveal the subtle meaning and significance contained therein.

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in which each group counted, often combining verses, thus resulting in a smaller total. But nothing—not even one word—has been actually added to or subtracted from the Qur'an itself.]

[3] [The first three letters of the Arabic alphabet.]

[4] Originally the Qur'an did not have any diacritical marks, so people did not know how to pronounce the Arabic and were reciting it incorrectly. The diacritical marks were introduced to protect the Qur'an from being recited in a way that would give it the wrong meaning.

Let us now consider a matter arising from one of the explanations in the Qur'an. Both *khair* and *sharr* (good and evil) were created for us by *Allāh* Himself, as far back as in *awwal,* the very beginning of creation. *Allāhu ta'ālā Nāyan's* divine words tell us this in one of the verses, and we who are *insān* (mankind), the noblest of His creations, now know this. There are other verses that tell us the same thing.

Allāhu ta'ālā Nāyan manifested all the lives and all of everything, as well as all that is good and evil within each of them, in *awwal,* the time of creation. And with the certitude of our wisdom we now know that everything happens in keeping with this.

Further, *Allāhu ta'ālā Nāyan* manifested the soul, the *rūh,* (along with its clarity, its light, its appearance, and its resplendence) in the most beautiful form—as good, or *khair.* He made the soul shine and resplend within Himself at the beginning, in *awwal,* and then, gathering all the souls in front of Him, He looked at them and said, "I am your Lord, your *Rabb* who created you, and you are the treasure that is My *khair,* or good. Will you have certitude in Me? Look at Me and answer."

Thereupon, all the souls (which were His *khair*) looked at Him and exclaimed, *"Yā Rabb!* You are our Lord! You are our *Allāh!"* So said all the souls with certitude, in *awwal,* the time of creation.

> If we attempt to speak about *Allāh's khair* and its consequences, we will find it has millions upon millions of meanings. Therefore, while it is necessary to speak about it, we will not expand upon it at this stage, but only try to understand a small part of it.

So it was that in *awwal* the souls, which were *khair* (good), looked at their Lord and said, "O our Lord! Our *Rabb!* We have no Lord but You! We have never seen or known anything like You. We will not believe in any Lord other than You. Nor will we have certitude in any other. We have no help apart from You, You who are One, our Lord who created us. It is Your help that will be our plenitude in whatever birth we take or whatever form we assume. You alone will be our Lord, who exists without any equal or any partner." So said all the souls (which were the good, the *khair)* with certitude, determination, and faith, as they bowed in humble, reverent worship before their Lord.

Upon seeing this, the One who is the Lord looked at them and said, "O souls, you who are My *khair* (My good)! There are still some important things you have to know about Me. For this reason, in *awwal* itself I created countless millions upon millions of things called *dhāt* (My essence), *sifāt* (the creations), *asrār* (My secrets), *khair* (good), and *sharr* (evil). I brought you forth from Me in a most exalted mold, so that you might come to know their significance, their resonance, and their good and evil, and also come to know Me and you. Thus I fashioned you as a resplendent light that is My *khair* so that you will learn the explanations about Me, about you (My *khair*), and about the delusion *(mayakkam)* caused by the darkness of illusion *(nafsāniyat)* stemming from the world I created, which is *sharr* (evil). Out of My *khair* (good) I will create My *dhāt, sifāt, sirr,* and *sharr,*[5] bring you forth as My *sifāt,* and place you within them so that you may shine as My *sirr* (secret) and can understand and know My *khair* and *sharr.*

"Once you have understood all this, you must (since you are My good), come to know your Lord. Therefore, I will create a form out of the substances of My creation *(sifāt),* and I will install My secret *(sirr)* within that form. Also within that form I will place you, the soul (which is My *khair,* or good), the *dhāt* (which is My essence), and the *sharr,* or evil (which is the dark intoxication of illusion caused by earth). All this I had fashioned earlier, in *awwal arwāh,* the divine realm, the realm of the souls.

"O *rūh,* O soul that is My *khair!* I will create form, using some of My created things (the five elements) and install you within that form. You must go to the world *(dunyā),* which is My secret *(sirr),* learn about the things that are My *khair* (good) and the things that are *sharr* (evil), and obtain a clear understanding of both."

Allāh said further, "O soul, O *rūh!* You are My good treasure, My *khair!* Even so, you must try to gain understanding, through the resonance of the explanation provided by the grace of My essence *(dhāt).* Now I am going to show you two things. You must tell Me which of the two you choose." So saying, *Allāh* placed His secret *(sirr)* and the evil *(sharr)* in front of the souls that were His good *(khair).*

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[5] *Dhāt:* God's essence, His grace; *sifāt:* God's attributes, or creations; *sirr:* God's secret hidden within man; *sharr:* evil.

When the souls saw this, they asked, "O our Lord *(Rabb)!* What are these two things?"

To this *Allāh* replied, "O souls![6] One is the *dunyā,* the earth-world, which is My secret *(sirr).* The other is the glitter of the darkness of illusion, the *nafsāniyat,* which is the evil *(sharr).* My secret *(sirr)* is a dull earthen pot, while the evil *(sharr)* is a shining copper pot with the glitters of illusion. They were both created by Me in *awwal arwāh* at the same time you were created as the good *(khair).* Now, which of these two vessels would you like to choose? Do you want the earthen pot that is My secret? Or do you prefer the shining pot made of the glitters that shine in the darkness of illusion?"

Upon hearing this, some of the souls pleaded, "O our *Rabb!* Our *Allāh!* May You explain to us the characteristics of these two and the significance and consequences relating to each of them."

Upon hearing this, *Allāhu ta'ālā Nāyan* looked at the souls, His *khair,* and replied, "O souls! Here is the earthen pot. It is My *sirr,* My secret. With this earth I will create all things—things that are complete. All the secrets of My essence *(dhāt)* are buried within this earth, and with this earth I will manifest all the things that are My *sifāt* (creations). I will protect those *sifāt,* nourish them, and use them to nurture those that are My *khair* (good). Only those that are My good will have the capacity to realize this secret. If you understand this secret, you will learn all the secrets of My essence and will understand Me and also the good and the evil I created. When those who are the good come to realize both the secret and the evil clearly and understand their meanings, and, upon realizing the secret, if they discard the evil—on that day, they will rejoin Me and come to resplend within Me, the *Rabb* who created them, once again.

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[6] [M.R. Bawa Muhaiyaddeen was asked whether the gathering of the souls (known as *khair*) included all souls or only the souls of the sixth kind of life, the light-life, the life of man. His response:]

First the rays fell out without form, like water that falls on a hot iron and sprays out in different directions. They fell into six different places, and depending upon where they fell, they became lives of either earth, water, fire, air, ether, or the sixth life, the soul of man. *Allāh* then called the lives back into Him and He sent them out once again. But before sending the six lives out a second time, He assembled only the human lives (the light lives) and asked them, "Which do you want, the earthen pot or the copper pot?" The question was put to them alone, not to all six kinds of lives.

"The creations who have this understanding will receive, in the beginning, at the very time of *awwal*, this earthen pot, which is My *sirr*, as a secret from Me. Such people (who accept the earthen pot) will undergo untold difficulties in this world, the *dunyā*. They will be slandered and ostracized by those who are evil. And those evil ones will torment My secret *(sirr)*, the grace that is My essence *(dhāt)*, you souls who are My good *(khair)*, and Me, their Creator. Because of this, those who choose the earthen pot (My essence, My secret) may have to pay the price of not even having a place to live in this world, which is My *sirr*.

"I cannot describe to you the extent of the distress and difficulties that will befall those who choose the earthen pot. Those who are evil *(sharr)* will inflict so much suffering upon them. But those souls, using the grace that is My essence, will bear their afflictions with patience *(sabūr)* and contentment *(shakūr)* and will surrender everything to Me *(tawakkul)*. They are the ones who, in the beginning, in *awwal*, chose the earthen pot, My secret. Such people will strive hard to shake off the terrible hells that are My evil and the *nafsāniyat* (dark torpor caused by illusion) associated with it. And they will succeed. The meaning of this, its significance, and its consequences cannot be explained fully at this stage. When you come to understand My secret, My *sirr*, you will know."

Allāh then goes on to explain to the souls in *awwal arwāh*, the divine realm, the nature of the shining copper vessel with the glitters arising from the infatuation with the darkness of illusion (maya)—glitters which are this *sharr* (evil).

"O soul *(rūh)* that is My good *(khair)*! Look at this copper vessel, which shines with the glitters of the hypnotic fascinations *(mayakkam)* with the dark illusion called maya. Those who prefer this will, when they go to earth (the *dunyā*, which is My *sirr*, My secret), be hypnotized by the dazzle of those glitters, and claim that this world belongs to them. Believing this firmly, they will further claim that they are the creators and that the evil actions that flourish in the world are their creation, their essence *(dhāt)*, and their attributes *(sifāt)*. With pride, they will wear the crown that is the self-gratifying desires *(nafs)* that glitter in the darkness of illusion. They will revel in the arrogance of 'I! I!' and claim the earth, saying, 'Mine! Mine!' and dare to set out to rule the world. Further, they will collect all the dazzling glitters of the darkness of hypnotic maya and appropriate them as their own. They will reject and oppose Me, along with the grace that is My essence and the good that is My *khair,* and will use the evils of the hypnotic darkness of maya to wage war on the good.

"Thus claiming to be kings (or even God), they will crown themselves and proudly make millions upon millions of evil pronouncements and explanations. This is what those who choose the copper vessel will do. Not only that, they will set up deities as equals to Me, creating millions upon millions of gods out of gold, silver, tin, bronze, clay, brass, stone, wood, gems, and precious stones. They will create these evil gods on the earth that is My secret, and in this way will claim ownership of this earth, both in the here and in the hereafter and throughout all their births and deaths. They will exhibit millions upon millions of evil tendencies and actions such as these. They will lose all clarity and begin to use falsehood, envy, treachery, arrogance, anger, and intoxicants as the natural instruments for their lives. Such people will rejoice when they see the evil effects resulting from their base desires. Ultimately, they too, like those evil desires, will end up in the seven horrible hells, with all their yearnings glittering within the delusions arising from the darkness of illusion.

"O souls! It is impossible to explain this to you fully at this time. Since you are My good, you will come to realize it, to understand Me and My essence, and to realize yourselves." Having said this, *Allāh* looked at the souls and asked them, "Do you understand? Now which of these two vessels do you choose?" So asked *Allāh* in *awwal arwāh*, the divine kingdom.

Then the good souls[7] replied, *"Yā Allāh!* Your secret *(sirr)* is not, in itself, fulfilling enough for us. Only Your good and Your essence will be our plenitude. Therefore, our wish is to know the earth, which is Your secret, come to understand what is good, realize the nature of Your essence, and return once again to resplend within You. For, as soon as we discover that which we set out to find, we will certainly return to You. We will not have to stay there on earth too long, will we?

"Since You are the completeness, You will exist forever—indestructible. So if we succeed in knowing Your completeness (which is a secret), we too will become the completeness. In that state, we will be able to meet You once again and talk with You—at the very place we emerged from You.

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[7] All human souls are *Allāh's khair.* However, the good souls (the ones that chose the earthen pot) are the ones that say, "That which is *khair* for me is only *Allāh*. My only possession is *Allāh*. That is what is *khair* for me." These are the souls that accept only *Allāh,* and go in search of the truth.

"Therefore, we ask You to give us Your secret, that earthen vessel, even though it is not Your completeness, *Yā Rabb!* We do not want that dazzling copper vessel that glitters in the darkness of illusion."

This was the reply given by some of the souls in *awwal arwāh*, the divine kingdom.

So saying, they asked for and received the earthen pot from their Lord, in *awwal*, the time of creation.

Others among the souls chose to ask for the glittering copper pot that dazzled in the darkness of the delusion caused by maya. From their Creator, they asked for and received, in *arwāh,* the copper pot, and proceeded with it to the earth-world that is His secret.

Thus it was that in *awwal arwāh* itself, *Allāhu ta'ālā Nāyan* gave to the souls whichever pot each one desired and asked for.[E1] He apportioned good *(khair)* and evil *(sharr)* among the souls as two distinct things. And so, in accordance with the word of the *Thiru Qur'ān* and with what the souls requested from *Allāh* in *awwal,* both *khair* and *sharr* (good and evil) continue to exert their respective characteristics, existing as *Allāh's* secret *(sirr).*

The good souls (who preferred the earthen pot), recognize that secret of *Allāh* and resplend and resonate as the good belonging to the essence of *Allāh.* In both this world and the hereafter, these good souls, using the patience, inner patience, and contentment of *Allāh,* attain an exalted state.

On the other hand, the souls that chose the evil, using the glitters of the darkness of illusion, shine within that darkness in this world. And so, they will end up burning in the raging fires that arise from those very glitters in the darkness of the seven horrible hells, where, over and over again, they will be transformed into *rūhānīs* and *nafsāniyats,*[8] glittering in that darkness.

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[8] *Rūhānīs:* Elemental spirits arising from desires. There are six kinds of lives within man. One is the human life which is the light-life, the soul *(rūh).* Associated with this are the other five, the lives of earth, fire, water, air, and ether. These constitute the *rūhānīs.* When the four hundred trillion, ten thousand intentions and thoughts within man take form, they are called *rūhānīs.* After a person dies, it is his desires, his *rūhānīs,* that bring him back to be born again.

Nafsāniyats: The dark hypnotic fascinations *(mayakkam)* that formed in the womb of

In this way, anyone who chose the copper vessel [at that time] will go through many deaths, in a hypnotic state induced by the evil magic of maya (illusion), until finally he changes into a satan, stuck in the hell from which there is no redemption. Such a one will have an aversion to learning about the good *(khair),* the essence *(dhāt),* and the secret *(sirr)* of *Allāh.* He will be hostile to all of them, will never accept them, and instead will place his faith only in evil *(sharr).* If you explain the good to him, he will change himself into satan and oppose it. Therefore, it is not advisable to attempt to explain the good to him. After all, did not *Allāh* Himself explain what was good and what was evil to all the souls in *awwal arwāh,* when they were still in formless state?

Now, however, man has come into existence as *Allāh's* secret, as the exalted creation that is *insān,* endowed with the grace of His essence. We have appeared in His creation in order to come to know about His essence, His secret, and His good and evil. But even though *Allāh* gave us certain explanations when we were souls in *awwal arwāh,* now, since coming to live in this world, we have forgotten those explanations and their importance. We do not even remember which of the two vessels we chose to bring along with us.

This being so, it does not befit man's wisdom to say, "According to the word of *Allāh* and the sayings in the Qur'an (which descended from Him), He created both evil and good *(sharr and khair),* and so all our actions came from what God decreed in *awwal,* the time of creation." Our attempts to rationalize our own actions like this (at all times and in all situations) is something we should look at carefully with our wisdom. For we ourselves are quite capable of controlling whether we do good or evil. Yet we tend instead to say, "After all, if He created both good and evil, that means He wanted us to do both. And that is what we are doing!"

We have been born as the noblest of His creations. So, to do something evil and then condone it in this way does not befit our level of wisdom. Further, as long as we are not aware of how much *Allāh's* secret, evil, and good (His *sirr, sharr,* and *khair*) influences or affects each of His creations, it is not right for us to make conjectures regarding how much good or evil has been decreed for each individual.

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maya (illusion); the delusion arising from the darkness of maya; the desires and aspirations of the lower self that cause evil actions.

Moreover, we (His noblest creations) indulge in murder, adultery, intoxication, theft, lies, hypocrisy, usury, and millions upon millions of evil actions caused by our yearnings, which are prompted by the barbs of desire and the cravings arising from the darkness of the hypnotic forces of illusion. We act on the evil intentions that feed upon these evil yearnings of ours and then try to place the blame for our actions on the inevitable existence of good and evil. This is not compatible with the wisdom and the exalted state that belongs to man *(insān)*.

For *Allāh* has installed within us the exalted wisdom called *pahuth arivu* (divine analytic wisdom). He gave it to us to help us reflect upon all things (things that are good and things that are evil) and to scrutinize and analyze each one with care. Using this wisdom, we must strive hard to distinguish between the two, act with what is good, and avoid the evil. On the other hand, if we continue to do both, excusing ourselves by claiming that both were created by Him and that everything is destined to happen as it does, this belief is not worthy of the wisdom of man. We should know this. Further, in all situations in this world, we should attempt to identify and learn the qualities, actions, conduct, and behavior suitable to those who have been created by *Allāh* as human beings *(insān)*. It is with this knowledge that we must differentiate between that which is good *(khair)* and that which is evil *(sharr)*, and know their respective meanings and consequences.

We possess the wisdom that enables us to keep what is *khair* and discard what is *sharr.* We who are human beings should use that wisdom with awareness and perception. It does not befit our wisdom to resign ourselves into accepting that since both good and evil were created at the very beginning, our actions in this world are preordained, and that we have to simply accept whatever happens.

With that kind of thinking, we might believe we can assess a man's worth in this world by the way his life ended. For example, if he were hacked to death by another, we might conclude[9] that his state, his destiny, and his good and evil had all come about from what was destined for him by *Allāh* in *awwal.* Or, looking at the state he had reached at the end of his life, we, with our limited wisdom, might say, "It's a pity what happened to him, but no one could have prevented it. This is all a result of the qualities, actions, behavior, and conduct he practiced in his life."

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[9] People do offer such opinions in the world. They associate a quick and easy death with a good life, and a death preceded by prolonged illness and suffering with a life full of evil. In this way, the world judges these things by what they see, but a wise man knows that since he is not God he cannot pass any judgments regarding the life and death of others.

A wise man's duty is simply to give a proper burial to a man who has died, not to debase him or give him an exalted title. He will simply say, "*Allāh* alone knows his state. That is His work, not mine."

But how can we possibly assess the content or significance of a man's life or death? How can we know what a soul originally asked for and received from God in *awwal?* It is impossible for us to do this.

Nor is it proper for us, when we see someone:

who is unable to acquire learning,
who commits evil as well as good in his life,
who is deficient in wisdom,
who lacks *Allāh's* qualities, actions, and conduct,
who commits robbery and murder and indulges in falsehood,
or who commits, in his lifetime, millions upon millions of evil actions that arise from his dark delusions *(nafsāniyats)*—actions that match the level of his wisdom—

to reach our own conclusion and say, "After all, these things are happening in this way because of the good and evil ordained for him by *Allāh.* Nothing good will ever come to this person. He will never gain any wisdom. Not everyone receives the fruits of *Allāh's* good. These are only given to a select few." Such pronouncements are not justifiable.

Khair and *sharr* do exist for *Allāh's* creations. Having described His *khair* and *sharr* (good and evil) to the souls of His creations, *Allāh* showed them two vessels: the earthen pot that was His secret *(sirr)* and the glistening copper pot made of the glitters of the darkness of illusion that comes from fascination with that darkness. He also explained to the souls, at the very beginning, the significance and relative merits of the two vessels. Having heard and understood, all the souls affirmed their faith in their Creator and then chose either the good *(khair)* or the evil *(sharr).* In accordance with that choice, it was destined, decreed, and created, in the very beginning, in *awwal arwāh.*

But, since we have no way of knowing which pot a soul chose, it is impossible for us to form definite conclusions regarding the good and evil of anyone's life on this earth. *Allāh* is the only one who knows this.

He alone knows the state of His creations and the choice made by each soul, and He alone will deliver judgment at the end, according to the good and evil earned by each. Thus it is incompatible with man's wisdom to conclude, after acting in ignorance, that our actions are a result of the *khair* and *sharr* decreed by *Allāh*.

And yet there are those who dare to say that such a conclusion is permissible under limited circumstances, if the condition of a person at birth or at death clearly invites such conclusions.

For instance, these people think that when a human being is born into this world without eyes, or, if, having eyes, he has no sight, or if he is born with one or both arms missing or with one leg missing, or lame in both legs, or having a nose but no sense of smell, or having ears but no hearing, or having a mouth but no tongue, or having a tongue but no taste or speech, or born with a brain but lacking feeling, awareness, or intellect, or born crazy[E2]—if these defects (either in that person's speech or in his body or his understanding) were evident soon after he was born into this world, then these people feel justified in saying, "The responsibility for what happened lies with *Allāh*. These shortcomings are what that person brought with him at birth, and since it was his destiny to be born in this way, it cannot be cured in this world. At his birth we saw this with our own eyes—so these defects must have been imprinted on him as his destiny *(nasīb)*. When we see that there is no way he can be relieved or cured, we feel entitled to declare that this was his fate."

Again, at the end of a person's life, on his deathbed, these people might say that his state shows how much good and evil he sought and acquired in this life, and that this kind of death came to him as a consequence of that. They might even say, "Since his death happened in this way, this was his destiny. This is surely the fruit of what he brought with him from the beginning, in *awwal*."

However, my children, in keeping with the manner in which *Allāh* created things, and according to the word of the *Qur'ān*, good and evil were created by *Allāh*, and therefore only *Allāh* can assess the good and evil of an individual. It is impossible for us to make any such assessment. It is wrong for us to say that whatever someone brought with him from the time he was created cannot be erased, or that he will never reach any clarity of understanding, or that not everybody can acquire the benefits and wisdom of *khair* (good). Any attempt to draw such conclusions is not in keeping with the wisdom of a human being. How can we know whether a person will or will not undergo a transformation during his life, when we do not even know what we ourselves brought with us from the time we were created, in *awwal?*

Therefore, it is unjustifiable for one person to pass judgment on another's state, since it is something he has not yet understood. First we must carefully analyze our own selves and come to know ourselves. Only after having conducted a thorough self-scrutiny may we be able to make any sort of assessment, near the end of someone's life, regarding his good and evil.

When the soul (which is His *khair,* the good) had expressed its certitude of faith in *Allāh* as its Lord, and *Allāh* showed it the *khair* (that is His secret) and the *sharr* (the evil), and explained the significance of each—at that time (*awwal arwāh,* the time before creation) He asked the soul, "Which of the two do you want?" And even though all the souls were *khair,* only some elected to choose the good *(khair),* while others asked for the evil *(sharr).* And so, on that very day in *awwal, Allāh* decreed what fruits and benefits would be due to each. Thus He willed it and thus He created it. And it would be the destiny of each human being to follow that decree. Their actions would fit the destinies they brought with them from *awwal.*

But it is not ours to know what those destinies were. So it is wrong for us to pass judgment or form conclusions about how much merit anyone brought with him from *awwal,* or even how much we ourselves brought with us. Further, since good and evil come mixed together in life, it is all the more impossible to deliver any kind of verdict.

From this explanation, may we, this very day, realize the true meaning of the verse in the Qur'an that says, "*Khair* and *sharr* are in *Allāh's* hands."

Thus good and evil manifest in this world, in the noble creations called *insān* (blessed with divine analytic wisdom) strictly in keeping with the explanation their souls received from *Allāh* when they were in the divine Kingdom, *arwāh.* Since He is the One who created good and evil, they both belong to Him. He alone knows.

Of the many explanations given to us by *Allāh* in the Qur'an, *khair* and *sharr* (good and evil) constitute but one verse. Their meaning is known only to the One who created them. It is not we who will judge.

In addition to this one verse *(āyat),* 6,665 other verses were sent down from *Allāh.* All of us should ponder deeply on why *Allāh* gave us these verses, and why He sent down the appropriate prophets for each period in history. These 6,665 verses were given to us so we could learn clearly how to accept all that is good *(khair)* and act upon it, while discarding all evil *(sharr)* from our actions. We were given the capacity to know the difference. We were not, however, given to know what we chose, at the time of creation, to bring here with us. *Allāh* alone knows. This is the resplendent explanation given by the *Thiru Qur'ān.*

Further, considering the large number of such verses *(āyāt)* that have been sent down from *Allāh* in the Qur'an—we should not attempt to offer conclusions about matters we do not understand. Instead, we should realize that there is so much more we still have to learn about the essence *(dhāt)* and the secret *(sirr)* of *Allāh,* about His creations *(sifāt)*, and about His good *(khair)* and evil *(sharr).* We who are mankind *(insān)* should learn this, and learn it right here during this life on earth. We and all of our fellow beings should realize this.

This is why *Allāhu ta'ālā Nāyan* kept on sending down to the noble Prophet ⊖, one after another, the verses that are His *khair* (good), the verses that are His *sirr* (secret), and the verses that are His *dhāt* (essence). These verses are the 6,665 verses created by *Allāh* as His *khair* (good) in *awwal.* And even though there were some souls, in *arwāh,* who preferred the *sharr* (evil) and came to the world with the evil implanted within them, it is not possible for us, here in the world, to identify which souls chose evil. For this reason, *Allāh* explains in one of His verses, "O *insān*, you who are My creations! It is I that created both *khair* and *sharr* (good and evil). I alone understand their effects and final results. You will not understand it. *Khair* and *sharr* were created by Me; I alone will deliver judgment regarding them. It is impossible for you to know that." The other 6,665 verses were sent down so we could understand the significance of both good and evil and learn the consequences that go with each. Having created these explanations in *awwal arwāh, Allāh* kept sending them down, verse by verse, to the holy Prophet ⊖. We who are human beings, blessed with divine analytic wisdom should understand this.

My children, we do not know the destiny that was laid down for us in *awwal*, the time of creation. *Allāh* is the only One who knows that.

Since it is He that reviews the sum total of our good and evil and delivers judgment, it is not for us to pass judgment.

We are *insān,* the most exalted among *Allāh's* creations. Divine analytic wisdom *(pahuth arivu)* resplends within us. Divine luminous wisdom *(pēr arivu)* resonates within us. According to the resplendence of that resonance, every one of us, who are His creations, should adopt the good *(khair)* in all of our actions in this birth and strive hard to conduct our lives in a way that excludes all that is evil *(sharr).* The strength of our efforts will determine the relative proportion of our good and evil, which will be explained to us by *Allāhu ta'ālā Nāyan* at the end. And this will be our judgment. This is what should be understood by all of us on this earth, we who are *insān,* endowed with exalted wisdom.

In addition to the verse we have discussed, there are 6,665 other verses that resonate the actions of *Allāh,* which are His *khair* (good). So, instead of trying to assess how much good someone did in his life (saying it was just this much and no more), our aim should be to learn *Allāh's* secret *(sirr),* which is His good *(khair),* my children!

Al-hamdu lillāh. All praise belongs to *Allāh.* May *Allāh* help us.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

ENDNOTES

1. *Allāh* said, "Those who choose the copper pot and live a life of enjoyment in the world will have a house in hell. Those who choose the earthen pot will undergo untold difficulty while in the world, but they will have a dwelling place, undiminishing wealth, and limitless joy and freedom here with Me. They will live forever here.

"Those who choose the copper pot will be praised and respected in the world. If they should drop the copper pot and cause a dent, that dent can be repaired. Or if the pot is thrown down on the ground, it can be mended again. All this is possible. To such people the world will be heaven. They will be happy during their short stay in this world, but after that, for a long, long time, they will suffer in hell. Of those who choose this copper pot, it will be very, very rare to find one person who might decide to change (from the copper pot) and come back to Me.

"But the one who chooses the earthen pot will live with Me forever. To him, the world will be a place of hell. When he comes back to Me, he will experience heaven. However, existing in this world will be very difficult for him. The world will not accept him. He will have to endure being drenched in the rain. He will have to stand in the sun without shelter. He will have no house of his own. He will not have even a mat to sleep on. He will even experience difficulty getting his daily food, because in the hell of this world it is very hard to find food that is permissible *(halāl)*. It will not be easy for him to find his pure food, his *rizq*. He will undergo many, many sorrows and difficulties.

"One who chooses the earthen pot must be extremely vigilant. Even though he is tired and hungry and thirsty, he must walk very carefully. If he is careless and drops the pot, it will break. If he stumbles against a stone and falls, the pot will break. Or if he is hasty or angry and drops the pot, it will break.

"I have given him this earthen pot. He must return it to Me intact, without even a crack. This is the treasure I have entrusted to him. If he can return it to Me without breaking it, he will have a place with Me in heaven. But on earth, his life will be one of hell."

Then the souls asked, "For how long must we live in the world?"

Allāh answered, "Your life on earth will be only one week long. If you can somehow protect this pot and successfully finish your one week's term on earth, you can live for millions of years with Me. In spite of all the difficulty you will face, if you can acquire and practice My qualities and eat only My food for your one week on this earth, you will have millions upon millions of years with Me in heaven. Where I am, in *ākhirah*—that is heaven.

"On the other hand, if you choose the copper pot and you do not acquire My qualities and actions, you will enjoy heaven in the world. You will have enjoyment for one week in the world, but for the millions upon millions of years in the hereafter, you will suffer in hell.

"This is the meaning of the two vessels. Now, which of the two do you want?"

Then the good souls said, *"Yā Allāh,* it is only one week! I will survive somehow or other and then come back. Give me the earthen pot. I will endure that one week somehow and come back to You."

But some souls replied, "I like the copper pot. I want to take that."

Still other souls pleaded: "Why should I go to earth? I would like to stay with You, without going there. If I remain with You, then I will not have to suffer all this."

Then *Allāh* said to the third group: "O souls, what you say is true. But if you stay here with Me, you will not have the opportunity to learn about My secret, My essence, and My attributes. You will not be able to learn about good and evil, *khair* and *sharr.* You will not be able to understand My secret, the ninety-nine kinds of secrets. My entire story is there on the earth, so you must go there. If you go there and learn about My secrets, then your faith in Me will be strengthened, and you will be qualified to rule My kingdom. You must go there and learn about Me, about yourself, and about this world and the next world *(dunyā* and *ākhirah).* You must learn about the lives, My creations. That is why you must go there. You must get the benefit of all this learning, and come back. Only then will you appreciate the happiness you will enjoy here."

And so the good souls said: "Ah yes. Well, it is only one week. I will accept the mud pot."

2. Only an *insān kāmil* (one who is self-realized) may be able to read the destiny and understand the cause of the deformity. These deformities affect the body, but not the soul. The soul is not crippled. The *insān kāmil* will understand where the deformity came from—the male or the female parent. He will understand what way the body was formed from the five sparks (of the five elements). Just as several letters make up a word or a sentence, the thoughts the parents have at the time of conception contribute to the form. At that time, if either parent has evil thoughts, those thoughts become impressed upon the body of the fetus. But this does not affect the soul. The soul is pure. Because the parents harbored such thoughts, it will torment them to look at their crippled child. It could be that they were thinking about maiming or hurting another person, and they created the child from those thoughts. Now they are forced to look at that child and know the torment of their own thoughts. This will help them to correct themselves.

A child is like a book. The parents must read that book (their child) and give up those thoughts they are constantly engaged in. The house the parents built will be revealed in the child. If the thoughts of the parents had been noble at the time of the conception, they would have had a noble child. A flawed photograph is not the fault of the photographer; it is the fault of the person who poses for the photograph. The state of the parents and their thoughts at the time of conception were photographed by God. What happened was a result of that. It cannot really be called karma or destiny; it is a result of the thoughts the parents harbored.

An *insān kāmil* will be able to go deeply into this and understand the cause. He will know and will pray to God to change their thoughts into good thoughts and good qualities. He will never claim that this was decided by God or that this was God's will. Instead he will say, "Correct yourselves, change your thoughts, and praise God."

لا اله الا الله محمد رسول الله

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22

A Word of Caution

Explanations Based on Experiences of Devotees of God

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

Says the *kāmil shaikh:*

This is a world wherein dwell sinful creatures who will not hesitate to mortgage even God. Only through the compassion of God can we extricate ourselves.

This is a world of 'pious' people who dress up their 'piety' to make it look like sincere devotion, just as the vilest poison can be camouflaged to look like milk. If you are deceived by the color into thinking it is milk, and drink it, it will poison you and send you straight to your end.

Such are the actions of the pious, and such is the nature of their piety. This is 'devotion' in the present day world. Therefore, know yourself and have faith only in God, who exists as the truth within your conscience. Do not be tricked into believing in what these devotees are trying to pass off as milk. O mind that is determined to live as man! Know this with certitude and save yourself.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

23

An Explanation Arising from Wisdom, My Children

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

The *kāmil shaikh* says:

When the rain that is *Allāh's* grace *(rahmat)* falls, it flows down from the heights to the valley below. As it flows, if there is a depression in the ground, the water will collect in it and form a pond. The water that collects like this can be beneficial to people in various ways. If, however, there is no such hollow, then no matter how much rain of *Allāh's* grace might fall, it will not collect, but will disperse in many directions and be lost.

Like this, my children! When those of wisdom (who have imbibed God's truth, His compassion, His grace, His praise, His qualities, actions, behavior, and virtue) pour forth explanations of grace in hopes of benefiting the world—if man *(insān)* is to accept those explanations and fill himself with them, the conscious wisdom of his awareness is needed.

Otherwise, just as water drains off where there is no hollow, if the divine sayings of the *kāmil shaikh* are given to people who lack the clarity of wisdom and certitude, those words of grace will be scattered, wasted, and lost. They will not shine and bear fruit in them later. So says the *kāmil shaikh* to his children.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability and to the extent of our wisdom. Those with more wisdom may have a deeper understanding of the truth within these pages.]

24

The *Kāmil Shaikh* Speaks

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

My children! You are those who have been born as the exalted being that is mankind *(insān),* to appear and shine in this earth-world. To some of you, the radiance of your life appears to have grown out of the sorrows of your life. This is what the radiance of your wisdom and the understanding you have gained in your life in this birth—understanding gained through your *pahuth arivu* (divine analytic wisdom)[1]—tells you.

But the *kāmil shaikh*[2] of wisdom understands. He himself analyzes, with divine analytic wisdom, the emergence of his life in this birth, and reaches an understanding of the meanings of the joys and sorrows that occur in his life. Then, seeing the nature and capabilities of the qualities and actions inherent in these sorrows, he scrutinizes them minutely and comes to realize: "This can cause such and such effects," or "That will perish for this reason," and so forth. After that, he begins to understand and realize within his own life the answers to: Where lies the suffering in life? Where lies the joy? Who is it that feels the suffering? Who feels the joy?

Once he understands these, then, existing in the form of the wisdom that arises from the compassionate love inherent in his perception and awareness *(unarvu* and *unarchi),*[3] he analyzes his state further—what the final state will be for his life in this birth. Next he goes on to analyze the world and the states of joy and sorrow that come to the human life and other lives that have appeared in it. After this, he reflects and becomes consciously aware of what their intellect is capable of and how clear their wisdom is.

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[1] The sixth of the seven levels of wisdom innate in man; *Qutbiyyat,* the wisdom that explains the truth of God.

[2] Perfected spiritual guide; true guru; a perfect example; a divinely wise spiritual master; one who has developed the 3,000 gracious attributes of *Allāh;* one who, knowing himself and *Allāh,* guides others on the straight path, the path to *Allāh.*

Having come to know all this, the kāmil shaikh says:

"O God! Look at these human beings, Your most exalted creations! Their life in this birth and their wisdom are forever desiring and searching for joy and pleasure in this world. But while they hand over to You all their sufferings—sufferings caused by their own ignorance—they gladly accept all the pleasures for themselves, claiming them as their own. People with this kind of wisdom give all their sufferings to You. You accept everything they offer yet You give them only Your beneficence, in return. What does all this mean, *Yā Rahmān,* O Merciful One? Why does the radiant wisdom of the exalted beings in Your creation function in this manner?" the *kāmil shaikh* asks, and he reflects upon himself.

He addresses God further, "O Lord! You alone are one without happiness. With the empathy, compassion, love, patience, perception, awareness, clemency, charity of thought and feelings, forbearance *(sabūr),* contentment *(shakūr),* and the glory of millions upon millions of such good and virtuous qualities, You take all these sufferings into You, filling Yourself with them. O Lord, who has ventured to exist forever and ever without seeing a single joy! What does it mean, *Yā Rahmān,* that the beings in Your creation have acquired the kind of wisdom that dares to keep all pleasure for themselves, while giving all suffering to you? What is the significance of the life of man *(insān)* in this world, *Yā Rahmān,* O Merciful One who created us?" asks the *kāmil shaikh* of *Allāh,* the One of compassionate and beneficent qualities.

"O my God! Since You accept all those sorrows and keep giving Your creations a harvest of joy, *Yā Rahmān,* who is there to take Your sorrows from You? To whom can You tell Your sorrows? When will Your wants be fulfilled? When—in what age—will happiness come to You, *Yā Rahmān?*

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[3] The first two of the seven levels of wisdom: *unarvu* is feeling, or perception; *unarchi* is awareness.

And what is it that will be Your happiness, *Yā Allāh?"* asks the *kāmil shaikh* of *Allāh,* with the clarity of his divine analytic wisdom *(pahuth arivu).*

"Your creations—all of them—having accumulated a mixture of joys and sorrows brought about by their ignorance, are living in a state of torment, unable to bear up those joys and sorrows, which they gathered in their paltry week-long existence in the bazaar that is this world, the *dunyā.*

"You, on the other hand, who have no beginning or end, have been existing for millions upon millions of ages, accepting all sorrows that lack joy, making those sorrows Your plenitude, and enjoying the fruits of treating them as Your joys. How merciful are Your qualities! How exalted is Your greatness! You alone are the one who is eternal. If all sorrow belongs to You, then when, in which era, will even a single joy come to You?" wails the *kāmil shaikh,* who, with his wisdom, has contemplated his birth and the God who created him, realized the truth, and appeared in the conscious awareness of that wisdom. Sorrowfully he pleads with *Allāh* further, "O Lord! Who is there to whom You can relate Your sorrows?"

Upon hearing this, Allāh replies:

"O *kāmil shaikh!* O light of the clarity of My resplendent wisdom! For as long as you exist, I will exist too. Your appearing (from the resplendent light that is My essence) and shining forth is My happiness. It is to you that I will explain My sorrows. As the resplendent wisdom within your wisdom, I will inform your wisdom about the understandings belonging to the wisdom of My creations, and the understandings that issue from My truth. Your explaining all this (and the fruits and rewards thereof) to them, in order to make their wisdom grow in certitude and steadfastness, will be what appeases and satisfies Me. It will also bring clarity to the wisdom of My creations. Therefore you, who will satisfy My wants and appease the grievances of My creations (which stem from their ignorance), will be My true devotee. And to you alone will I relate My sufferings. Only through you can I be relieved of My sorrows. As long as you (My devotee, the manifestation of My wisdom) exist, I will not need anything.

"Some among My creations, who accept only joys, give their sorrows to Me. I will alleviate their sorrows and their needs. And whatever I receive from them I will hand over to you, My true devotee, explaining in detail the significance, the fruits, and the effects of each of those things. Your explaining all this to My creations (thereby making their wisdom shine) will be what brings Me relief from My sorrows," says *Allāh* to His true devotee, the *kāmil shaikh* of radiant wisdom. "I do not have any happiness other than the happiness of My devotees, nor do I have any sorrows of My own. Their happiness is My happiness. Their sorrow is My sorrow," says *Allāh*.

"I am a slave to the lowest slave, a pauper to the pauper, lower than the lowliest one, higher than the highest, a greater king to one who is king, a mendicant to the mendicant. To the poorest beggar I am an even poorer beggar, and to the wealthiest I am even wealthier. Therefore, joy and sorrow do not make Me either elated or depressed. The only thing that truly pleases Me is a true devotee—nothing else," says *Allāh,* standing in the form of His resplendent grace and giving these explanations to the divine luminous wisdom of the *kāmil shaikh,* His humble devotee.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

The kāmil shaikh speaks:

O man, born so precious among *Allāh's* creations! Do not seek the praise that says you are great, for that praise does not belong to you. Such praise will ruin the wisdom of your precious birth and make your life into a corpse. It will be a great burden in your life, too heavy for you to carry. Try lifting that burden with your wisdom and see how heavy it is. Then its true weight, its density, and its magnitude will become clear to you.

Therefore, since you have been born as exalted man, do not go about seeking praise from this world of illusion. It will be too weighty for you. Know this with certitude and conviction.

Children! Please analyze this with your wisdom and understand that all praise belongs only to *Allāh*. If you can understand the meaning of this, you will be His praise[4] in this world. That praise is imperishable, while the ignorant praise that issues from the shakiness of your worldly minds will result in your destruction right here in this very world. Children, know with certainty that praise from the world will make your life meander aimlessly. Therefore, bring clarity to your wisdom in this very birth by realizing with your perception and analyzing and knowing with your divine analytic wisdom *(pahuth arivu)* that *Allāh* exists as your praise and you as His praise. That will be the only true praise in your life. That alone will be your imperishable treasure, both here and in the hereafter. That alone will be the lasting praise belonging to the truth of your life. Thus reveals the *kāmil shaikh.*

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[4] See Chapter 1, pages 9–10.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

The kāmil shaikh speaks:

My child! Here is something important to your wisdom. Understand the dark delusion *(mayakkam)* of this world, which has emerged between your mind and your wisdom. This delusion emerged from the five senses, appearing to you in the form of illusion. It is in a shaky state. It is the enchantment *(mayakkam)* brought about by illusion. It will enchant you and put your wisdom to sleep. It is that thing, my child, born between your wisdom and your mind, which takes you to your death, with no chance of escape. Yours is a rare birth. You were not born to die. You were born to rule the mind. You were born to know your inner self. You were born to rule all the universes and all of everything and to live eternally, without destruction.

Therefore, you must, with your divine analytic wisdom (*pahuth arivu,* the sixth level of wisdom), understand the nature of illusion (which manifests between your *qalb* and your wisdom), understand the instability and delusion it causes, and burn it up with your resplendent divine luminous wisdom *(pēr arivu).* If you do this, you will attain liberation in this very birth. Then you will no longer have that hypnotic delusion, will you? You will have become a true man. Once you have stilled your mind, you will have become a male.[5] Then and there you will shine as the king of wisdom for this world. Anything that dares to oppose you will be like dust to you—and none of the delusion of this world will taste like sugar to you anymore. Realize this.

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[5] A 'male' is one who has no illusion within him. God is the only one without illusion, thus He is the only 'male'. All creations have illusion in them; they are 'females', seeking the one male. Therefore when one has overcome the illusion within, that person may be said to have 'become a male.'

This is the state in which you will cease to experience likes or dislikes in this world. This is your liberation. Analyze and realize, with your *pahuth arivu,* and know this state in your life, my children. This is the explanation the *kāmil shaikh* gives to his children, thereby making their wisdom shine.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

The kāmil shaikh speaks:

My children! Two kinds of mayic demons exist in this world. Whether these demons laugh or whether they cry—it portends evil. Both spell disaster for you in this birth. For, if you feel happy upon seeing one of them smile, and welcome it to you with joy and acceptance, it will drink your blood, suck out of your life the wisdom that arises from virtuous thoughts, and dispatch you in the end to the place of hell. And when the other demon looks at you and weeps, if you feel sorry for it and embrace it, it will suck the life out of you without killing you, and will drink up all of your vital fluids, until finally, having drained you of all your essences and strength, it will send you to your death.

Like this, my son! You may trust your body of clay in this world and go on enjoying and nurturing it, believing it to be strong—but the calamity called death will inevitably overtake you. Furthermore, whatever your fluctuating mind yearns for and continually seeks—whether it be joy, sorrow, desire, attachments, gold, wealth, offspring, livestock, fame, titles and position, property, power, or any other thing causing the hypnotic fascinations that disturb the mind, making it seek and search and weep in its delusion—if you, feeling pity for that mind, embrace it and set out to relieve its distress, that too will cause grave disaster to your wisdom, to your life in this birth and the hereafter, and to truth. As a result, it will ultimately grant you ownership of the house of hell. Thus it will ruin and destroy the fruits and benefits and grandeur of this noble birth.

These two types of demons are mingled within you. The noble truth of your birth is in danger from the laughing demons. But the crying demons bring disaster too. Realize this with the clarity of your divine analytic wisdom *(pahuth arivu)* throughout your entire life, and make sure you do not give any room to either of these demons. I tell you this most categorically, children! Both of them will treacherously deceive your life and your wisdom. Please save yourself from them with the radiance of your determined and steadfast divine analytic wisdom *(pahuth arivu),* my children. This word is vital to your very life. It will be the elixir of life for your soul. Please know this.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

The kāmil shaikh speaks:

Children! Some important principles that we must know lie within us in this very birth into this world, the *dunyā.* We must pay careful attention to them.

In this worldly existence we are continually enacting a drama on the stage called the world—a drama made up of scenes from our life. We wear different costumes, ornaments, make-up, and colors in order to portray each of the different characters we take on at different times. Then we act out scenes that match these characters. We alter our entire form, sometimes even transforming our outer form from male to female or vice versa to play our part. In this way, we alter our natural voice, and our natural qualities and actions, in order to act out a part that is contrary to our true nature.

Now, the actors who change themselves into females for the act lack the discrimination to be aware that they are, in reality, males. And the females are not aware that they are really females acting the part of males. They do not understand the significance of such changes. For, they do not realize the natural differences between a male and a female in their qualities, actions, behavior, conduct, strength, and valor. They are concerned only with praising the excellence of the acting.

But when the drama and acting (adorned by all the make-up) are over, and they leave the theatre, return to their respective homes, and remove the artificial make-up and costumes, then the inherent beauty of their true, natural form *(sūrat)* will be revealed, and in that state, their qualities, actions, conduct, and all their millions of artificial acts will be exposed and explained. As a result, those of wisdom, who were observing their acting and the pride they had in their made-up beauty, will now be able to see the real conduct and behavior of these actors and the natural beauty of their form. Recognizing, with their wisdom, the true nature of each of the actors and the limit of their capabilities, these wise ones are in a position to declare, "He can amount to just so much and no more."

It is like this, my children! We have been sent down by *Allāhu ta'ālā Nāyan,*[6] Almighty God, from *awwal* (the beginning of creation) to this world *(dunyā)* to act out our lives as performers on this theatrical stage.

Upon arrival here, we, who are human beings endowed with divine analytic wisdom, must act out our roles with conscious awareness of the two things, good and evil *(khair* and *sharr),* that constantly arise within our acting. Then our acting will be such that it will demonstrate the difference between these two things.

It is to enact this drama that *Allāh* created us and sent us down to this world, the *dunyā.* Having sent us, He continues to observe the meaning and consequences of our performance, examining our behavior for good conduct, patience, inner patience, contentment, and so many other fine attributes suitable to the characters we are meant to portray in our drama. Observing these with the awareness of His resonance of bliss, He takes note of which of the two roles (good or evil) each character maintains as he acts out his drama. *Allāh* will be pleased with those who perform the *khair* (good) role, and will shower His praise, titles, and high honors upon them.

Further, one who has accepted the *khair* role cannot use any make-up or adornment to embellish his act. He must depend solely upon his own form (the natural form that *Allāh* gave him) in performing his exquisite act. Therefore he will need intense concentration, wisdom, perception, awareness, clarity, and steadfastness of certitude in enacting those truths. The use of these qualities in his acting will be what is good *(khair)* for his role.

If instead of adorning himself with artificial make-up, he wears only

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[6] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

Allāh's nature of truth as his costume, and acts in a way that beautifies his natural appearance—this is the acting that will reveal the resonance of his divine analytic wisdom *(pahuth arivu).* For such a person there will be no need to remove any costume, even when he returns to his home. And, since no artificial make-up or costumes have been used to alter his form, he will be unable to act as a woman. Nor will a woman be able to act as a man. Whatever part one portrays, he will always look the same. Even at home, when he rests from his acting, he will look the same, dressed only in the beauty of his natural form. This we must understand.

Allāhu ta'ālā Nāyan—the one who created this drama stage, who fashioned us in such a way that our acting would be appropriate for this stage, and who makes us act out our understanding of the two roles (good and evil)—is the one who will give the reward or prize for our acting, according to the good and evil we portray. He will give us His just verdict on our performance. That *Rabb,* the Lord who produces this drama and makes us act in it, will give us praise, not only when we are acting but also when we are resting in our dwelling place. Children! We must know this with our divine analytic wisdom *(pahuth arivu).*

However, my children! To perform the acting that reveals the good *(khair)* of *Allāh's* truth may prove to be an exacting task for us. Therefore, we who are human beings must understand the significance of this role before we set out to act on the stage of the world.

My children, for this role we must use only the beneficent qualities of *Allāh's* good *(khair)* as the costume for our body and our inner form, as well as for our qualities, actions, and conduct. We should not use any other type of decoration or ornamentation to beautify ourselves. Only then will the acting be *Allāh's khair* (good) for those of us with the wisdom of *insān.* And this will be the true meaning of the role we have chosen to portray. We must know this.

The forms of those who play the character of *sharr,* or evil, are adorned and decorated with flashy costumes and jewelry matching the dark, hypnotic fascination with illusion, with clothes made of the illusory glitters of this world, with precious stones of nine varieties representing the nine openings of the body, with hypnotic acts caused by the cravings that arise within the thoughts coming from the 105 million varieties of evil demonic qualities, and with the hypnotic fascination for millions upon millions of similar illusory glitters. Many actors, adorning their forms in this manner, portray the character called *sharr* (evil) on the drama stage of this world.

The multitudes of knowledgeable people who come to witness this drama, upon seeing the glitters of torpor and observing all the dazzling costumes with hypnotic decorations and the *sharr* ornaments worn by the actors, become enamored and dazed by hypnotic fascination with what they see, and they fall under the enchantment of the drama.

This is what befalls a majority of the spectators. But they too are actors. Playing the role of the knowledgeable judges of drama, they study the skill of the actors' performances, listen to the melodies and rhythms, and watch the dancing. At the height of their enjoyment, they laud the costumes and decorations, and shower the actors with the titles, position, praise, esteem, fame, greatness, and wealth that befit the quality of their acting. The actors, with great satisfaction, accept the honors and kisses and hugs—the praises that come from the dark torpor of illusion.

My children, the majority of those who witness this drama, caught up in its enchanting spell, roll about in a daze, fall into a state of bewilderment, and finally succumb—to be covered by the earth. Later, they roam and wander aimlessly (in that same bewildered state) as elemental spirits *(rūhānīs)*[7] and evil, demonic qualities *(shaitāniyyahs),* seeking the seven hells that are the dark delusion stemming from maya *(nafsāniyat).* They fall into those hells and lie there wriggling and squirming until they are burnt and charred. This is the fate of the actors who play the part of *sharr,* or evil, and also the fate of the majority of the spectators, who are bewitched into a dazed, torporous state in the joy of watching that acting.

Allāh, who is aware of every act performed by every actor, knowing each one's dramatic prowess, his costumes, his qualities, his actions, and his behavior, knowing his natural form and seeing that natural beauty, gives him appropriate explanations and injunctions, saying, "O you who are *insān!* I created you in a most exalted form, instilled the precious radiance of divine analytic wisdom *(pahuth arivu)* within you, polished it, and made it resonate within you so as to make this most rare birth of yours shine and scintillate. And I sent you as an actor to act on this stage called the world so that you could clearly understand the part to be played in both sections and could act your part in a way that would bring forth the radiance of your rare birth.

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[7] Elemental spirits arising as a result of desires; when the 400 trillion, ten thousand intentions and thoughts take form, they are called *rūhānīs.*

"But as soon as you stepped onto that stage, you forgot the role of the character that is My *khair* (good), and instead took on the role of the *sharr* (evil) character. Acting that part, and wearing the ornaments that are the glitters of the hypnotic fascination caused by the darkness of illusion *(nafsāniyat)* arising from earth, you hypnotized all those who came to witness your acting, burying them in the dark torpor of your own illusion, which later caused them to perish. And that is not all! You accepted all the praise, fame, titles, and positions and then brought them here with you, to your former home.

"However, as soon as you saw Me, all the lavish costumes worn in your act (the glitters of the hypnotic fascination caused by the darkness of illusion) were burnt up by My gaze, which is the *khair* (good). This plight has befallen you as a result of your coming before Me dressed in the costume of *sharr* (evil). You changed your appearance from man to satan, standing there in the form of darkness. All My angels, prophets, messengers, and devotees who saw you were disgusted by what they saw. You came here reveling in the praise you had accepted from the people who are *sharr,* did you not? Well, all that praise has been burnt up here. Now, in My presence, you will not find any of the helpmates you sought there (considering them to be equal to Me) nor any of the praise they showered on you. You, who were born as an exalted human being, have come here transformed into satan. You came dressed in false clothing, thinking to deceive even Me. But Original Nature,[8] being *khair* (goodness), burnt up that clothing.

"Therefore, you are one of darkness, one who has forfeited your wisdom and donned the ornamental clothes of the *nafs* (self-gratifying desires) of maya. You have built a solid dark house out of the *nafsāniyats,* founded upon the hypnotic fascination of maya. And you have dared to live and rule on the drama stage of this world. Yonder lies the dark house of hell that you built, looming up as the seven houses of those *nafsāniyats.*

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[8] [Original Nature as used here is from the Tamil word *iyatkai,* which literally means natural or original and refers to the primality of God. It may also be translated as Natural Primal One, or Uncreated One.]

It is all completed and ready for you. Through your own actions you have made that house indestructible. And there it sits, waiting for you." So saying, the one who is *Allāh* points out the seven houses of hell to this actor whose act is over, and sends him, at the end, to the hell he built out of his *nafsāniyat,* the hypnotic fascination he had for the darkness of delusion.

Therefore, in whatever way we act our part, once we reach our final dwelling place, we will have to remove all the artificial costumes and make-up. Then we will understand our inherent form and the beautiful meaning of the freedom that is ours. Both will become evident. And, in keeping with how much beauty we attained and which act we chose to perform, *Allāhu ta'ālā Nāyan* will deliver His judgment and give us an appropriate place.

My children, please analyze this with the clarity of your divine analytic wisdom *(pahuth arivu)* within this lifetime, for when the end comes, we all have to finish our acts on this drama stage and find our way back to our rightful homes. In that final dwelling place, everything will become very clear. We will know the meaning of all our acts in this world, the *dunyā*. And our fruits and rewards will be determined by the part we chose to play. My children, we must realize this truth by understanding with our divine luminous wisdom *(pēr arivu)* the significance of our acts.

Children! Some day or other, whenever that may be, our act will be over and we must go home. We have to know this with certitude, analyze it with divine analytic wisdom *(pahuth arivu),* make it resonate with divine luminous wisdom *(pēr arivu),* and finally, understand and know the essence *(dhāt),* attributes *(sifāt),* and secret *(sirr)* of *Allāh*. We must acquire the qualities of patience, inner patience *(sabūr),* and contentment *(shakūr),* conduct ourselves in a way that exemplifies the meanings and actions of those qualities, and, coming to know them with clarity, perform the actions that belong to the exalted birth as man *(insān)*. We must make use of the explanation of the truth that goes with such actions and thereby come to know *Allāh's* good and evil *(khair* and *sharr)*. We must choose the part that is His good, and act it out on the drama stage of this world, while avoiding what is evil. This is the only acting that is good for *insān* (man). We must understand this, my children. May *Allāh* bless us by giving us the noble *khair* part, and may He help us to enact that part.

Therefore, children! Whichever of these two roles we choose to play (in the acting imposed on us by our coming down to this world) will determine the nature of our acting and what rewards it brings. If we realize this and enact the good *(khair),* please know that this life we have been born into will be greatly elevated. May all praise be to *Allāh* alone. May our *salāms* reach all children of wisdom. *Āmīn.*

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

لا اله الا الله محمد رسول الله

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25

A Guru[1] Tells a Disciple

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

O man! You think that you can come to know the nature of all things found everywhere solely through investigation. There is, however, a principle that governs such knowing. That principle is as follows:

The state of silence will be invaluable to you. Let the form of divine luminous wisdom grow out of that inner silence. Stand as the awareness within that form, melt yourself, and look within. It will be seen as one. What you see will be That. That is you. It is That which resplends radiantly everywhere.

This state is one. It is not contained within the divisiveness that exists among religions. It is beyond the beyond. It is silence *(mounam)* in the form of awareness. This state is extremely rare. One who has realized this state is also rare.

This chapter contains the following:

1. Householder's life and ascetic life
2. Guru and disciple
3. Worship
4. That which hides the Complete Treasure

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[1] A spiritual teacher. A true guru is a perfected, God-realized being; he has made God his only wealth and severed all desires for worldly wealth; he has acquired God's qualities and acts in accordance with them. [In Arabic a true guru is called a *kāmil shaikh.*]

5. Learning is what removes the veil
6. Learning and cleverness are useless without experience
7. Initiation
8. Experience

1. HOUSEHOLDER'S LIFE[2] AND ASCETIC LIFE

Domestic Life:

Illaram, or domestic life, can be written as *il* and *aram.*[3] It is the indwelling (within the body made of the five elements) of a ray of the resplendent effulgence of God. This ray is the life that pervades this body. Because this life emerged from the perfectly pure effulgence of *Allāhu ta'ālā Nāyan,* all of the intentions that form its consciousness cannot but belong to the station of virtue. *Il* is the dwelling place in which these virtues can be formed, brought forth, and put into practice. It is the body—a station for the life to reside in and perform its virtuous functions. The virtuous acts, or *nallaram,* arise from the thought-forms of pure consciousness (which are the rays of the resplendent effulgence of *Allāh*) and emerge, helping to release all lives in this world from their bonds and attachments. To live a life of virtue in this dwelling place (*il,* the body), and, by way of one's overflowing compassion, to help revive and liberate all lives—is what is called *illaram,* or domestic life.

Ascetic Life:

Virtue will grow if one accepts the teachings of the scriptures and follows their injunctions faultlessly. As virtue flourishes evil will wane, and as evil wanes ignorance will be dispelled. When ignorance is dispelled, the awareness of the distinction between the permanent and the impermanent will dawn, and the transient pleasures of both this world and the next will taste bitter. When this happens, a longing for one's true home will arise, and as a result, a great yearning to meet a *gnāna guru*[4] will develop. And this desire to give up all yearnings other than this yearning (for a spiritual teacher) will deepen. This is what is known as renunciation. A life of rectitude with such renunciation is true ascetic life. Living in and abiding by the firm conviction and awareness that *Allāh* is the only One is true ascetic life. The virtue of the thoughts, words, and deeds of a man of such renunciation—one who realizes that *Allāh* is within his heart and he is within *Allāh*—is true ascetic life.

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[2] [A common term for the domestic life.]

[3] *Il:* house or dwelling place; *aram:* virtue; moral duty.

[4] Guru: a spiritual teacher, or master, who has attained the state of *gnānam,* or grace-awakened wisdom; a divinely illumined spiritual guide; one who can point the way to God.

2. Guru and Disciple

The Guru:

Freed from the three evils; completely free of blemish; in the nature of a witness; impartial; devoid of personal qualities; one who stands as himself; the embodiment of divine wisdom *(gnānam);* devoid of selfishness in thought, word, or deed; without a trace of hypocrisy; free of the discrimination of language, race, religion, or any similar bias; not suspicious of anyone under any circumstance; not entertaining likes or dislikes toward anyone, even in his dreams; the embodiment of truth; his words enriched and pregnant with substance and meaning; having the power to evoke the dawn of *gnānam* by the grace of his look, by the spoken word, or by a touch; a mind that does not vacillate; not having an atomic fraction of the inhumane quality of cursing others, whether in thought, word, or deed; possessing the grace to elevate a disciple to his own station; having the capacity to perceive what lies within the hearts of others; having the capacity to shower his universality on those around him and bless them with a new life.

One who is endowed with the above qualities and signs is a true guru.

The Disciple:

The characteristics that identify a disciple are as follows:

1. He should have acquired proficiency in the fourfold path of *sādhana*.[5]

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[5] [Practices and disciplines on the spiritual path; steady zeal and constant application of methods prescribed by one's guru, or shaikh, such as austerities, moderation in such habits as eating and sleeping, reading of holy books, and spending time in the company of good people.]

2. He should have total disgust for worldly matters and a great longing for spiritual matters.
3. He should feel the highest love for his *gnāna guru* and for texts of *gnānam* (divine wisdom).
4. He should study the necessary texts without doubt or confusion, in the presence of the guru, and should abide by what he has learned. If a disciple does not come to see everything else as non-existent, then all that he has learned is worthless.
5. He should reflect upon and analyze the guru deeply, and having understood with clarity, should install him within his heart. For it is said that the 'clarity' of an ignorant one combined with a doubt-filled attitude toward one who has true clarity of wisdom will lead to nothing but endless disaster.
6. A worthy disciple is one who does not see the true *guru nāthan* (a guru who can impart experiential wisdom to his disciple and stabilize it within him) as separate from himself.

3. Worship

This relates to the worship of God.

Here we should consider the following:

1. What is meant by God?
2. Why should we think that God should be worshiped?
3. Does God really exist?
4. Is God one? Or many?
5. Why should we worship God?
6. What is worship?
7. What is the method of worship?
8. What are the benefits of worship?

Since the answers to these questions would require very lengthy explanations, we will not elaborate on them here.

4. THAT WHICH HIDES THE COMPLETE TREASURE

The Treasure that is Completeness exists as:

1. The indivisible One
2. The self-effulgent One
3. The primal solitary One. The One who was alone in the beginning
4. The perfected fullness of the divine word (scriptures)
5. That which is Wisdom to wisdom
6. The Beginningless One (the *Anāthi*) who is the form of bliss
7. The form of the one Reality
8. That which is outside the tenets of religions
9. The One in the state of quiescent bliss, the unchanging perfection that explains, yet needs no support
10. The Eternal
11. The Unmanifest—That which is not in the world

This is what Completeness is. That which hides this is the veil of *angnānam* (spiritual ignorance).

5. LEARNING

Learning is what removes the veil.

1. The effulgent completeness that lies buried within the heart is hidden by the veil of ignorance. Learning is what uncovers and reveals it.

2. The brilliance of the diamond is not evident at the time it is first taken out of the earth. But when its rough irregularities have been removed and it has been rubbed on a whetstone and polished and faceted, its brilliance will be evident, and it will be valued as a very costly gem. Similarly, if the dull intellect that enshrouds that completeness is sharpened on the whetstone of learning, it will reveal the radiant completeness that lies hidden within.

3. How is this possible? If, using the sharpness of the judgment

acquired through his learning, one scrutinizes the veils of ignorance that separate him from the completeness that lies hidden within his heart, those veils will be removed one by one. As each veil is removed, what is hidden becomes correspondingly clearer. When all the veils are removed, the completeness that was hidden within the heart will be revealed, without the slightest concealment. When this happens, a perfect *gnāni,* one of divine wisdom, will emerge. Thus we see that learning is the process which removes that which conceals.

6. LEARNING AND CLEVERNESS ARE USELESS WITHOUT EXPERIENCE

Let us explain this by an illustration.

A certain scholar, who had passed his examinations with honors and was renowned for his erudition and intelligence, had engaged himself in lecturing. He also had a charming mistress.

One night he accepted an invitation to deliver a lecture to the people of his village. The title of his discourse was "The Prohibition of Adultery and Fornication." As he spoke, he quoted extensively from the *Garuda Purāna*[6] to show that when those who were guilty of fornication or adultery died, they would acquire a subtle body that would undergo unending torment in hell. He described how they would be ordered by the attendants in hell to embrace an iron pillar that had been roasted to red-hot heat until it was even hotter than the fire.

When he had completed his lecture in this fashion, many of those present praised him for his erudition and for the power and eloquence of his delivery. They also acknowledged that there was much truth in what he had said. His mistress, however, was filled with terror by all that she had heard. She returned home, and within a short time, the pundit came to visit her as usual.

As soon as he arrived, the mistress, overcome by dread and misgiving, said, "You have no business in this house any longer."

The shrewd lecturer replied, "In this story there is one truth that I saved to reveal only to you. This is why I came here straightaway." When his mistress asked what it was, he said, "People have been hugging that iron pillar for eons upon eons of time, and as a result the pillar has cooled off, and all the heat is gone. Besides, the merit that you earn by making me happy is sure to take you to heaven and ensure for you a long and pleasant stay there. This is the truth I came to tell you." So saying, the learned lecturer indulged the fancies of his mind and body, thereby ruining his learning and his intelligence.

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[6] [The Hindu epic about the bird called Garuda, which was the vehicle or bearer of Vishnu (Krishna). Garuda is generally represented as a being somewhere between a man and a bird and is considered to be the sovereign of the feathered race.]

Thus we see that without the application of wisdom, mere learning and intelligence are useless.

7. INITIATION *(MUSHĀHADAH)*

The many millions upon millions of people who have appeared on this earth, which is surrounded by a vast ocean, are divided into many groups due to differences in their forms. Just as there are great variations in their outward appearances, so is there great variety in their wisdoms. And, in keeping with the variety found in their forms and wisdoms, they also make a vast variety of sounds.

In a family, although there may be a number of children born to the same father and mother, the sounds of these children will be as dissimilar as their appearance and their qualities. The reason for this is that every soul has its own distinctive sound. This inherent sound or tone that characterizes each soul cannot be recognized except by great *gnānis*[7] called *jīvan mukthars*[8] (liberated souls) who have the power to see the soul. The service that a guru performs toward the elevation of each soul by way of the distinctive sound emitted by that particular soul is called initiation, or *mushāhadah*.

On the other hand, the attempts to initiate disciples made by false gurus—gurus who lack the ability to know the distinctive sound or tone of a human soul—may be compared to the vain attempts of a turkey to emulate the dance of a peacock.

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[7] *Gnāni:* a gnostic; a sage; one blessed with grace-awakened wisdom.

[8] [Those who attain liberation while in this very birth. They have made the world within them die, and are therefore not subject to rebirths.]

8. EXPERIENCE

When the one who is experiencing ceases to be different from what is experienced, that is the state of experience.

There are four types of experience:

1. The experience of joy
2. The experience of sorrow
3. Eternal experience
4. Impermanent experience

It is said that those who deserve to enjoy greater happiness for a longer time (as a result of the merit they earned by excellent deeds and conduct) will experience it in the heavenly world, and that those who deserve to undergo excessive and prolonged suffering (as a result of the baseness of their most evil sins) will experience it in the world of hell.

But when one experiences sorrow after experiencing happiness, the experience of happiness is wiped out; and when one experiences happiness after experiencing sorrow, the experience of sorrow is erased. Thus, since the experience of sorrow and the experience of happiness mutually eliminate each other, both experiences are perishable and impermanent.

We should realize, however, that in the past, present, and future—in all three periods—there is one who stands as a witness to all these experiences of happiness and sorrow. We should also realize that there is no worldly experience apart from the experience of happiness and sorrow. Therefore, if we can learn to disassociate ourselves from these two experiences and stand apart from them, we can become a silent witness to all experience in all three periods.

To acquire experience in *sādhana* (spiritual practices), to grow up in the truth, to flourish in *īmān,* to flower in compassion, to bloom in the serenity of tolerance, and to resplend with the beauty of patience, is liberation *(mukthi)* for an *insān* in this birth.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

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26

Know *Allāh's* Inner Secret *(Hikmatus-Sirr)*[1] and Your Inner Secret through Wisdom

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* the Most Merciful, the Most Compassionate.

Loving beings born with me! Here is something vital for you, something you need to know with your wisdom and your *īmān*[2] of certitude.

There are many books in which *ulamās'* (learned ones), *auliyā'* (saints), *gnānis* (gnostics), and *imāms* (teachers of wisdom) have described various kinds of virtuous thoughts, teachings, prayers, and ways of worship, explaining them from many different perspectives. They contain many points of wisdom and explanations that can be known only through wisdom. *Insān* (man) must become capable of understanding, analyzing, and gaining clarity from such knowledge.

The worship performed by such a man is very pure. Knowing that pure treasure within his heart *(qalb),* making that heart melt, living with steadfast faith and certitude in *Allāh* and the *Rasūl*ﷺ, and, coming to see the truth (by analyzing with the wisdom that is rightfully his), he must pray with clarity and with melting heart. Such is the nature of a man's true prayer and worship.

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[1] Whenever the spoken word goes out, the *hikmatus-sirr* (the unrevealable secret) is the part that is retained within; it is the part that man keeps within himself—that which cannot be spoken. The *hikmatus-sirr* stays inside, because it is unexplainable or inexpressible. It is something that only oneself and *Allāh* will know.

[2] Absolute, complete, and unshakable faith and certitude that God alone exists, is real; the complete acceptance by the heart that God is One. This absolute faith in the one God is the first of the five pillars of Islam, the other four being: prayer, charity, fasting, and the holy pilgrimage.

If you put together the many different prayers, *'ibādat,*[3] and worship, they exist as four steps and number seventy thousand in all. But at the station in which prayer reaches certitude in *Allāh* and the *Rasūl* ⊖, man's wisdom and *īmān* affirm absolute certainty of faith in *Nūr Muhammad* ⊖, the light of wisdom. And this wisdom called *Nūr Muhammad* ⊖ becomes the *imām* for man's faith and his clarity of wisdom.

When the sharpness of wisdom of an *insān* (human being) recognizes and extracts that light (which dawns from the luminous wisdom of *gnānam*[4] belonging to the *imām* called *Nūr Muhammad* ⊖) and prays in that light—that will be the prayer of certitude for *insān*.

Accepting the truth of *Allāh* and the *Rasūl* ⊖ with certitude; standing in the form of compassion; paying humble obeisance to *Allāhu ta'ālā Nāyan* with melting heart; placing body, wealth, soul, and inner self in His protection; joining with *Muhammad* ⊖, who is the certitude of *īmān;* following behind the *Rasūl* ⊖ of the *kalimah* that is *Islām: Lā ilāha illallāh, Muhammadur-Rasūlullāh;* and making the *Rasūl* ⊖ the *imām*[5]—one must stand behind him (losing one's own form, the form of *insān*) and pray as a *mu'min,* one whose *īmān* is perfectly pure. This will be the perfect purity of *dīnul-Islām.*[6]

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[3] Prayer, worship, meditation, and obedient service to the one God. See Glossary: *'ibādat.*

[4] Grace awakened wisdom; the fullness of *Allāh's* wisdom that is *Nūr Muhammad* ⊖.

[5] One who has received the grace of *Allāh's 'ilm* (divine knowledge); a guide to pure wisdom. When you attain this station and pray in this state, you will see only the light of *Muhammad* ⊖ in front of you as the *imām*. It is to this *imām* that you will bow down and pay your respects. You will stand behind him and pray to *Allāh*. The clarity of true prayer is to have certitude in your heart that you see the light of the *Rasūl* ⊖ as the *imām* at every *waqt* of your prayer.

Muhammad ⊖ is dead only to those who are in the station of *sharī'at*. But for *sūfīs* (those who are on the path of eternal life), *Muhammad* ⊖ is alive and everlasting; he is not dead. They see this light before them at every *waqt*. For them this light (the *Rasūl* ⊖) is the *imām*. He is wisdom and beauty, the beauty of *Allāh's* grace.

Sūfīs who have attained that wisdom will see the beauty of *Muhammad* ⊖ in the form of light in front of them in their prayer.

They see that beauty in their prayer. They stand behind the light of *Muhammad* ⊖ and perform the prayer of God's essence. They are not separate from *Allāh* or the *Rasūl* ⊖ but are one with them. They have cut away everything connected to this world. Only *Allāh* and the other world are with them. So they are praying (without any separation) in *Allāh's* kingdom. [The *imām* is the one who leads the congregation in the five-times prayers of Islam.]

Praying in this way, they prostrate their hearts to *Allāh* in seventy thousand different ways. But *Allāh,* the recipient of these diverse prayers, sees only the heart *(qalb)* performing the worship. If one pays obeisance and prostrates to Him with a pure heart, *Allāhu ta'ālā Nāyan* will accept those prayers.

In the station where the light called *Nūr Muhammad* ⊖, the *qalb,* and the wisdom that is the life for the *qalb*—these three—become one, *Nūr Muhammad* ⊖ will shine as a radiant resplendence. That resplendence will be the *imām,* the guide to wisdom. Using his certitude of faith man must gather all of the treasures buried in the books of the four *imāms*[7] into his wisdom, take them directly to the *imām* of wisdom, and learn the true meanings of those treasures.

Then the attributes *(sifāt)* of *Allāhu ta'ālā Nāyan's* wondrous *Nainār Muhammad* ⊖[8] will become the life *(hayāt)* for man's house of wisdom, and *Allāh's Nūr Muhammad* ⊖ will become the *imām* for that life and will go on making the wisdom of man shine and radiate. Therefore, know what you want to learn, and learn it with the help of that *imām,* that resplendent light.

To know the truth and then to follow the *Rasūl* ⊖ in the awareness of that truth is the perfect purity called *dīnul-Islām.* When wisdom, life, the clarity of awareness, the certitude of faith and conviction, and the

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6. The path of perfect purity; the resplendence of perfectly pure *īmān;* the ancient truth that was in *Allāh* originally and is always with Him. The light of the truth for *dunyā* (the world) and *ākhirah* (the hereafter). For those who dwell within it, *dīnul-Islām* is the faith of unquestioning surrender to the will of *Allāh.* See Chapter 15, pages 377–380.

7. Imām Abū Hanīfah: Born in al-Kūfah and died in Baghdad. 80-150 A.H./700-767 A.D.

Imām Mālik: Born and died in Medina. 94-179 A.H./716-795 A.D.

Imām ibn Hanbal: Born and died in Baghdad. 164-241 A.H./780-855 A.D.

Imām ash-Shāfi'ī: Born in Askalon, Palestine and died in Cairo. 150-204 A.H./767-820 A.D.

These four men systematically developed the rules of conduct and law *(fiqh)* from the injunctions appearing in the Qur'an and the *ahādīth.* Four different schools of thought were established after them, each having a slightly different interpretation of the practices of Islam.

Imām al-Ghazzāli ⊖ revealed in *Ihyā' 'Ulūmid-Dīn,* Vol. 1, Kitab Bhavan, New Delhi, that all four men not only devoted themselves to the knowledge of jurisprudence *(fiqh)* but were also keen observers of the knowledge of the heart.

8. [A term of respect or honor given to *Muhammad* ⊖, *Allāh's* Messenger.]

purity called *Islām* all join as one, enter the *kalimah,* disappear within *Muhammad* ⊖, shine within wisdom, pay humble obeisance to the resplendent light of our *imām, Nūr Muhammad* ⊖, and worship in the state of perfect purity—that is true prayer.

Praying without the light of wisdom, without perfect purity, and without certitude is not true prayer. Thus, if we assault people or frighten them into worshiping *Allāhu ta'ālā Nāyan,* or say this or that to trick them into going to prayers, their hearts would not be melting, and they would be praying without faith and certitude, without carefully analyzing their wisdom and without surrendering to God. In that case, no matter what form of prayer or worship they do, it will not be acceptable to God. One who prays out of fear of being beaten, or for the sake of public opinion, will not pray with a melting heart. And *Allāh* will not accept such worship.

This is why one who is man must pray with melting heart, with faith and certitude. Only if he makes his wisdom steadfast in certitude to the one irrefutable God and prays with melting heart will it be true prayer. This is what pleases *Allāh.* And *Allāh,* knowing that heart, will bestow the appropriate benefits and rewards.

Further, in various books by *imāms,* harsh words such as hack, chop, and cut have been used. (If we reflect on this seriously, we will realize that it is our evil thoughts they are telling us to sever.) Their words were in keeping with the laws of *sharī'at.* However, they differed among themselves regarding the interpretation of these laws, even in the matter of which foods are permissible *(halāl)* for man, and which are forbidden *(harām).* Each of the four *imāms* even prescribed a different manner in which the arms should be folded in prayer.

But of them, Imām ash-Shāfi'ī was one with subtle wisdom. That subtle wisdom led him to declare that wherever the word 'cut' appears, it really means to wash away and eliminate impurity, by reciting the *kalimah* three times.

Thus, by understanding the laws and precepts of the aforementioned *imāms* and teaching the true inner meanings, Imām ash-Shāfi'ī cleared away many misunderstandings and helped the people to get rid of their faults and to make their lives acceptable to *Allāh.* In this way, he guided their faith into pure *Islām,* and safeguarded it.

Like this, one who is man must know what is permissible and acceptable to God *(halāl),* and what is not *(harām).* He must know truth and goodness, and use his wisdom to live with the certitude of *īmān.* With wisdom he must examine and analyze everything: truth, *Allāh's* inner and outer secrets, *insān's* inner and outer secrets, the truths of the *kalimah,* the inner and outer secrets of this world *(dunyā),* the secrets of creation, the inner subtleties of wisdom, and the inner and outer secrets of the seventy thousand attributes of *Allāh.* Then, cutting away all that is evil with the *kalimah* of *īmān,* he must recognize and accept all the good things of immaculate purity and place them in front of the *Rasūl* ⊖. If he does this, he will be one who has the purity of *dīnul-Islām.*

O my brethren! Try to learn the truth through your wisdom! That will be the purity of true *Islām.* Whoever gains this knowledge through a thorough investigation with wisdom will be a true believer, a *mu'min.* Radiant wisdom is resplendent *Muhammad* ⊖.

My brethren! Each of the four *imāms* mentioned earlier recommended that the *takbīr* be performed in a different way. Each *imām,* fearing that failure to cover one's impure parts would nullify the effects of the worship of God, taught that a certain area must be covered. One advised covering the area below the navel; one designated the area between the navel and the stomach; another recommended the chest or heart region; and the fourth said to cover the eyes. However, when any one area is covered during *takbīr,* the other three places remained uncovered. Thus, not one of the *imāms* prayed with all four places covered, as was their intention. In covering one of the parts, they left the other three—the places of arrogance, karma, and maya—open. One who reflects on the true importance of those four places will become true man *(insān).* Since the meaning of this is so vast, we have given but a brief explanation.

The instructions of the *imāms* serve to point out each part of the body, so that man may cut away and eliminate the four types of evil actions. Only one who understands the four evils: creation, hunger, desire, and maya (illusion) and comes to know himself, lose himself, and attain the station of truth—will be an *insān.* Reflecting on this is an obligatory duty *(fard).*

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

*[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]*

27

The Excellence of *Islām*

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

The beautiful form of Original Nature that permeates all the worlds—that is *Islām.* The love seen in the beauty of Original Nature—that is *Islām.*

Within the ocean of *Islām,* which shines as the epitome of the purity of patience, the innermost heart *(qalb)* must be made steady, without the slightest tremor, and the boat of *īmān*[1] (faith, certitude, and determination) must be lowered onto that ocean. On this boat, you must erect the mast that is *Allāh-Rasūl,* hoist the sails of *dīn*[2] consisting of certitude, faith, conviction, resolution, devotion, serenity, sense of duty, and compassion, then make the five wondrous *kalimahs*[3] the rudder, and, to keep the boat still, lower the anchor that is *Muhammad* ﷺ.

Since it would be necessary to know the hearts of those who would be accepted and taken along aboard this boat, the wondrous *Muhammad* ﷺ was made to appear and was told by *Allāh,* "I have given you the name 'wondrous *Awwal Muhammad*'.[4] It is through you that I will create everything. Four divisions will occur among those creations, and the head for all four sections will be *Nainār Muhammadur-Rasūl.*[5]

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[1] When you get into the boat of *īmān* (faith, certitude, and determination) and hoist the sails, control the rudder, raise the mast, and unfurl the flag of *Haqq* (Truth, Reality), then you will come into the purity that is *Islām.* Only then does that boat turn into the boat of *Islām.* It becomes the boat of grace, the boat of purity. That purity is *Islām.*

[2] The light of perfect purity. The beauty and the light of truth for this world and the next.

[3] See Glossary.

[4] *Awwal* is the beginning, the emergence of creation, when all creations came forth from

"Islām is the state of bliss that is mingled everywhere, appearing and disappearing, shining (with form or without) as the resplendent father to all lives, showing the essence of compassion, beauty, love, and splendor. This priceless treasure, the Messenger who resplends in all the worlds by various names, in various forms, shapes, and colors, as the divine resplendence in both this world and the hereafter, appearing as the divine jewel, the gem among gurus, as *Rattina Muhammadur-Rasūl*[6] (the causal gem), resplending as jewel-like stars, and manifesting in many other diverse situations that defy description—this is *Islām.*

"O *Muhammad!* The creations will become entranced by your beauty, and, depending upon their different perceptions—what they think they saw—they will separate into different families, religions, and castes. Thus they will be buried and lost forever in their own perceptions. It is impossible for anyone to reach a finite conclusion about you or Me. Those who do succeed will die to themselves and be absorbed [in Me]. O My *Causal Muhammad!* What they are actually seeing through those varied perceptions is you and Me. There is an important truth in this. Those who should have the knowledge that this truth is *alif*[7]—when they eventually come to learn this through an understanding of the three precepts[8]—will see that I am within you and you are within Me, as the completeness belonging to the resplendent effulgence that is *Islām.*

"The resonance of *Islām* will be heard by all lives in all the worlds—things that move and things that do not move. Upon hearing that resonance, those of wisdom who are trying to know Me will cultivate the qualities of certitude, faith, peace, patience, serenity, tranquillity,

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Nūr Muhammad ⊖. This is the name God gave to His light of the *Nūr.* See Glossary: nine *Muhammads.*

[5] Our *Master Muhammad,* the Messenger of God ⊖.

[6] The precious jewel, *Muhammad* ⊖, the Messenger of *Allāh.*

[7] *Alif,* the first letter of the Arabic alphabet, represents *Allāh,* the one who stands alone. It is the grace of the essence of *Allāh.*

[8] The three precepts are the three conditions man must fulfill. The first is to believe with firm certitude in *Allāh.* The second is to worship *Allāh* alone. The third is to become *Allāh's* slave, which means to surrender to Him and become one with Him. When these three conditions are fulfilled, that is the resplendence of *Islām.*

compassion, love, beauty and a sense of duty. When they lay open their hearts, which are mirrors of love, raise their hand of faith, and direct their gaze toward our resonance, what they see will be the resplendence of the brilliant star that is *Awwal Muhammad*." This is grace-awakened wisdom *(gnānam)*. It is such beings who are called *gnānis* on this earth. *Allāhu aʿlam*—*Allāh* knows best.

Mutthām Muhammadur-Rasūl ⊖[9] swims and bathes in the many, many indescribable secrets in the world—secrets which are priceless gems—and in their nature and attributes, and, climbing into the boat of *īmān*, he raises the mast that is *Allāh*, hoists the sails of the *dīn*, controls the rudder that is the *kalimah*, and unfurls the flag of the *Haqq*, the Reality. This boat that contains such countless truths—this beautiful religion, this great path of truth—is *Islām*. Who can adequately describe the beauty of its wonders? Who but *Allāh* Himself?

Āmīn, Yā Rabbal-ʿālamīn.
As-salāmu ʿalaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

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[9] The priceless gem, the Messenger of *Allāh* ⊖.

لا اله الا الله محمد رسول الله

لا اله الا الله محمد رسول الله

لا اله الا الله محمد رسول الله

لا اله الا الله محمد رسول الله

28

The Excellence of the Language of *Islām*

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

Allāhu ta'ālā Nāyan created the precious being called man or *insān,* endowed with *īmān.*[1] And for this man He created a very clear wisdom. In keeping with this, He created many beautiful languages, beautiful treasures, and also beautiful human beings in a multitude of different colors. Man studies the different languages and speaks them. One of the most precise and scientific languages, rich in vivid detail, is English, which is growing not only in the direction of beauty but also in the direction of destruction.

Tamil

The Tamil language is like an ocean that has overflowed its shores. It can be learned with clarity and with great beauty. We can keep learning as long as we want, but in the end we must admit that no matter how much we learn, it will amount to no more than a handful of earth. Those who have studied Tamil in depth have taken but a drop from its vast ocean, without reducing the water in that ocean at all. How much more there still is to take! There is so much to learn from this language that one can never reach the end of learning it.

The fundamental truths within it have been discovered (by those who have tried) only in proportion to their varying levels of wisdom. Those who have managed to acquire a clarity of understanding through this language are making great efforts in their interest to acquire good and noble qualities such as devotion *(bhakti),* good conduct, prayer, justice, integrity, patience, serenity, peace, a sense of duty, and many others. These are the basic good qualities that are vital to man and please him. It is these qualities that endow the Tamil language with its clarity and truth.

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[1] Absolute, unshakable faith and certitude that God alone is real and that there is only one God.

The Arabic Language

God used the twenty-nine letters of the Arabic language—the letters of the *Thiru Qur'ān*—to create human lives in the form of beauty, integrity, truth, light, and plenitude. He endowed these lives with beautiful wisdom so they could study and analyze the essential truths of the *Qur'ān* with clarity—sifting and resifting, filtering and refiltering—and thereby gleaning all the pure truths that remained.

Knowing this, *insān* must realize with his divine analytic wisdom *(pahuth arivu)* that *Allāh* used the diacritical marks such as *zeyr, sukūn, sabar,* [called *fathah, sukūn, kasrah* in Arabic] from that same *Qur'ān* to create the beasts, birds, and other living creatures. He must realize further that all the living creatures (and all that belongs to them), as well as all the learning contained in the other languages—are contained within the *Qur'ān*. The Arabic language, this wonderful ocean that is greater than the seven oceans, is also contained within the *Qur'ān*.

The full meaning of the *Thiru Qur'ān,* however, cannot be discovered or understood through any particular language. Its inner meaning can be found only through the wonderful clarity of divine wisdom and with the help of God's grace.

My son! We have said that it seems impossible to reach an end to learning Tamil, even though it is a clear language. The *Qur'ān,* however, contains meanings that are seven oceans greater than those of Tamil, and so it is exceptionally rare to find someone who has discovered the complete treasure contained within the *Qur'ān*.

Therefore, each person has to keep inquiring, listening, and learning for himself. The *Qur'ān* explains the inner meanings of science, beauty, wonders, morals, prayer, good, evil, *Allāh's* truth, man's truth, the truth about learning, the truth about the world and about heaven and hell, the truth about this birth, the truth about life, the truth about morals and virtue and sin, the truth about mercy and compassion, the truth about *īmān,* the truth about certitude, righteousness, and justice, the truth about all living creatures, and the truth about many, many other things such as gambling, disputes, fraud, treachery, envy, arrogance, intoxication, lust, robbery, and murder. If someone were to claim to have fathomed the depths of this vast ocean, it is more likely that he has drunk just a drop. It is impossible to accept that he has studied and understood the whole.

Thus anyone who wants to know this treasure should attempt to do so step by step, through wisdom and the grace of *Allāh,* for *Allāh* reveals His form in the clearest possible way to the wisdom of man, wherever that wisdom exists. He reveals His deepest, most indescribable secrets only to one who, with unshakable faith in Him as the only ruler, has dedicated body, wealth, and soul to Him. But it is quite clear that whether one is learned or not, the indispensable requirements (for knowing this treasure) are purity of heart and the grace of *Allāh.* This great wealth belongs only to one who sees the true nature of *Allāh.* It is in this way that *Allāh* explains this secret, the real treasure, to His creations.

My son! *Allāhu taʿālā Nāyan* is not one who asks for your body or form; He knows only a person's inner being, his *qalb.*

One person may kill a cow and eat its flesh. Another will drink its blood, calling it milk.[2] Each of them, in keeping with his own level of wisdom, will claim that he has not done anything sinful. If, however, these actions are scrutinized with divine analytic wisdom *(pahuth arivu),* it will be seen that one of the two is a murderer, while the other is a vile sinner. Let me explain by an example.

There was once an evil man who murdered a rich man, grabbed all his wealth, and thereafter lived a comfortable life. There was also a money lender who, having lent one hundred rupees[3] to a certain poor man, demanded a monthly interest of ten rupees. The poor man was unable to repay the hundred rupees, and so the interest accumulated until he owed 220 rupees by the end of the first year and 340 rupees by the end of the second year. Being unable to pay, the poor man suffered day after day, going without food or sleep, tormented by worry, until he lost his house and property, and even his wife and children, and finally he faded and shriveled and went to his grave.

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[2] [The milk is produced from the blood of the mother.]

[3] [The unit of currency in India and Sri Lanka.]

Between these two—the evil man who got rich by murdering the wealthy man in one blow and the money lender who got rich by torturing the poor man day after day until he drove him to a slow, excruciating death—which one is worse? This is like the difference between the one who killed the cow with one stroke (and consumed its flesh) and the one who tormented that creature day after day, drinking its blood (milk). If we dissect this and examine it with wisdom, its truth will be understood clearly.

To the one who has surrendered his body, wealth, and soul to Him, God reveals the secrets of His truth, in keeping with that man's level of wisdom.

Therefore, no matter how much we have learned, we still must realize the truth and refrain from killing. To realize the truth is most noble.

One who employs the true meaning of the *Qur'ān* for his own worldly gain is comparable to a murderer. Such an action is contrary to the word of the *Qur'ān*.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

29

Īmān-Islām (Kalimah)

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

Īmān-Islām is perfect certitude and purity of faith in *Allāh.*

The *kalimah* is affirmation (both with the mouth and in the heart) of that certitude of faith.

Īmān,[1] *or faith, has six components:*[2]

1. To have the certitude that *Allāhu ta'ālā* (Almighty God), the One, does exist.
2. To believe in the existence of the angels.
3. To believe in the existence of the scriptures sent down by God.
4. To believe in the existence of His messengers.
5. To believe in the existence of a Final Day.
6. To believe in the existence of good and evil, heaven and hell.

Firm belief in these six is the mark of steadfast *īmān.* Steadfast *īmān* is an essential prerequisite to the affirmation of the *kalimah.*

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[1] Complete acceptance by the heart that God is One.

[2] [The cardinal articles of faith in Islam. *Āmantu billāhi wa malā'ikatihi wa kutubihi wa rusulihi wal-yaumil-ākhiri wal-qadari khairihi wa sharrihi min-allāhi ta'ālā.* I believe in *Allāh,* and His angels, and His books, and His messengers, and the last day, and predestination by *Allāhu ta'ālā,* the good of it and the bad of it.]

In addition, before one can affirm the *kalimah,* one must know oneself and attain these three:

to see with the eye of certainty *('ainul-yaqīn),*
to know with the knowledge of certainty *('ilmul-yaqīn),*
to experience the reality of certainty *(haqqul-yaqīn).*

THE FOUR PILLARS OF THE *KALIMATUSH-SHAHĀDAH* (BEARING WITNESS)

The First Pillar (rukn) is:
ithbātu dhātillāhi ta'ālā,
the affirmation of the essence *(dhāt)* of *Allāh,* the Most High;
the absolute faith *(īmān):*

that *Allāhu ta'ālā* is *Maujūd* (He exists, is present)—
the one who is the purity of highest perfection;
that He is *Qadīm* (Ancient, Eternal)—
the original One;
His purity, which is the highest perfection,
has no beginning;
that He is *Bāqin*—
the one who exists forever,
the one whose existence is imperishable;
that He is *Mukhālifun lil-hawādith*—
He is unlike His creations (which came after Him);
He is far beyond comparison to those more recent
appearances;
in His nature, in His beauty, and in His actions,
He is unique, without equal;
that He is *Qā'imun bi-nafsih*—
the Self-subsistent One,
the one who is His own strength and stability,
the one who does not need help from anyone;
Allāhu ta'ālā is the pure One, transcending direction
or place;
that He is *Wāhid*—He is One.

The Second Pillar is:

ithbātu sifātillāhi ta'ālā,
the affirmation of the inherent attributes *(sifāt)* of *Allāhu ta'ālā;*
the acceptance:

that He is *Hayyun bi-hayātih*—
the one who is alive by His own life;[3]
that He is *'Ālimun bi-'ilmih*—
the one who knows through His own knowledge and not in the way the mind conceives things;[4]
that He is *Murīdun bi-irādatih*—
the one who intends with His own intention, not with the mind;
that He is *Qādirun bi-qudratih*—
the one who has the ability to know through His own power, not through the senses nor with the help of others;
that He is *Samī'un bi-sami'ih*—
the one who hears with His own hearing, not with ears;[5]
that He is *Basīrun bi-basarih*—
the one who sees with His own vision, not with eyes;
that He is *Mutakallimun bi-kalāmih*—
the one whose speech is the divine word,
that is, He speaks not with a tongue.

The Third Pillar is:

ithbātu af'alillāhi ta'ālā,
the affirmation of *Allāh's* actions. It is to believe in the existence of the actions of *Allāhu ta'ālā;*
the acceptance:

that He is *Mūjid*—the one who makes things that did not exist come into existence;
that He is *Mu'tin*—the one who makes created things non-existent;

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[3] [He lives through a life which is of Himself (His essence).]

[4] [He knows through a knowledge which is of Himself (His essence).]

[5] [His hearing is not like the hearing of others.]

that He is *Khāliq*—the one who creates;
that He is *Rāziq*—the one who provides sustenance;
that He is *Muhyī*—the one who brings to life those who are dead;
that He is *Mumīt*—the one who brings death to the living;
that He is *Hādin*—the one who guides on the straight path;
that He is *Mun'im*—the beneficent One; the Source of blessings; the one who comforts;
that He is *Muntaqim*—the one who carries out retribution.

The Fourth Pillar is:

ithbātu sidqi Rasūlillāh ⊖,
the affirmation of the truthfulness of the *Rasūl* of *Allāh* ⊖;
the acceptance that everything the *Rasūl* ⊖ said is true;
the acceptance:

that in the grave both joy and sorrow exist, and there will be questioning by the angels Munkar and Nakīr ⊖;
that after death one will be raised from the grave;
that life in the next world does exist;
that there is a scale that weighs good against evil;
that the bridge called *as-sirātul-mustaqīm*[6] does exist;
and that what is known as heaven and hell have been created.

The fourth pillar is to have faith that these statements, as well as everything else that the *Rasūl* ⊖ said, are absolutely true and immutable.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

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[6] The straight path; the path of rectitude, which takes one from this world to the next. The straight, or shortest, path to *Allāh* is by acquiring His gracious qualities.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability and to the extent of our wisdom. Those with more wisdom may have a deeper understanding of the truth within these pages.]

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30

The Explanation of the Saying: Prayer is the Hallmark of *Īmān*

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

Qālan-nabī (sallallāhu 'alaihi wa sallam): "Likulli shay'in 'alamuw-wa 'alamul-īmānis-salāh." Our noble Prophet ﷺ has said, "Everything has its own distinguishing mark or sign, and the distinctive hallmark of *īmān*[1] is prayer."

The Prophet ﷺ said further, *"As-salātu 'imādud-dīn; faman aqāmahā faqad aqāmad-dīn; wa man tarakahā faqad hadamad-dīn."*

This means:

Prayer is the pillar that provides the foundation, strength, and stability for the fortress called *dīnul-Islām,*[2] which protects and saves us from unceasing sorrows, difficulties, afflictions, and many, many other hostile elements that torment us. Therefore, whosoever stabilizes himself with certitude in prayer strengthens this fortress of *dīnul-Islām* and protects himself from suffering and torment. Whoever disregards prayer has certainly demolished this fortress. As a result, he will get trapped in the nets of those hostile elements and will experience endless sorrow, difficulties, and torment, from which he cannot be redeemed.

When the Prophet's ﷺ time on earth was ending, his perfectly pure soul, as it was departing from the immeasurably vast-open space of his inner being,[3] said, *"Ūsīkum bis-salāti, ūsīkum bis-salāti, ūsīkum bis-salāti."* My final parting instruction to you is that you must establish yourself firmly in prayer, foster it, and cherish it. Anas ibn Mālik ؓ reported that the above saying was repeated three times. Therefore, my brethren, please reflect deeply upon this and all the other beautiful things that the Prophet ﷺ has said.

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[1] Absolute, unshakable faith and certitude that God alone is real and that there is only one God.

[2] The beauty of the pure light *(dīn);* the path of perfect purity, truth, and light; the faith that leads to unquestioning surrender to the will of God.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

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[3] At this time, the resplendent soul of the Prophet ﷺ departed from the vast expanse of his heart (which had been performing duty to the forms of the world) and moved into the state of *ākhirah* (the other world), in which it was serving all the secret lives that were the *khair,* the good. His heart was transformed from the heart that was serving the creations of the world back into the heart of *Allāh,* serving all of everything. Rather than thinking of this as the time of the death of the Prophet ﷺ, one should think of it as the time of the changing over of the heart.

It was at this time that the Prophet ﷺ said, "You must establish prayer so that you also can change in the way I am changing." The thing that people usually call death occurs when the earth eats you up, whereas this 'death' transforms you into everlasting life. That means you move from this life into everlasting life.

31

Conditions for Purity in Prayer

Rules of Ablution or *Wudū'*
(Cleansing Oneself before Prayer)

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

Allāhu ta'ālā Nayān has enjoined upon us:

> *O ye who have perfect faith! (O ye of īmān!) If you seek strength and stability in your prayers:*
>
> *Wash your faces with water and make them clean.*
>
> *Wash your hands and your forearms clean, including the elbows.*
>
> *Wipe your forehead and the hair on one-quarter of your head (with wet hands).*
>
> *Wash both your feet and ankles, including the bony knuckles.*

A *Hādīth*

Gracious Words of the Messenger of God ﷺ

The Prophet ﷺ has spoken these words of divine grace:

If one cleanses himself (by performing ablutions before prayer) and maintains the beauty of that purity throughout the prayer (which consists of two *rak'ats*),[1] he will be freed from the cravings of his *nafs* (self-gratifying desires) for things of this world and will reach a state of perfect purity, free of all sin, just as a newborn child fresh from the mother's womb is untainted by any sin or evil.

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[1] [A unit or section of prayer in the five-times prayer of Islam *(salāt),* consisting of a bowing from an upright position, followed by two prostrations.]

The Prophet ﷺ *has said:*

> If, while performing his ablution,[2] one thinks only of *Allāhu ta'ālā* as he draws in his breath to perfection in *dhikr, Allāhu ta'ālā* will purify his entire body.
>
> If, however, he does not remember *Allāhu ta'ālā* as he draws in his breath, no part of his body other than the part he washed will be purified.

The Prophet ﷺ *has said:*

> To cleanse oneself in the name of God is purity beyond purity.

The Prophet ﷺ *has also said:*

> Ablution upon ablution is like light upon light.[3]
>
> If one renews his ablution, *Allāhu ta'ālā* refreshes his faith, his *īmān*. Ablution upon ablution is exalted ablution.
>
> If one who is a Muslim[4] rinses his mouth in the course of his ablutions, all the sins committed by his mouth will leave him.
>
> If he rinses his nose, all the sins of his nose will leave him.
>
> If he washes his face, all the sins of his face will leave him.
>
> If he washes his head, all the previous sins that are within it will leave him.
>
> If he washes both hands, all the sins in those hands will leave him.
>
> If he washes both feet, all the sins in those feet will leave him.

To strengthen one's belief even further are the following words of grace of the Prophet ﷺ:

> One who has purified himself by ablution is not similar to one who is fasting.
>
> For, if one says, *"Bismillāhir-Rahmānir-Rahīm"* at the beginning of his ablution and recites:

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[2] See *Ihyā' 'Ulūmid-Dīn* by Imām al-Ghazzāli, page 157.

[3] To perform ablution even when one is still in a state of purity from his previous ablution, i.e., when one's ablution has not been broken.

[4] One who is totally surrendered to *Allāh*.

Ash-hadu al-lā ilāha illallāhu wahdahu lā sharīka lah;
wa ash-hadu anna Muhammadan 'abduhu wa rasūluh.

I testify that none is worthy of worship except *Allāh,* He is One without associates; and I testify that *Muhammad* is His servant and His Messenger.

as he cleanses each part of his body and finally recites the *du'a':*

Allāhumma-j'alnī minat-tawwābīna waj'alnī minal-mutatahharīna waj'alnī min 'ibādikas-sālihīn! Subhānaka-llahumma wa bihamdika. Ash-hadu al-lā ilāha illā anta, astaghfiruka wa atūbu ilaik. Wa sallallāhu 'alan-nabiyyi Muhammadiw-wa ālihi wa sahbihi wa sallam ajma'īn! Wal-hamdu lillāhi rabbil-'ālamīn!

O *Allāh,* make me among those who turn to You in repentance, make me among those who purify themselves, and make me among those who are Your righteous servants!

All glory and all praise is to You, O God.

I testify that there is no god but You, I seek Your forgiveness, and to You I turn in repentance.

And may God bestow His blessings upon our Prophet, *Muhammad,* and on his family and on his companions, all of them!

And all praises are to God, the Lord of all the universes!

he will be drawn close to the gates of heaven, and all eight gates will be kept open to receive him. (All the base desires born of the five senses will be eliminated from him.)

Allāhu ta'ālā has said, "Wash your face clean."

The face is that which looks forward:

It is the expression of the light of wisdom of the heart. Therefore all the thoughts that were formed in the heart before washing the face—all thoughts other than those of *Allāhu ta'ālā*—must be pushed aside. If you succeed in pushing them aside, you will be filled with God's grace. As soon as the hidden evils are eliminated, your heart will belong only to *Allāhu ta'ālā* and your prayer will be the prayer most acceptable to Him.

Rinsing the mouth:

> Wash and clean your tongue from carrying tales, backbiting, and telling lies. Whatever may happen, maintain the purity of your tongue with the *dhikr*,[5] *Lā ilāha illallāhu*.[6] Further, become one who communes with *Allāh*. Do not become one who communes with the self-satisfying desires *(nafs ammārah)*.

Rinsing the nose:

> Draw water into your nose in order to wash away the feeling of pride and conceit in the brain as well as the looks filled with lustful intentions that arise from desire.

Washing the two eyes:

> Close the outer eyes to prohibited ways and close the eye that is the heart of perfection (the *qalb*) from turning toward any other than *Allāhu ta'ālā*.

Allāhu ta'ālā has said, "Wash your hands and forearms."

Allāhu ta'ālā has said that both hands and forearms (including the elbows) should be washed clean. The meaning is:

> Control your thoughts of superiority. Make your pride and conceit shrink. Do not strike another. Stretch your hands out only for good deeds such as showing gratitude, rewarding good deeds, giving charity, and feeding the poor. Further, get rid of fear and remain steadfast. Give up your attachment to family, relatives, and neighbors. Then that Lord who is the plenitude of perfection will make you perfectly pure, and you will be firmly established in the state of steadfast meditation.

Allāhu ta'ālā has said, "Wipe (one fourth of) your head clean (masah)."

The head stands for a superior station:

> Many things arise from the head, such as self-importance, inner pride, and vanity. Give these up and clear away the desires of your baser self. Then, when you do what *Allāh* has commanded and avoid what He has prohibited, the evil deeds that stem from desire

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[5] The remembrance of *Allāh* with every breath.

[6] Nothing is God, other than You.

will go away from you; your intention *(niyyat)* will be fulfilled, and you will be filled to the plenitude of perfection. You will, moreover, become a prime disciple and foremost devotee of *Allāhu ta'ālā.*

The head is the master of all other parts of the body:

Hence it is most appropriate and beneficial to wash the head. Cleansing the head does not eliminate all the dirt. Nonetheless, *Allāhu ta'ālā* has exhorted us to cleanse it in order that at least some of the lesser sins may be washed away.

Allāh has also instructed us that washing the head frees our limitless excellence and our most exalted state from our deep-rooted evils (arrogance, karma, and maya).[E1]

Washing the ears:

The ears are set on the head. Cleansing the ears means: Do not lend your ear to things that do not concern you. Listen only to permissible *(halāl)* sounds, sounds that will benefit you. If you do this, you will be freed from the bondage of slavery in both worlds and reach the superior station of perfect certitude, with your intention focused fully on *Allāhu ta'ālā.* Otherwise, the cravings of your desires will be the only god that you worship.

Therefore, do not listen to sounds that are not beneficial to you. Stop listening to any words other than those of the most exalted beauty. And there are no words more beautiful than the words of *Allāhu ta'ālā.*

Washing the back of one's neck means:

One must cleanse himself of the qualities of slander, injustice, and anger.

Doing injustice toward others will result in ruin to one's own state of *haqīqat* (union with God).

Allāhu ta'ālā has said: "Wash your feet clean."

Allāhu ta'ālā commanded that both feet and ankles must be washed. The feet enable us to move around. Washing the feet means:

Give up walking about wherever your mind *(nafs)* leads you and also give up the desire to do so.

There are certain secrets about using water for cleansing yourself before prayer:

> The craving for food and for the pleasures of married life are akin to fire. That fire can be extinguished by water. But once the fire that is anger has been kindled, it can be extinguished only by the water of the grace of *Allāhu ta'ālā.*
>
> The cleansing of various parts of the body during the ablutions done before prayers purifies the heart as well as the outer body. The resplendence of that purity eliminates the dirt in all parts of the body. Thus the whole body is made to shine with the light of the plenitude of perfection.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

ENDNOTE

1. The head refers to not only the crown but also the entire face. All parts of the body are controlled through the head. For it is the eyes, nose, mouth, and ears that give meaning to the whole, by gathering, analyzing, and distributing all the sensory impressions. Further, it is from the head that man's wisdom, his qualities, and his actions arise. Without the head man cannot function. This is why God has ascribed such importance to the head.

Moreover, mere external cleansing of the head with water before prayers is not enough, for that removes only dirt and bad smells, not your mind and desire. These can be cleansed only through your wisdom.

If, with your wisdom and *īmān,* you can control your tongue, you will get rid of its sins. If you can control your hunger, the fire within you will be extinguished. If you can control your nose, the smells of the world will go away. If you can cleanse your eyes, the sins of worldly scenes will be washed away. If you can cleanse your ears, the sounds of the world will leave you. And if you can make your wisdom clear, you will know the freedom of the soul.

Therefore, you should not be content with the idea that simply cleansing your head with water will truly clear away all the dirt. It is true that a certain portion of lesser evils will be washed away, but it is only when you wash it with *īmān,* faith, and wisdom and lose yourself and see only *Allāh* that you will be cleansed of the most evil sins. *Allāh* will grant you a state of still silent contemplation *(mounam),* which confers upon you greatness and the highest state.

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32

The Inner Secrets of Prayer

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

Tājuddīn ibn Zakariyyā, of the lineage of 'Uthmān ibn 'Affān, says: If one, knowing *Allāhu ta'ālā Nāyan,* seeks Him in the prayer that is prayed in the joining of the outer *(zāhir)* and the inner *(bātin)* prayer, he will derive great benefits thereby. For, the treasures he acquires through performing both the outer and the inner prayers—the perfecting of his purity *(Islām)* and his certitude of faith *(īmān)*—will carry him to the station of union *(jam'),* in which his heart merges with God. As a result, all worldly desires will leave him, and he will attain the station of *barakāt,* the blessings of the Treasure of grace.

Thus, until such time as one acquires the certitude that arises from wisdom, the prayer most acceptable to God will be the one performed from the combined stations of *bātin* (inner) and *jam'* (union). To disregard one and do only the other will be a sin. You must worship with the steadfast certitude and the good actions of both stations.

THE BENEFITS OF PRAYER

Prayer endows you with the purest form of restraint—the devotion that is acceptable to *Allāhu ta'ālā.* Further, it eliminates impurities and makes you complete. Thus it renders you fit to dwell in close proximity to God.

What is this like? In the same way that a subject remains in humility, respect, and reverence in the presence of a king, a devotee who has true love for God will restrain and contain himself with humble reverence and devotion, in the constant remembrance of God.

And just as one would humble himself in serving true gnostics and sages *('ulamā')* or kings and sultans, if you will rid yourself of your pride and your deep-rooted evil qualities, then you will certainly become one who worships *Allāhu ta'ālā* with steadfast certitude of faith and will merge with God.

With subservience to the commands of *Allāhu ta'ālā,* control your thoughts and keep your mind still. Further, do not walk the earth carrying tales, or backbiting, or committing treachery.

Do not place your trust in the world, believing that this life is a life of happiness. Do not interfere in the affairs of others.

If one has ascended to a state in which he eliminates his evil thoughts and intentions (through actions filled with God's grace), God will reside as the perfection of inner purity within him. If he were to remain in his earlier state, how could his prayers be fulfilled?

On the other hand, when his prayers have been correct and have reached fruition, his fulfillment will be in his coming face to face *(mushāhadah)* with *Allāhu ta'ālā,* and, drawing even closer, coming into His presence *(hudūr)*. Therefore, a truly virtuous one *(sālih)* will give up his evil qualities and will draw good qualities to himself. Then he will leave the lower station, which is *sharī'at,* and become one who has progressed toward the highest station of bliss—the excellent station of *lāhūt,* or union with God.

In a verse of the Qur'an that deals with purity of prayer, *Allāh* has mentioned the four steps (of spiritual ascendance). In Tamil they are called: *sariyai, kiriyai, yōgam,* and *gnānam;* in Arabic: *sharī'at, tarīqat, haqīqat,* and *ma'rifat.* These correspond to the stations of *nāsūt* (the elemental world), *malakūt* (the angelic world), *jabrūt* (the world of divine power), and *lāhūt* (the world of absolute divinity).

A true slave of God (an *insān kāmil,* or perfected man) attains these four stations and experiences the bliss of liberation. He becomes one who is the plenitude of perfection, and all of his words will be heard everywhere. For, the one who speaks from such a station *(haqīqat)* is none but *Allāhu ta'ālā* Himself.

Muhaiyaddeen 'Abdul-Qādir al-Jīlānī,[1] *qaddasallāhu sirrahu*[2] has said:

Purity may be of two kinds: The first kind is outer *(zāhir)* or worldly purity, which is achieved by washing with water as prescribed in *sharī'at.* Thus, when the purity achieved by the ablution of *sharī'at* is broken by the release of emissions *(najis),* it can be restored by cleansing with water. The second kind is inner *(bātin),* which is achieved by repentance *(taubah)* and by the instruction *(talqīn)* of the spiritual guide *(murshid)* guiding him to the *dhikr,*[2] helping to cleanse him of evil qualities, and always guiding him on the path that leads to the realization of the Reality.

The Stages of Inner Purification *(bātin)*

Taking the essence of the 'five actions'[E1] (five-times prayer), one continues to purify himself through *dhikr,* the constant remembrance of *Allāh.* As one's inner purity increases, the *dhikr* becomes deeper and deeper:

adh-dhikrul-lisānī—the *dhikr* of one who is worthy to worship.
adh-dhikrul-qalbī—the *dhikr* of one who worships with his innermost heart.
adh-dhikrur-rūhī—the *dhikr* of one who worships with his life (or soul).
adh-dhikrus-sirrī—the *dhikr* of one who worships with the secret of life.
adh-dhikrul-khāfī—the *dhikr* of one who loses himself, and worships God, standing in the state of God.

HADĪTH:
WORDS OF GRACE OF THE MESSENGER OF *ALLĀH* ﷺ

Our beloved Prophet ﷺ has said, "True purification occurs only when one cleanses oneself with the intention for inner purity. If one revives his purity, then *Allāhu ta'ālā* will revive his *īmān."*

Thus, if inner purity (the purity of *bātin*) is broken (by haughtiness, inner pride, jealousy, envy, backbiting, slander, or falsehood, or by sins caused by the eyes, ears, hands, or legs; or by other such evil qualities or

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[1] Known as *Qutbul-Aqtāb* ⊖ *(Qutb* of all *qutbs),* and as the reviver of the *dīn,* the path of perfect purity.

[2] May *Allāh* sanctify his secret.

[3] Remembrance of God with every breath.

the baser religious practices), that purity can be restored only by asking for unqualified pardon for those sinful qualities or base actions and by removing those qualities and actions at their roots—by doing good acts, by removing self-pride, by incessant pleading for forgiveness, and by keeping one's intention firmly fixed on God.

Therefore, if one who is a gnostic *('ārif)* wishes to achieve perfection in his prayer, he must guard and protect his repentance, as well as his asking for pardon.

And while the outer purification of *zāhir* is designated to be performed only at certain times and in certain places, it is decreed that the inner purity of *bātin* must be unceasingly maintained with great vigilance until the ripeness of age.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

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ENDNOTE

1. The 'five actions' refers to the five-times prayer. You must use the inner aspects of each prayer to continue the prayer on the inside, in *dhikr.* It is the essence of the prayer (not its form) that will be brought to the inner plane. The outer form of prayer can be seen by everyone, but no one can see the prayer that goes on inside.

For example, you can see water in a bottle. When you pour it into a glass, you can still see the water, and you know it is there. When you take it into your mouth, you still know it is there. But once you swallow the water and it goes into your stomach, you do not know where it is. At that point it becomes absorbed, and only the body knows where the water is. Only the nerves in the body know where it is.

Prayer is also like that. First you see it on the outside. Then you take it in. You may know where it is as it goes in, but after that you do not know where it has gone.

In order to be absorbed by *Allāh,* prayer must be taken inward, step by step. Just as water is taken into the body and is then absorbed by whatever water is already within the body, prayer must be taken to the realm of prayer inside, and be absorbed by *Allāh. Allāh* treats that prayer in the same way as did the part of the body that absorbed the water. At that stage, the world will not know, nor will you. That is what prayer is like.

Moreover, just as you know immediately when water is lacking in the body, you should know when prayer is lacking within. Wisdom should know immediately. Then you must pray more and appease that thirst.

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33

How the Body of Prayer Acquires Life

Only God will know the glory of God.
Only God will know His power and His creation. *Āmīn.*

Bismillāhir-Rahmānir-Rahīm.
In the name of *Allāh,* Most Merciful, Most Compassionate.

Qālallāhu ta'ālā: "Aqīmus-salāta bidh-dhikr."

Allāhu ta'ālā[1] says: "Establish prayer through *dhikr.*"[2]

Allāh has commanded, "You must pray. In that prayer, you may be thinking of Me or you may be thinking of things other than Me. When you pray thinking of Me, you must pray in such a way as to draw Me in with your breath, with undisturbed purity, in *dhikr* (remembrance)."

The Prophet ﷺ said that when one is praying, if his heart is present *(hudūr),* that prayer will be recorded in his favor as a purposeful prayer. On the other hand, the prayer in which his heart is not present (it is distracted or inattentive) will not be recorded in his favor."

Any prayer in which one's heart is not present can result in torment to the one who is praying. So said Hasanul-Basrī رضه.[3] Whoever prays without an inner fear—all the prayers of such a person will be rendered worthless. So says Sufyān ath-Thaurī رحه.

Words of grace of our noble Prophet ﷺ in *Ihyā' 'Ulūmid-Dīn:*[4] At the time of prayer, even though one's physical body may be cleansed and present, his heart may not be cleansed of other thoughts, thus allowing it to be filled with only the thought of God. Such a prayer will not be acceptable to *Allāhu ta'ālā.*

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[1] *Allāhu:* Almighty God, the beautiful, undiminishing One; *ta'ālā:* the One who exists in all lives in a state of humility and exaltedness; *Nāyan:* the Ruler, who protects and sustains; Lord; Master over everything.

[2] The constant remembrance of God.

[3] [Considered the patriarch of Islamic mysticism. He was said to have been steeped in sadness and fear, as if hellfire had been created exclusively for him.]

[4] [See *Ihyā' 'Ulūmid-Dīn* by Imām al-Ghazzāli, page 157.]

If one becomes heedless while he is praying and allows another purpose to cross his true prayer, the prayer that results will be an offering of a mixture of good and evil to *Allāhu ta'ālā.* For in the beginning, true prayer was the intention.

My brethren! Prayer is a body. The life, or *rūh,* for that body is the presence *(hudūr)* of the heart within the prayer—the completeness that comes from certitude of faith. This life is the nourishment for the various parts of the body of prayer, and it is made to circulate throughout that body by means of the remembrance of God, the *dhikr.*

When the body of prayer, through absence of the heart during prayer, is no longer receiving its natural food (which is the light of the remembrance of God), then the arms, legs, and mouth of that body of prayer are deprived of their nourishment and suffer the same agonies a plant suffers when it is deprived of water. Countless numbers of people go to their graves in this lifeless state.

Those who fail to draw in the vibration of *Allāh* on their breath (seeing only Him in their eyes, smelling Him alone in their nose, hearing Him alone in their ears, and knowing Him alone in their hearts), those who lack this connection, those who lack the awe and the yearning that arise from absolute certitude of faith—such beings end up existing without His light, deprived of the soul that would take them to *ākhirah,* the hereafter.

But even if the body of prayer has been allowed to shrink due to heedlessness (absence of the heart) in prayer, it can still be revived. For, since the *mīm*[5] was impressed in that body when it was formed in the very beginning, faith will always be present. Thus, even if one's heart is not present in his prayer and he allows other thoughts to come in, his original faith and certitude can still be reawakened. When the presence of the heart is re-established through remembrance of *Allāh (dhikr)*—if one remembers even a fraction of his original good intention—the body of prayer can be revived.[6]

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[5] *Mīm* represents *Muhammad* ⊖.

6. For instance, when one passes a place of worship, he will stop to pray at least for a short while. When he happens to hear words of wisdom, he will stop and turn his ears toward those words. This is because that remembrance is always present within his body of prayer.

Then, if one can discard all other thoughts and keep his intention fixed on *Allāh* alone—fixed on that one place—that prayer will attain life *(hayāt)*.

At this stage, the body of prayer surrenders itself in the station of one-pointed faith and certitude in *Allāh,* the station of *takbīrut-tahrīmah.*[7] The prayer of one who has eliminated all except that station—in which the heart is perfectly immersed in God—will come alive (attain *hayāt*) and be free of all agitation.

Āmīn, Yā Rabbal-'ālamīn.
As-salāmu 'alaikum wa rahmatullāhi
wa barakātuhu kulluhu.

May it be so, O Lord of the universes.
May all the peace, the beneficence,
and the blessings of God be upon you.

[We have translated this book to the best of our ability
and to the extent of our wisdom. Those with more wisdom
may have a deeper understanding of the truth within these pages.]

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[7] [*Takbīrut-tahrīmah:* To say, *"Allāhu akbar: Allāh* alone is great. Nothing else is." This is the initial *takbīr,* or exaltation of *Allāh,* at the beginning of prayer *(salāt).* It is said standing, with hands raised to the ears, palms forward, while saying, *"Allāhu akbar,"* then placing right hand over left on the abdomen. After this, the worshiper must give himself up entirely to worship. *Tahrīmah* is from the root *harama.* The idea is that one is in a sacred space for the duration of the *salāt* and should not pay attention to or interact with the world.]

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Glossary
with
Pronunciation Guide

Six vowels and two dipthongs are usually recognized in Arabic. Generally, long vowels are held twice as long as short vowels. Any letters not otherwise indicated below should be pronounced more or less as they are in English.

a	'a' as in b*a*t, or 'u' as in b*u*t
ā	same as above, but held for twice the length of time
i	d*i*d
ī	f*ee*t
u	t*oo*k
ū	f*oo*l
dh	*th*is
th	*th*in
'	glottal stop

The following have no English equivalents:

'	strong gutteral pronounced in throat
gh	as in the French *r*
kh	as in the Scottish lo*ch*
q	like a "k" in the back of the throat

The following traditional supplications in Arabic calligraphy are used throughout the text:

ﷺ following the name of the Prophet *Muhammad* or *Rasūlullāh* stands for *sallallāhu 'alaihi wa sallam* (may the peace and blessings of *Allāh* be upon him).

ؓ following the name of a companion of the Prophet *Muhammad* ﷺ, a saint, or *khalīfah* stands for *radiyallāhu 'anhu* or *'anhā* (may *Allāh* be pleased with him or her).

ﷷ following the name of a prophet or an angel stands for *'alaihis-salām* (peace be upon him).

﵏ following the name of a revered elder or ancestor stanus for *rahmatullāhi 'alaihi* or *'alaihā* (may the blessings of *Allāh* be upon him or her).

- (A) indicates an Arabic word.
- (P) indicates a Persian word.
- (S) indicates a Sanskrit word.
- (T) indicates a Tamil word.

Abū Bakr as-Siddīq﵁ [A close companion of the Prophetﷺ, and later his father-in-law; the second person (after Khadījah﵂, the Prophet's wife) to believe in the mission of the Prophetﷺ; the one who accompanied the Prophetﷺ on his flight from Mecca to Medinah (the *hijrah*); the first caliph in *Islām* after the passing of the Prophetﷺ.]

Adam ﷷ The first man, and father of mankind; God's deputy on earth.

When *Allāh* asked who would accept His entrusted treasure (the light of wisdom, the *Nūr*), it was earth that came forth and offered to accept it. *Allāh* then placed that light in Adam (the form created out of earth). Hence this light of wisdom is the birthright of all human beings (the progeny of Adamﷷ).

Adam means earth, but when we speak of the four archangels under Gabrielﷷ, then Ādamﷷ becomes an archangel. At different levels he manifests differently: an archangel, a father to all created beings, and a prophet of *Allāh*.

ahad (A) One. *Al-Ahad:* The One; this refers to God in His absoluteness.

ahādīth (A) (sing. *hadīth*) Divine words of grace; words and explanations that came forth from *Allāh;* words or commands of *Allāh* that were received by Prophet *Muhammad*ﷺ and other prophets and were then conveyed and demonstrated to the people. In Islam, *ahādīth* are traditions relating to the deeds and utterances of the Prophetﷺ, as recounted by his followers. Sometimes it means a story about the prophets. The words of *Allāh* given directly to the prophets (without Angel Gabrielﷷ as an intermediary) are known as *ahādīth qudsī.* Lit. Speech; report; account.

*Ahamad*ﷺ (T) or *Ahmad*ﷺ (A) The beauty of *Allāh's* qualities in the heart *(qalb,* or *aham). Aham* (T) is the heart*; muham* (T) is the face, or countenance. *Ahamad* is the state of the heart of *Muhammad*ﷺ. The beauty of such a heart, seen on the face, or countenance, shining with God's light, is *Muhammad*ﷺ. The one who is worthy of the praise coming from that heart is *Allāh.*

Ahamad is not merely a name that has been given by the world. It is an original name that issues from the ocean of divine knowledge *('ilm).* Lit. Most praiseworthy.

ahmad (A) See: *Ahamad*ﷺ.

ākhirah (A) The hereafter; the next world; the kingdom of God. *Ākhirah* is one of the three worlds: *awwal, dunyā,* and *ākhirah. Awwal* is the beginning of creation, the realm of emergence or appearance, where soul lives are created, and manifestation occurs. *Dunyā* is the realm of the universes, the place where lives, or creations dwell. When both *awwal* and *dunyā* have been transcended, it is *ākhirah. Ākhirah* is the end, where one has become *fana'*—nothing. *Ākhirah* is open space—a place where nothing exists—a place where That exists as That.

'ālam (A) (pl. *'ālamūn* or *'ālamīn*) Universe; world; cosmos; the revealed, or manifested, universe. There are eighteen thousand universes within the *qalb,* the innermost heart of man. The *dunyā* (this world) is a universe, an *'ālam.* Heaven is one universe, hell is another. There are also the universe of the soul, the universe of the angels, the universe of jinns, of fire, of earth, of water, of air, of fairies, of satan, of the prophets, of the saints, of the *qutbs,* of wisdom, of the *Nūr,* and of *Allāh.* There are even the universes of birds, worms, reptiles, and snakes.

'ālamul-arwāh (A) The world of pure souls, where all souls are performing *tasbīh,* or prayers of praise, to God.

al-ard (A) Lit. The earth.

al-asmā'ul-husnā (A) The ninety-nine beautiful names of *Allāh.* They are the qualities, or attributes of His essence, which are brought into action when *Allāh* performs His duties. Thus His qualities become His ninety-nine beautiful duties, or *wilāyāt.*

This is a vast, deep ocean of grace and limitless, infinite, and undiminishing wealth. How can we ever hope to find an end to it? If we can receive even one drop, that will be more than sufficient for us. The one who has touched the tiniest drop will become a 'good one'.

If we try to know *Allāh's* nature merely by reciting these ninety-nine names, or duties, we will find it an impossible task.

If we take one of the ninety-nine duties and cut it open, we will see the same ninety-nine inside it, revolving around one another, but without touching each other. And if we take just one of these (leaving the other ninety-eight) and cut it open, again we will see the same ninety-nine, going around and around without touching one another. As we go on cutting just one of each of the ninety-nine that result (from each cutting) we will go deeper and deeper within, until finally its power becomes so great that we are sucked in, and we lose ourselves in it. That power will swallow us up. We will die within it and become it. This is the stage in which we lose ourselves within *Allāh.* See also: names, one hundred, of *Allāh.*

Al-hamdu lillāhi rabbil-'ālamīn (A) All praise is to *Allāh,* the Lord of all the universes. *Allāh* is the glory and greatness that deserves all praise.

Al-hamdu sūrat (A) The Chapter of Praise; another name for the opening chapter of the *Qur'ān,* called *Sūratul-Fātihah.*

alhmd (A) [Pronounced *alhamd*] The five letters, *alif, lām, mīm, hā',* and *dāl* of the Arabic alphabet, which constitute the *qalb*, the innermost heart, of man, the heart of praise, which praises only *Allāh. Alif* represents *Allāh; lām* represents *Nūr, Allāh's* light of wisdom; *mīm* represents *Muhammad* Ⓢ, *Allāh's* eternal Messenger. These three together form the Triple Radiance. *Hā'* is the house for the Triple Radiance, formed of *Allāh's* 99 beautiful names *(al-asmā'ul-husnā),* and *dāl* represents this world, the *dunyā.*

Alhmd is the word by which all of everything praises *Allāh,* saying, *"Al-hamdu lillāh!"* That praise, the five letters, expanded into 125 letters, becomes the *Sūratul-Fātihah.* That *sūrat* is you. Thus all the praise offered to *Allāh* by all His creations is within you. If you can understand and establish this praise, you will know yourself. And when you know yourself, you will know *Allāh.*

The five letters face in sixteen directions. If you understand this, you will see that *Allāh* is praised in all sixteen directions, not just eight. Thus, wherever you may face, you will see that there is only one—*Allāh*—and that *Allāh* is the one for everything.

Allāh praises *alhmd,* saying *alhmd* is the beginning. *Allāh* also praises man *(insān)* as the only one of His creations capable of knowing and proclaiming His glory.

alif (A) The first letter of the Arabic alphabet, equivalent to the English letter 'a.' *Alif* represents *Allāh,* the One, who stands alone. It is the grace of the essence of *Allāh.* When *alif* stands alone, by itself, it has no sound. Only when a diacritical mark is added to it does it take on sound. Thus we have to transform the seven levels of wisdom into diacritical marks and add them to *alif* to make *Allāh* speak from within us (i.e., take on sound).

alif, lām, mīm, hā', dāl (A) The five Arabic letters which make up the innermost heart *(qalb)* of man, and, when transformed, becomes the praise of *Allāh.* At that level, *alif* stands for *Allāh; lām* for *Nūr,* the light of wisdom; and *mīm* for *Muhammad* ⊖. These three together form the Triple Radiance. *Hā'* (formed of *Allāh's* 99 beautiful names, the *asmā'ul-husnā*) is the house for the Triple Radiance. *Dāl* represents this world, the *dunyā*. *Dāl* contains the body made of the five elements (earth, fire, water, air, and ether), *Allāh's* secret (*sirr*), the manifested forms *(sifāt)*, and mind and desire.

'ālim (A) (pl. *'ulamā'*) Teacher; learned one; one of wisdom; one who swims in *Allāh's dhāt* (essence or grace) and imbibes the ocean of divine knowledge *(bahrul-'ilm)*.

Allāh or *Allāhu* (A) God; the One of infinite grace and incomparable love; the One who gives of His undiminishing wealth of grace; the One who is beyond comparison or example; the eternal One; the One of overpowering effulgence.

Allāh, Muhammad ⊖, *Muhaiyaddeen* ⊖ (A) *Allāh* is *alif* (the divine Effulgence); *Muhammad* ⊖ is *mīm* (God's light, the *Nūr*); *Muhaiyaddeen* is *lām* (the wisdom that is the *Qutbiyyat*). The light of the *Qutbiyyat* emerges from the *Nūr.*

Allāh-Muhammad ⊖ See: nine *Muhammads.*

Allāhu ta'ālā Nāyan (A, T) *Allāhu* (A) Almighty God, the beautiful, undiminishing One; *ta'ālā* (A) the One who exists in all lives in a state of humility and exaltedness; *Nāyan* (T) the Ruler, who protects and sustains; Lord; Master over everything. Lit. God, the Lord Most High; Almighty God.

al-lauhul-mahfūz. (A) The tablet of light upon which is inscribed the secret nature of all things and the history of all that will come to pass in all three worlds: *awwal, dunyā,* and *ākhirah*. It is known only to the knowers of God, in varying degrees, according to their stations. The tablet is protected from being seen by the eyes of all who are unworthy of reading it. It is said that when one has become *hāfiz,* when he has truly assimilated the *Thiru Qur'ān,* his tongue becomes the *lauhul-mahfūz*. Lit. The guarded tablet.

Amānatul-Haqq (A) A treasure entrusted by God to man; a divine trust, which must be returned to God in full, in its original state of purity. *Haqq* is Truth, which is *Allāh*. *Amāna* means His entrusted property that can be used by all, but belongs to Him alone. This property is the soul, which has been entrusted to us. We are using it, but it is His.

āmantu billāhi (A) [The cardinal articles of faith in Islam. *Āmantu billāhi wa malā'ikatihi wa kutubihi wa rusulihi wal-yaumil-ākhiri wal-qadari khairihi wa sharrihi min-allāhi ta'ālā:* I believe in *Allāh,* His angels, His books, His messengers, the Last Day, *Allāh's* [law of] predestination, the good of it and the bad of it.]

ambiyā' (A) Prophets. (Sing. *nabī.*)

āmīn (A) So be it; may God make this complete; may it be so.

Āmīn. Yā Rabbal-'ālamīn (A) May these prayers be fulfilled, O Lord of all the universes.

anāthi (T) The beginningless beginning; the period of unmanifestation; the period in which God meditates upon Himself alone, in darkness, unaware of Himself. In *anāthi* everything is there, but there is no sound, no manifest indication that anything exists. Thus it is the stillness of silence, the period of pre-creation. Lit. That which has no beginning; the first cause.

Anāthi (T) A name for God, meaning the Original Beginningless One before the beginning.

anāthi before *āthi* (T) *anāthi:* A period without limit before the primal beginning when God was alone, in a state of silence and darkness; *āthi:* the primal beginning, the period in which God's power is revealed and His resplendent light, the *Nūr,* emerges. So *anāthi* is the unmanifested state, or the state of darkness, followed by *āthi,* the period of the resonance and the resplendence, in which the darkness is dispelled.

Anāthi before *Āthi* (T) A name for God meaning the Original Beginningless One before the primal beginning.

angnānam (T) Spiritual ignorance; the lack of knowledge of what is real and enduring; knowledge limited to that of the perishable things that belong to the physical universe; worldly or materialistic wisdom; speech from the level of intellect; *angnānam* arises from egoism and gives rise to *vingnānam* (scientific or intellectual knowledge).

Anna Muhammad See: nine *Muhammads.*

archangels: Jibrīl, or Gabriel is the heavenly messenger, Adam is the archangel for earth, Mīkā'īl, or Michael for water, Isrāfīl, or Raphael for air, 'Izrā'īl, or Israel for fire, and Rūqā'īl for ether.

The archangels supervise the angels, who are the workers. The angels, who form the elements (earth, fire, water, air, and ether), make up the body, while the archangels are the life that makes the body work. Thus the connection between the angels and the archangels is the connection between the body and the life that makes it function.

āridam (T) The six levels of wisdom; also the six 'heads' in man. Five heads represent the five elements, and the sixth is the resplendence of wisdom. The five are merely pasted onto man, three on one side, two on the other. These five run here and there, bringing one thought after another, searching for things they want and bringing back information about them from the world. But they cannot speak. Only the sixth—the head that is wisdom—speaks with God and the truth. That is the head that gives peace and comfort.

arivu (T) Subtle wisdom; the fifth of the seven levels of wisdom, or consciousness. At earlier levels, we were able to assess the limits of the lives of the five elements; at this level we are preparing to investigate the potential of the sixth kind of life, the light life, the soul of man. With our subtle wisdom we must study the qualities and actions of God and use that understanding to overcome our human qualities (egoism, selfishness, jealousy, hatred, anger, lust, etc.), asking, "What would one with God's qualities do in this situation?" As we begin to look within us, we seek to investigate the soul and the power of its wisdom. See also: seven levels of wisdom.

'arshul-mu'min (A) The throne of *Allāh* within the heart of a true believer (one who has absolute faith, certitude, and determination); *Allāh* resides in the *īmān* (absolute faith) within the heart that glorifies Him and the tongue that praises Him—the tongue that speaks only virtuous thoughts and the truth, and praises the truth.

arwāh (A) (sing. *rūh*) The divine realm; the station where *Allāh* resides; heaven; the world of pure souls. Lit. Souls.

asmā'ul-husnā (A) See: *al-asmā'ul-husnā.*

'asr (A) The afternoon prayer; the third of the five-times prayer of Islam. This is also the third period of a man's life, the period between the ages of thirty and forty. It is a time to understand the secret that exists between *dunyā* (this world) and *ākhirah* (the hereafter). Lit. Era; time; afternoon.

āthi (T) The period after *anāthi;* the primal beginning, when God's power is revealed and His resplendent light (the *Nūr*) emerges and gives explanations to Him, and the darkness is dispelled; the realm of grace in which the first sound, or vibration, emerges in the form of resonance; the time when the *Nūr* (the plenitude of *Allāh's* light) and the *Qutb* (the wisdom that explains the truth of God) manifest within *Allāh,* press and rub against each other, and bring forth the souls. *Āthi* is followed by *awwal,* when forms are created out of the elements, to house those souls.

Āthi Allāh (T, A) A name for God, meaning the Primal Original Source.

Āthi Muhammad ⊖ See: nine *Muhammads.*

Āthi Nāyan (T) The Primal Lord.

Āthi Param (T) The Primal Omnipresence.

Āthi Paramjōthi (T) The Primal Omnipresent Effulgence. *Allāh* is the one who exists everywhere and in all lives as perfect completeness. He is the Light, the *Āthi Paramjōthi.*

Āthi Rasūlullāh (T, A) The *Rasūl* of *Allāh;* the ancient one.

a'ūdhu billāhi minash-shaitānir-rajīm (A) A prayer: I seek refuge in God from the evils of the accursed satan. Its meaning: Please burn satan from me as fast as lightning. [*Minal* (T) is the fire of the brilliant light that comes like lightning.] Prevent that enemy from coming again into our midst and mingling with us. Burn up that one who is the enemy to the children of Adam, the one who has separated us from You, O God, and take us back to You.

O God! please come as fast as lightning and pluck satan from me and cast him far away. Please take away from us the qualities of *iblīsan* that have come connected to us. Lit. I seek refuge in *Allāh* from the accursed satan.

auliyā' (A) The favorites of God; those who are near to God; commonly used to refer to saints, holy ones of Islam.

awwal (A) The beginning, the period of creation; the time of the creation of forms; the stage at which the soul became surrounded by form and each creation took shape; the stage at which the souls of the six kinds of lives (earth-life, fire-life, water-life, air-life, ether-life, and human, or light-life) were placed in their respective forms. *Allāh* created these forms and then placed the entrusted treasure that is the soul within those forms. When the power of God is first revealed, that is *āthi;* in *awwal,* through that power the creation is brought forth; in this period all things are first manifested and become visible.

awwal kalimah: See: *kalimahs.*

Awwal Muhammad See: nine *Muhammads.*

Awwal Qutb (A) *Allāh's* wisdom that emerged from the light of *Nūr Muhammad*; the power of divine analytic wisdom, which emerged from the *Nūr* after the *Nūr* (the light) emerged within *Allāh;* the power that explains the truth of God.

awwal, dunyā, and *ākhirah* (A) The beginning (of creation), this world, and the hereafter.

āyat (A) One of the signs of *Allāh,* a sign or token of His limitless power and knowledge; a miracle of *Allāh.* The word *āyat* also means a verse of the Qur'an.

barakat (A) Grace, or divine presence, which permeates the universe and draws man back to God; the wealth of *Allāh's* grace.

bimbum (T) The mystery that is God, within the innermost heart.

Bismillāhir-Rahmānir-Rahīm (A) In the name of God, Most Merciful, Most Compassionate.

Bismillāh: Allāh, the first and the last; the one without beginning. He is the one who is the cause for creation or for the lack of creation, the cause for the beginning and for beginninglessness. He is the one who is completeness.

Ar-Rahmān: He is the King, the Most Compassionate; He is the one who reigns with justice; He is the beneficent one who protects all creations and gives them nourishment, food, houses, and property; He gives them everything that is within Himself; He holds His creations within Himself and protects them; He looks after them, gives them love, comforts them, and takes them unto Himself.

Ar-Rahīm: He is the one who redeems, the one who protects us from evil, the one who preserves us and confers eternal bliss. He is the tolerant one. No matter what fault we may commit, He forgives us and accepts us back. On the Day of Judgment, on the Day of Inquiry, and on all days since the beginning, He is our Savior.

Allāh is the *Rahmān* and the *Rahīm* who creates, protects, and sustains the three worlds. That is His duty. Only He can do this. He is the one in charge of the three-fold duty of creation (the beginning), protection and sustenance (this world) and re-absorption (the hereafter).

dēvas (T) A name for celestial beings worshiped as deities in the Hindu religion.

dhāhuth (P) The throne of *Allāh;* the *'arsh;* the kingdom of heaven from which *Allāh* gives judgment. The station from which *Allāh* cautions each of us through revelations and through subtle warnings such as, "What you did was wrong. Go ask for forgiveness."

dhāt (A) God's essence, or intrinsic nature, which is God Himself; that which is permanent and unchangeable and underlies all outward manifestation; His treasury of grace; His wealth of purity.

dhāt, sifat, and *sirr* (A) *dhāt: Allāh's* essence, or intrinsic nature; it underlies all outward manifestations and is permanent and unchangeable; the essence of God; His grace; His wealth of purity. *Sifat:* A creation; that which has been manifested. *Sifat* can also mean an attribute of God. *Sirr:* Secret, referring to God's secret hidden within man, which man must uncover. See: *sifāt.*

dhikr (A) The remembrance of God; devotion to God and constant remembrance of Him through one or more of His ninety-nine gracious names; to raise and lower the breath with the remembrance of God; to melt like wax in the light and power of God.

With various intentions, the *dhikr* can be recited thirty-three times, one hundred times, five hundred times, one thousand times, ten thousand times, or one hundred thousand times. The most exalted *dhikr* of all is to remember God with every breath, saying, *"Lā ilāha illallāhu:* There is nothing other than You. Only You are God." All the other *dhikrs* relate to His actions *(wilāyāt)*, but this one points to Him and to Him alone. It is the communication with God, which runs as speech within speech, as breath within breath, and as soul within soul. If, through the divine analytic wisdom of the *qutbiyyat,* one can bring this *dhikr* into the soul and make it travel along with the breath, then the *dhikr,* the wisdom, and the soul would ascend and descend in union, as one, 43,242 times a day (the number of breaths a human being takes per day).

dīn (A) The light of perfect purity. The beauty and the light of truth for this world and the next. Lit. Religion; faith; path.

dīnul-Islām (A) The path of perfect purity; the resplendence of absolute certitude of faith *(īmān);* the ancient truth that was in *Allāh* originally and is always with Him. The light of truth for *dunyā* (the world) and *ākhirah* (the hereafter). For those who dwell within it, *dīnul-Islām* is the faith of unquestioning surrender to the will of *Allāh.*

dunyā (A) World; the alluring earth-world in which we live; the world of physical existence; the world of five elements that exists both within the body and outside of it; the shadow-form of the five elements that exists within the body; the shadow that separated from the *Nūr* when the *Nūr* emerged from *Allāh.*

ether: The element that contains color, light, and sound; space; sky.

fard (A) (pl. *furūd*) Prescribed duty; duty based on truth; duties that are pleasing to wisdom; to know God's commandments, to understand them, and to act accordingly is one's duty, or *fard.* See also: *furūd.*

fikr (A) Contemplation on God; to take *dhikr* further within, into the soul *(rūh).*

five steps of spiritual ascendance:

sharī'at (A) The first step of spiritual ascendance; the discrimination between right and wrong, good and evil, and the conducting of one's life according to what is right and good. Lit. The law derived from the teachings of the Qur'an and of the traditional sayings of the Prophet *Muhammad* ﷺ.

tarīqat (A) The second step of spiritual ascendance; complete, unswerving acceptance of the good, and the carrying out of each action accordingly, with steadfast intention, certitude, determination, faith, patience, and duty. Lit. The path.

haqīqat (A) The third step of spiritual ascendance; the realization of truth; the beginning of coming closer to God and communing with Him.

ma'rifat (A) The fourth step of spiritual ascendance; the knowledge of the secrets of God. *Ma'rifat* knows no day or night. It is the realization that God is mingled within all lives as the Light with no shadow, as Truth within truth, as the Unique One, shining without separation in all the worlds.

sūfiyyat (A) The fifth and ultimate step of spiritual ascendance. The state of one who has transcended the four religions and merged with God, the state of unconditional love for all lives. In the station of *sūfiyyat,* one speaks without talking, sees without looking, hears without listening, relishes fragrances without smelling, and learns without studying. That knowing cannot be known, and that understanding cannot be acquired by mere study. These and many other such states come when one acquires the qualities of God and loses himself within those qualities. Although he still exists within the body, he has built within himself the palace of divine luminous wisdom. One who has perfected this state is a Sufi.

Furqān (A) Islam. This is the fourth scripture, the fourth step of religion, sent to *Muhammad*⊖, and corresponds to the head. It is the criterion that distinguishes between good and evil, right and wrong, lawful and unlawful, truth and illusion.

furūd (A) (sing. *fard*) Performing one's duties based on truth; prescribed duties. *Allāh* has given man five outer and six inner duties. The five outer *furūd* refer to the five pillars of Islam: faith in God and the *Rasūl*⊖, prayer, charity, fasting, and *hajj,* or holy pilgrimage.

The six inner duties *(furūd)* are explained by Sufis as follows:

1) If you go deep into *Allāh* with the certitude of unwavering faith, you will see that within this eye of yours is an inner eye that can gaze upon *Allāh.*
2) Within this nostril is a piece of flesh that can savor the fragrance of *Allāh.*
3) Within this ear is a piece of flesh that can hear the sounds of *Allāh.*
4) Within this tongue is a piece of flesh that can taste the beauty and the divine knowledge of *Allāh* and know the taste of His wealth.
5) Within this piece of flesh is also a voice that converses with Him and recites His remembrance in a state of total absorption.
6) Within this innermost heart is a piece of flesh, within which are the eighteen thousand universes, the heavens, and His kingdom. And there

the angels, the heavenly beings, prophets, and lights of *Allāh* prostrate before Him.

The six inner duties are meant to cleanse the heart of all thoughts other than those of *Allāh*.

Gangā dēvi or *Gangā* (T) [A female Hindu deity, the goddess of water.]

Garuda Purāna (T) [A Hindu epic about the bird called Garuda, which was the vehicle or bearer of Vishnu (Krishna). Garuda is generally represented as a being somewhere between a man and a bird and is considered to be the sovereign of the feathered race.]

Ghauth Muhaiyaddeen (A) [One who is a source of grace and blessings, whether in the worldly or mystic realm; one to whom people turn for succor and help. In Sufism it refers to the most spiritually advanced being of the age (*Qutbuz-Zamān*); the *Qutbul-Aqtāb*, the pillar of pillars, the spiritual axis around which the entire universe revolves. He is considered to be the true heir of the Prophet *Muhammad*.]

gnāna guru (T) A spiritual teacher, or master, who has attained the state of *gnānam*, or grace-awakened wisdom; a divinely illumined spiritual guide; one who can point the way to God.

gnāna piragāsa Nūr (T, A) The resplendent light of divine wisdom; the resplendent wisdom that is complete and has understood all the mysteries within the heart.

gnānam (T) Grace-awakened wisdom; divine wisdom; the radiant wisdom present in the complete resplendence that is the *Nūr*.

Allāh has placed within the body of man the wealth of all the eighteen thousand universes. Thus man holds within his hands: hell and heaven, good and evil *(khair* and *sharr)*, that which is the secret and the manifestation, the essence and the attributes, and that which is forbidden *(harām)* and permissible *(halāl)*. *Allāh* has placed in him the wealth of the world, of heaven, and of hell; the wealth of satan; the wealth that the base desires yearn for; the treasure that earth desires, that water desires, that fire desires, or that the air and the spirits desire; and the treasures that illusion, or maya, desires.

If man can throw away all these worldly treasures and take within him only the treasure called *Allāh* and His qualities, actions, conduct, and behavior, if he can make *Allāh* the only treasure and completeness for him, that will be the state of *gnānam* (grace-awakened wisdom).

What treasure is there other than *Allāh?* All the rest is *angnānam* and *poingnānam*. *Angnānam* (ignorance) is the knowledge about the world. *Poingnānam* (false wisdom) is the knowledge of darkness, the speech that one speaks in the delusion and intoxication caused by darkness. *Angnānam* is the speech that comes from the intellect. *Vingnānam* (scientific wisdom) is the explanation given by the subtle intellect. *Meingnānam* (true divine knowledge), however, comes from the word of *Allāh;* it is to know and understand through that word and thereby eliminate all that is evil. To know that except for the treasure of *Allāh* all else is perishable and destructible, and to throw it all away—is *meingnānam.*

gnāni (T) A gnostic; a sage; one possessed of divine wisdom, or *gnānam;* one who, by surrendering to God, has received the qualities and wisdom of God, and, having received these, lives in a state of peace, where he sees all lives as equal; one who has attained the state of peace; one who possesses the knowledge of God, the souls, etc.

gnostic eye: See: *kursī.*

guru: A spiritual teacher. A true guru is a perfected, God-realized being; he has made God his only wealth and severed all desires for worldly wealth; he has acquired God's qualities and acts in accordance with them. [In Arabic a true guru would be called a *kāmil shaikh.*]

Guru Nāthan (T) Guru of gurus; the Lord of gurus. Lit. *Guru:* teacher; *Nāthan:* a term of respect.

Hā'-mīm Muhammad ﷺ (A) One of the names given to Prophet *Muhammad* ﷺ. *Hā'* and *mīm* are letters of the Arabic alphabet. *Hā'-Mīm* is the means to subdue the energies arising from the twelve openings in man's body, and thereby attain realization.

hadīth qudsī (A) A divine transmission revealed directly to the Prophet *Muhammad* ﷺ by *Allāh* without Angel Gabriel ؑ as an intermediary.

hajj (A) The fifth prescribed duty in Islam (*hajj,* or pilgrimage) is to die before death, to put to death the world that is within you, to make all that you have gathered in your life die (all the thoughts, desires, and attachments for the world) and thus attain eternal life *(hayāt).* From then on you no longer possess the world, the *dunyā.* To go to *Allāh* freed from all thoughts of the world, and receive the radiance of *Allāh's* eternal life is *hajj.* To worship only Him, to love only Him, to praise only Him, to sing only of Him and obtain His wealth *(daulat)* is *hajj,* because in that state only *Allāh* remains; the world no longer exists. Lit. Holy pilgrimage to Mecca; the fifth of the five prescribed duties in Islam. This duty must be done wearing the *kafn,* the shroud of one who has died to the world. Before you undertake the *hajj,* you must share your wealth among those who are poor. If you have a wife and children, you must divide your wealth among them also.

hāl (A) A transient state, or condition, referring to the heart of man; a state of ecstasy induced by continued contemplation of God. It is considered to be a divine gift. *Hāl* (state) is spoken of in contrast to *maqām* (spiritual station)—*hāl* is a gift and is temporary; *maqām* is a reward for effort and is stable.

halāl (A) Permissible; acceptable in the eyes of God. Those things that are permissible or lawful according to the commands of God; things that conform to the word of God.

haqīqat (A) See: five steps of spiritual ascendance.

harām (A) Forbidden; impermissible; that which is forbidden by truth, justice, and the commands of God. For those who are on the straight path, *harām* means all the evil things, actions, food, and dangers that can obstruct the path.

hayāt (A) The plenitude of man's eternal life; the soul *(rūh),* the splendor of man's life. [M. R. Bawa Muhaiyaddeen ⊜ uses *hayāt* to mean everlasting life, life without end, in contrast to the *jīva uyir,* which are individual lives, bound by a time limit, a cycle of birth and death.] Lit. Life.

hikmat (A) Lit. Wisdom; judgment.

hikmatus-sirr (A) The unrevealable secret; whenever the spoken word goes out, the *hikmatus-sirr* is the part that is retained within; it is the part that man keeps within himself—that which cannot be spoken. The spoken word goes out, but the *hikmatus-sirr* stays inside, because it is unexplainable or inexpressible. It is something that only oneself and *Allāh* will know.

horoscopes: The effect of the stars, planets, and signs of the zodiac can be felt only by things that have a form, such as the physical body of man. The soul of man (since it came from God) has no form. Therefore it cannot be affected by planetary influences and has no horoscope.

hum (A) The word of the Lord meaning, 'Arise! Come into being!' The word with which He caused all of everything to be. The sound of *hum* relates to the awakening and raising of *Allāh's* creations. *Hum* is the force of His creations, of the angels, and of the earth. *Allāh* made all of the lives rise from the sound *hum*. [M. R. Bawa Muhaiyaddeen ⊜ equates the word *'kun'* with *'hum',* meaning, 'Be! Arise!'] See: *kun*.

'ibādat (A) Prayer, worship, meditation, and obedient service to the one God; to keep nothing other than God within the heart, and to see only Him as God.

There are many levels of *'ibādat. Thiyānam* is to sit silently in meditation. *Thavam* is deeper; it is the practice of austerities such as praying and meditating, heedless of food or drink. *Dhikr* is the practice by which one raises and lowers the breath with the remembrance of God. *Fikr* is the concentration (in one's thought) that runs along with the soul *(rūh)* in the intention for God. All these are collectively called worship or prayer. But each word carries deep meanings. Our thoughts, our intentions, and our wisdom must go deeper and deeper within the meaning of the word 'prayer'.

The state we attain in our prayer depends upon what we have intended, what we have understood, and what is revealed to our heart. Only the heart has knowledge of the connection between it and God; where truth seeks and finds truth, that is true prayer. Such is the intention and inner yearning with which truth yearns for truth. When one yearns with that focus, the focus becomes associated with the breath, the breath is latched onto wisdom, that wisdom is joined with the light, and that light with God. Only when one's yearning becomes fixed on God and does not forget God even for a second, does one exist in a state of true prayer. The prayer that is connected to God in this fashion is the most exalted prayer.

Even if one's breath is delayed, his yearning, his thought, and his intention must not be delayed. Before man begins to pray, his heart must have entered the state of prayer. Only when the *qalb* is praying can we begin to seek Him. We may go to a church, we may go to a mosque or temple, but first of all we must open our heart within and our intention must worship Him, our *īmān* must worship Him. Once man achieves this state, whatever prayer he offers after that becomes a most exalted prayer. But if man fails to clean the prayer mat of his heart, then no matter where he prays from, he cannot pray true prayer. For, in that state, there are *two*. Only if he merges with God and prays as one will his prayer be true prayer.

iblīs (A) Name of the commander of the angels who was condemned by *Allāh*. Also called *iblīsan* (T), satan; the devil; the one with degenerate qualities; the one who has the qualities and actions that make people go astray.

illaram (T) Domestic life; duties of the householder.

imām (A) A guide to pure wisdom; one who has received the grace of *Allāh's 'ilm* (divine knowledge). When you attain this station and pray in this state, you will see only the light of *Muhammad* ﷺ in front of you as the *imām*. It is to this *imām* that you will bow down and pay your respects. You will stand behind him and pray to *Allāh*. The clarity of true prayer will be to have certitude in your heart that you see the light of the *Rasūl* ﷺ as the *imām* at every *waqt* of your prayer.

Muhammad ﷺ is dead only to those who are in the station of *sharī'at*.

But for *sūfīs* (those who are on the path of eternal life), *Muhammad* ﷺ is alive and everlasting; he is not dead. They see this light before them at every *waqt*. For them this light, the *Rasūl* ﷺ, is the *imām*. He is wisdom and beauty, the beauty of *Allāh's* grace.

Sūfīs who have attained that wisdom will see the beauty of *Muhammad* ﷺ in the form of light in front of them in their prayer. They see that beauty in their prayer. They stand behind the light of *Muhammad* ﷺ and perform the prayer of God's essence. They are not separate from *Allāh* or the *Rasūl* ﷺ but are one with them. They have cut away everything connected to this world. Only *Allāh* and the other world are with them. So they are praying (without any separation) in *Allāh's* kingdom. [The *imām* is the one who leads the congregation in the five-times prayer in Islam.]

īmān (A) Absolute, complete, and unshakable faith and certitude that God alone exists, is real; the complete acceptance by the heart that God is One. This absolute faith in the one God is the first of the five pillars of Islam, the other four being: prayer, charity, fasting, and the holy pilgrimage.

Īmān-Islām (A) The state of the spotlessly pure heart that contains *Allāh's Thiru Qur'ān,* His divine radiance, His divine wisdom, His truth, His prophets, His angels, and His laws. The pure heart which, having cut away all evil, takes on the power of the courageous determination called faith and stands shining with the resplendence of *Allāh*.

When the resplendence of *Allāh* is seen completely filling the pure heart of man, that is *Īmān-Islām*. When the fullness of the unshakable faith of the heart is directed toward the One who is completeness, when that fullness is made to merge with the One who is completeness, when that heart communes with that One, trusts only Him, and worships only Him, accepting Him and nothing else as the only perfection and the only one worthy of worship—that is *Īmān-Islām*.

Injīl (A) Scripture relating to Christianity. See also: *Zabūr; Jabrāt;* and *Furqān*.

insān (A) Man; human being; mankind; the progeny of Adam ﵇; the most exalted among God's creations; the only creation endowed with the wisdom capable of differentiating right from wrong and good from evil. If man uses this wisdom wisely, he will manifest his divine nature, thus enabling him to know the glory of God and proclaim it. If not, he may act with the qualities of a beast, or even satan. Man's true form is the form made of *Allāh's* qualities, actions, conduct, behavior, and virtues. One who possesses these qualities and thereby realizes the full potential of this form is an *insān kāmil,* a perfected human being.

insān kāmil (A) A God-realized being, perfected in faith or *īmān;* one who has realized *Allāh* as his only wealth, cutting away all desire for the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities, and acts in accordance with those qualities, immersing himself within them.

insān kāmil mu'min (A) See *insān kāmil.* A *mu'min* is a true believer; one of pure faith; a believer in truth.

Islām: The state of total and unconditional surrender to the will of God; the state of absolute purity; to accept the commands of God and His qualities and actions and to establish that state of purity within oneself, worshiping Him alone.

Unity is *Islām.* Not causing pain to the heart of another is *Islām.* That which shines without blemish or fault is *Islām.* To see *Allāh,* who is the Sustainer for both worlds, the one without equal or helper, as the One Thing that remains forever—is *Islām.* For each and every one to preserve only the resplendence of that vast treasure called *Allāh* within the treasure chest that is his innermost heart and to make that resplendence shine within his inner being—is *Islām.*

To cut away desire, to accept Him and know Him without the slightest doubt, and then to worship Him alone is *Islām.* To strengthen one's *īmān,* to accept *lā ilāha illallāhu* (there is none other than You; only You are God.) with absolute certitude and to affirm this *kalimah*—that is the state of *Islām.*

Īswaran: [A name for Lord Shiva, the presiding deity in the Hindu tradition; the primal father in Hinduism. Īswari is the primal mother.]

Jabrāt (A) Scripture relating to Zoroastrianism. See also: *Zabūr; Injīl;* and *Furqān.*

japa (T) [The silent repetition of prayers, mantras, or incantations, accompanied by counting, as with beads.]

jīva uyir mayam (T) *Jīva:* individual lives; *uyir mayam:* life form or nature of life; the first signs of the formation of life. Thus *jīva uyir mayam* is the nature of individual life, or soul. [According to the Vedantic system, it is the emanation from God (the Source) that becomes incorporated into a body equipped with senses. That is, the individual soul, as opposed to the universal soul, which is always with God.]

jōthi (T) Light; radiance; resplendence; effulgence; in some contexts *jōthi* refers to the effulgence of God.

Ka'bah (A) In the religion of Islam, the *Ka'bah* is both the most important shrine and the symbol of the unity of worship of all believers. The *Ka'bah,* also known as the House of God, is the central point toward which all Muslims turn to pray five times a day and is also the object of pilgrimage, the fifth obligatory duty of Islam. It is the large cubic stone structure covered with a black cloth standing in the center of the Grand Mosque in Mecca. Built by Prophet Abraham ؑ and his son, Prophet Ishmael ؑ, the *Ka'bah* subsequently became filled with a multitude of idols. The Prophet *Muhammad* ﷺ was commanded by God to cleanse the holy house of all these idols and to restore its original purity and sanctity.

Within the human being, the *Ka'bah* is the *qalb,* the innermost sanctum within the heart of man, the original source of prayer. It is the house in which God abides, the innermost sanctuary within the heart of man, where man prays directly to God and meets Him face to face. Like the outer *Ka'bah,* this sanctuary, too, must be cleansed of idols and restored to its original purity. Whoever brings his heart to that state of perfection and prays to God from that heart will be praying from the *Ka'bah*. But as long as the heart is not developed to the right state, that prayer will never reach fulfillment, no matter from where one prays.

God Almighty dwells within every heart. He is the only one who knows and understands each heart and gives each one its needs. He does not look at one's body or wealth. He looks only at the heart and at the state of absolute faith. If the perfectly pure state of *īmān* is established within the heart, then God dwells within such a heart. When one knows God without the slightest doubt, sees God and worships Him face to face, and hands over that heart in complete surrender—then the heart becomes the exalted *Ka'bah* that is acceptable to God, the house of God in the innermost heart of man, where one stands alone, worshiping the One who is alone.

kāf (A) In the subtle body of man, which is composed of the twenty-eight Arabic letters, this letter (ك) forms the backbone.

kāfir (A) [One who hides the truth of *Allāh;* an unbeliever, one who refuses to see the truth, who rejects the evidence of divine revelation that came through the mission of the Prophet *Muhammad* ﷺ or through the divine messengers before him, and who is ungrateful to *Allāh* in spite of enjoying His blessings.]

kalām (A) The literal meaning of *kalām* is 'word'. But in its deeper sense, *Allāh's kalām* is a resplendent mirror of wisdom, a mirror of the ocean of His grace. As soon as you look deeply into this ocean of divine knowledge, you will see yourself and everything within you, just as you see yourself in a mirror. Through that you can recognize your own faults and clear yourself of them.

After clearing away your faults, when you look into the mirror *(kalām),* you will see only *Allāh,* and then you will see what the letter of life is—*Allāh,* with His completeness (the *Nūr*), and His explaining wisdom (the *Qutb*). This you must use to bring peace to all. When you use that letter of life *(alif)* as a cure, all illnesses will be eliminated.

kalimahs

awwal kalimah (A) The first *kalimah*: *Lā ilāha illallāh, Muhammadur-Rasūlullāh* (None is worthy of worship except *Allāh,* and *Muhammad* ⊖ is His Messenger); the affirmation of absolute faith in the one God, made in *awwal,* the time of creation, by the life or soul when it first appeared. As each ray came into contact with the world, bad qualities or karma resulted. This karmic connection has to be washed away from man's heart. The *kalimah* is the word of God that cuts away the influence of the five elements (earth, fire, water, air, and ether), washes away all the karma that has accumulated from the very beginning until now, dispels the darkness, beautifies the heart, and makes it resplend. It is God's grace and His pure light of truth. With this truth, each one can wash his innermost heart, his *qalb.* It is the water of grace that washes his body and heart and makes him pure. It makes his wisdom emerge, and impels that wisdom to know his own self and God.

When Adam ☺ first opened his eyes, he saw written above the gates of heaven the words of the *awwal kalimah: lā ilāha illallāh, Muhammadur-Rasūlullāh.* It is written over the eyebrows of every human being. Everything that has been manifested has this *kalimah* written on it.

ash-shahādah (A) The second kalimah, the affirmation of absolute faith: *ash-hadu al-lā ilāha illallāhu wahdahu lā sharīka lah; wa ash-hadu anna Muhammadan 'abduhu wa rasūluh:* I testify that none is worthy of worship except God; He is One, without any associates to Him; and I testify that *Muhammad* ⊖ is His servant and His Messenger.

subhānallāhi kalimah (A) The third *kalimah*: The third *kalimah* is the remembrance of God that washes the body and heart of man and makes him pure. This *kalimah* is said before animals are slaughtered, in order to remove their animal qualities, thus making the meat acceptable *(halāl)* for man to eat. But it can also be said at any time, thus removing the animal qualities from our own hearts and making our hearts acceptable to God. See: *Hajj, the Inner Pilgrimage,* by M. R. Bawa Muhaiyaddeen, Appendix: The five *kalimahs.*

There are *kalimahs* that include the names of each of the eight chosen prophets. See: *Islam and World Peace,* by M. R. Bawa Muhaiyaddeen, page 31.

The translation and transliteration of the five *kalimahs* can be found in *Hajj, the Inner Pilgrimage,* by M. R. Bawa Muhaiyaddeen, Appendix, pages 143–144.

kāmil shaikh (A) Perfected spiritual guide; true guru; a perfect example; a divinely wise spiritual master; one who has developed the 3,000 gracious attributes of *Allāh;* one who, knowing himself and *Allāh,* guides others on the straight path, the path to *Allāh.* Sitting on the throne of patience, with the quality of compassion, he comforts the creations and dispels from them the karmic evils of this world, the *dunyā.* He teaches them wisdom. He teaches them to see their form and makes them realize the form within that form, the form that is the light of the *Nūr.* He also shows them the form and the light of *īmān* and shows them that *Allāh* is the wealth that exists within *īmān.*

kāmil shaikh mu'min (A) A *shaikh* perfected in certitude of faith *(īmān);* a God-realized being, one who has realized *Allāh* as his only wealth, cutting away all desire for the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities and acts in accordance with those qualities, immersing himself within them.

Kanzul-'arsh (A) The most precious wealth of *Allāh's* throne; treasure of grace. In man, the *'arsh* is located on the crown of the head. The power of the brain is within it. That power stems from the attributes of God.

karma: The inherited qualities imprinted on the fetus at the time of conception. They include: the qualities of the essences of the five elements; the qualities of the mind; the qualities of the connection to hell; the qualities and actions of the 17 *purānas* (arrogance, karma, maya; *tārahan, singhan,* and *sūran,* which are the 3 sons of maya; the 6 intrinsic evils of desire, anger, greed, attachment, bigotry, envy; and the 5 acquired evils of intoxication, lust, theft, murder and falsehood). Lit. The results of moral actions and intentions (good or bad) which are inherited or acquired by a person, and determine the joy and the sorrow experienced in the life of that person.

kasthūri (T) Musk fragrance; the fragrance of the beautiful qualities of *Allāh;* the sweet fragrance from *Allāh's* grace that emanated from Prophet *Muhammad* ⊖. The fragrance of *kasthūri* is all the good things that come from *Allāh's* good thoughts and good qualities. It is the gracious fragrance that comes from His beauty, the fragrance of light that comes from His heart. Lit. A perfume obtained from a sac on the male *kasthūri,* or musk deer. This small deer can be found in the Himalayas and other central Asiatic uplands.

khair (A) That which is right or good; that which is acceptable to wisdom and to *Allāh,* as opposed to *sharr,* that which is evil or bad.

kufr (A) The word implies active striving to block the evidence of God's presence; a will to oppose Him; a lack of gratitude for life and revelation. Not believing, or being ungrateful to *Allāh,* despite having awareness of the truth. Worshiping things as equal to *Allāh,* falling under the spell of the base desires *(nafs ammārah).* Infidelity; ingratitude; that which covers or hides the truth. Disbelief in *Allāh, Rasūl* ﷺ, and the *Qur'ān.* It is a denial of God—an unforgivable sin, because it rejects God and His mercy. Lit. Covering, hiding, and therefore unbelief.

kumbum (T) *Kumbum* means the innermost heart or *qalb,* the receptacle within which lies the *bimbum,* the mystery of God. The heart is but one fistful of earth; it has a form. But within it can be found everything. Open your heart and look. Life is there, wisdom is there, the world is there. If the heart stops, everything stops—breathing stops, eating stops, speaking stops. That heart *(kumbum)* is where everything exists and all functions have their beginning. The *bimbum* is the mystery within the *kumbum,* the heart.

Lit. In the Hindu religion, *kumbum* refers to an earthen or copper pot filled with water, toward which priests, who represent the deity, or *bimbum,* recite prayers that are supposed to sanctify the water in the pot. The water is then poured over the idol (deity), and this is believed to consecrate the idol, giving it the powers transmitted through the mantras (incantations).

kun (A) When *Allāhu ta'ālā* decides to create each thing, He says, "*Kun!*" and it comes into being; the word of the Creator meaning, "Be! Arise! Come into existence!"; the word with which He caused all of everything to be.

[M. R. Bawa Muhaiyaddeen ؓ equates the word *'kun'* with *'hum'.* The sound of *hum* relates to the awakening and raising of *Allāh's* creations. *Allāh* made all the lives rise from the sound *hum. Hum* is the force of His creations, of the angels, and of the earth.]

kursī (A) The gnostic eye; the eye of enlightenment; the station in which God's resplendence *(Nūr)* becomes manifest. In man, the center of the forehead, where the light of *Allāh's Nūr* was impressed upon Adam ﷷ; the seat of *Allāh's* resplendent light.

Lā ilāha illallāhu (A) There are two aspects to this *kalimah. Lā ilāha* refers to created things *(sifāt),* while *illallāhu* refers to God's essence *(dhāt).* All that has appeared, all creation, belongs to *lā ilāha,* while the One who created everything that has appeared is *illallāhu. Illallāhu* means: There is nothing other than You. Only You are God.

To accept this with certitude, to strengthen one's *īmān* (absolute faith), and then to affirm this *kalimah* is *Islām.*

[M.R. Bawa Muhaiyaddeen has explained this *kalimah* in different ways:
There is none worthy of worship other than You, O *Allāh;* You are God.
There is nothing other than You, O *Allāh;* You alone exist.
There is no reality but for You, O *Allāh;* You alone are truth.
Not I, O God, only You.
I am not; only You are, O God.]
Lit. There is no god but the one God.

Lā ilāha illallāh, Muhammadur-Rasūlullāh (A) See: *kalimahs.*

lauhul-mahfūz: See *al-lauhul-mahfūz.*

letters, twenty-eight: This refers to the letters of the Arabic alphabet. Each section of the human form is represented by one of these letters. When man purifies himself, these letters take the form of light and together appear as the *Ummul-Qur'ān,* the eternal source of the *Qur'ān,* revealed to *Muhammad*.

letters, twenty-four: Of the twenty-eight Arabic letters that form the subtle body of man, twenty-four form the *kalimah.*

maddah (A) An Arabic diacritical mark that prolongs the vowel over which it is written.

Mahmūd (A) A name for the Prophet *Muhammad*. Lit. Praiseworthy.

malā'ikat (A) See: archangels.

man *(manithan)* (T) [The Tamil word *manithan* (equivalent to *insān* in Arabic) is being used in this book to mean mankind in general, and has no gender connotation. It refers to the children of Adam, those born as human beings, endowed with the wisdom that is capable of distinguishing right from wrong, and good from evil.] See: *insān.*

manu-īsan (T) A human being whose qualities are those of his Creator. Lit. Man-God.

maqām (A) Spiritual station. An aspect of divine knowledge that is profoundly realized and permanently acquired by the soul, as opposed to *hāl,* which is a transitory state.

ma'rifat (A) See: five steps of spiritual ascendance.

mathi (T) Assessment, or judgment; the fourth of the seven levels of wisdom, or consciousness. At this level, once we have understood the outside world and the world within us, we begin to research into our own life, asking questions such as: Why was I born? Where did I come from? Where will I go after this? What connection do I have to God and the creation? We are able to assess the limitations of things made of the elements and begin to sense that there is a higher wisdom. See also: seven levels of wisdom.

maulids (A) [Celebrations of the birthdays of prophets and saints.]

maya (T) Illusion; the unreality of the manifest world; the glitters seen in the darkness of illusion; the 105 million glitters seen in the darkness of the mind, which result in 105 million rebirths. Maya is an energy, or *sakthi,* which assumes various shapes, causes man to forfeit his wisdom, and confuses and hypnotizes him into a state of delusion. It can take many, many millions of hypnotic forms. Whenever man tries to grasp one of these forms with his intellect, although he sees the form he will never catch it, for it will elude him by taking yet another form.

mayakkam (T) The Tamil word *mayakkam* refers to a state in which man's wisdom is clouded. The *mayakkam* that affects judgment or intellect is translated as 'hypnotic torpor'. *Mayakkam* may result from a variety of causes and is translated in different ways.

[The *mayakkam* caused by intoxicants and drugs is translated as intoxication, or stupor; the *mayakkam* caused by anesthesia is translated as 'senseless or unconscious'; by ignorance or false knowledge as 'confusion, misconception, bewildered'; by desire or lust as 'hypnotic fascination or infatuation'; by illusion as 'hypnotic delusion, deceived, beguiled'; by darkness or dark forces as 'deception or delusion'; being in love as 'infatuation, enchanted, bewitched'; racial or religious bigotry as 'fanaticism'; and colors or beauty as 'enchanted or spellbound'.]

māyā sakthis (T) Forces of maya; magical tricks performed in the realm of illusion.

meingnāna guru (T) A divinely illumined teacher of spiritual knowledge; a divinely wise spiritual guide who has the capacity to elevate the spiritual station of his disciples and bring them to the state of perfection; teacher of true divine wisdom.

meingnānam (T) True divine knowledge. See: *gnānam.*

mīm (A) [An Arabic letter which corresponds to the English consonant 'm'.] The circle *(sukūn)* of the *mīm* (م) contains all of *Allāh's sirr* and *sifāt* (secrets and attributes). It is supported by the *alif,* which stands for *Allāh.*

At a deeper level, *'mīm'* represents *Muhammad* ﷺ. The shape of *mīm* is like a sperm cell, and from this comes the *nuqtah,* or dot, out of which comes the world. See also: *alhmd; alif, lām, mīm, hā', dāl.*

miskīn (T) A poor one; one who possesses no property at all. God's grace and blessings are his only possessions.

Mu-ahamad (A) *Allāh's* beauty in the heart *(ahamad)* reflected in the face. This is *Muhammad* ⊖ *(Allāh's zīnat).*

mubārakāt (T, A) *Allāh's* supreme, imperishable treasure for all three worlds; *mu* (T) is a prefix meaning three; *barakāt* (A) means blessings. Hence, the blessings for all three worlds.

Muhaiyaddeen 'Abdul-Qādir al-Jīlānī ⊜, known as *Qutbul-Aqtāb (Qutb* of all *qutbs)* and as the reviver of the *dīn.* Legend tells how he revived a weak and exhausted man who was lying on the road and helped him to stand up. Then that person revealed himself to 'Abdul Qādir ⊜ as the *Dīn,* the religion of Islam. This is the origin of the title Muhaiyaddeen, the reviver of the *dīn* (path of purity). 'Abdul Qādir ⊜ also declared, "My foot is on the neck of every saint." All the saints present acknowledged his superior station. Even saints who were not present realized this through their spiritual insight, and acknowledged him.

Muhaiyaddeen or *Muhyiddīn* ⊜ (A) *Mu* is that which is ancient; that which existed earlier; *hayy* is life; *yā* is a title of greatness, a title of praise; and *dīn* means the light of wisdom that is perfectly pure. Thus *Muhaiyaddeen* ⊜ is a treasure that existed from the beginning, the 'ancient thing' that was with God originally and is always with Him. It is the pure resplendence called the *Qutb,* the one who reveals the wisdom that lies buried under illusion, revives the life of that wisdom, and imparts it to others. It is to that wisdom of purity that God gave the name *Muhaiyaddeen* ⊜. This is the radiant wisdom that manifested from *Allāh,* the wisdom to which He gave His powers *(wilāyāt),* the powers arising from His qualities. It is *Allāh's* wondrous radiance that is capable of distinguishing right from wrong. Lit. One who restores to life the path of purity *(dīn);* the reviver of the *dīn.* See *Qutb* and *Ghauth Muhaiyaddeen* ⊜.

muham (T) Face. Ordinarily, *muham* means the face, but in the word *Muhammad,* it means the beauty of *Allāh* seen in the face, the beauty of the countenance.

Muhammad ⊖ (A) The beauty of the light of *Allāh's* essence present in the heart and reflected in the face. The effulgent face shining with God's light; the brilliant heart of grace; the beauty of the essence of God; the Messenger of *Allāh;* the *Nūr,* the resplendent light of *Allāh;* the beauty of God's qualities, which makes everything in creation rejoice or be blissful.

Muhammad ⊖ is the last of the line of prophets. However, he was there from the first, when *Allāh* said, "O *Muhammad,* I would not have created anything without you." That same beauty, which was present in the beginning, also comes at the end as the beauty of *Muhammad* ⊖. (If something had not been there at the beginning, it could not have come at the end.) Lit. Messenger of God; the last of the line of the prophets.

Muhyiddīn (ق) (A) See: *Muhaiyaddeen* (ق).

mukthi (T) Liberation from future births. Any human being who has cut away the world from himself does not live within the world and will not be born in this world again. But one who has not succeeded in cutting the world and continues to be enmeshed in the five elements will be born over and over again into this world.

mu'minūn (A) The true believers; those with absolute faith, certitude, and determination *(īmān);* of the seventy-three groups among mankind, this group is the only one that goes on the true path. During this life itself (not after death), the true believers *(mu'minūn)* will be gathered, without any questioning, into the group of perfect purity, the *dīn.* In this group are the slaves *('ibād)* of *Allāh,* those who have surrendered to *Allāh* and enjoy His favor and love. Such beings have attained eternal life.

mummalam (T) Triple dirt: *mu* means three; *malam* means dirt, or feces.

munivars (T) Ascetics who practice austerities and undergo bodily mortifications.

Munkar and Nakīr (ع) (A) The two angels who question the soul (in the grave) concerning the good and evil of a person's life on earth.

murshid (A) Spiritual guide. See: *shaikh.*

Muslim (A) One who has totally surrendered to *Allāh* and submitted completely to His will. Also, one who adheres to the religion of Islam.

musth [A condition of frenzied sexual excitement or sexual drive (heat) occurring in the males of certain mammals, such as the elephant and camel; a condition of dangerous frenzy. The spiritual meaning is arrogance and fanaticism.]

Mutthām Muhammadur-Rasūl (T, A) The precious pearl, the Messenger of *Allāh.*

Nabī Muhammad Mustafar-Rasūl ﷺ: Prophet *Muhammad* ﷺ, the chosen Messenger of God.

nafs (A) [The 'I' nature; the self-nature or essence of a thing. In Sufism different levels of the *nafs* are delineated, from the lowest to the highest states of realization. The *nafs ammārah* describes the *nafs* at the lowest level, in which a person is motivated by base instincts devoted to self-gratification. It is known as the lower self, the *nafs* that incite to evil. The *nafs* at the next level is called *an-nafsul-lawwāmah,* the self-reproaching *nafs,* the self that is aware of its own imperfection, or the self that blames itself constantly. As a result of this self-reproach and subsequent repentance, the *nafs* evolves to the stage of *an-nafsul-mutma'innah*, the contented soul, the soul at peace.]

nafs ammārah (A) This represents the *nafs* at the lowest level of the self—the carnal or base instincts, devoted to self-gratification; inclination to incite toward evil. Often it is referred to simply as the *nafs*.

It is the level at which a person is motivated by the seven kinds of base desires, by selfish desires and cravings that are always saying, "I want this, I want that." They are the cravings for the world. These desires are aimed at gratifying one's own pleasure and comfort. All thoughts are contained within the *ammārah*. *Ammārah* is like the mother while the *nafs* are like the children. There are seven *nafs* (desires, or cravings), for the world. They are the essences of the five elements and of mind and desire. [M. R. Bawa Muhaiyaddeen ⊖ usually uses the word *nafs* to refer to the *nafs ammārah*.]

nafsāniyats (A) The dark hypnotic fascinations that form in the womb of maya (illusion); the delusion arising from the darkness of maya; the desires and aspirations of the lower self that cause evil actions. *Rūhāniyyahs* (A) Form of desire; also *rūhānī* means the souls of the elemental lives. *Shaitāniyyahs* (A) Evil demonic qualities.

Nainār Muhammad ⊖ (T, A) A term of respect or honor given to *Muhammad Rasūl* ⊖, *Allāh's* Messenger.

names, one hundred, of *Allāh:* The ninety-nine glorious names called *al-asmā'ul-husnā,* plus the one name, *Allāh*. The completeness that exists within the one hundred duties (or qualities) of *Allāh* is the *Nūr,* and beyond that, deeper within, are the one hundred names of *Allāh*. *Allāh* is the mystery within the mystery that constitutes the one hundred names of the *Nūr*. *Allāh* is the completeness for the *Nūr*. It is when we attain this state that we say, *"Al-hamdu lillāh."* See also: *al-asmā'ul-husnā*.

Nature: See Original Nature.

nature of life: *uyir mayam* (T) The first signs of the formation of life. Lit. Life-form.

nine *Muhammads:*

1) *Anāthi Muhammad* ⊖ (T, A) The Unmanifested. The name that *Allāh* gave to the *Nūr,* God's resplendent light, in *anāthi*. *Anāthi* is the beginningless beginning, the time of profound silence, when nothing had been manifested and *Allāh* existed as Himself, with the *Nūr,* as yet unmanifested, within Him.

2) *Āthi Muhammad* ⊖ (T, A) The Manifested. *Āthi* is the primal beginning,

when the essence *(dhāt)* of *Allāh* emerged from Him. When His essence attained His beauty and came forth from Him, He saw it as light. The light He saw was His own face *(muham),* and He gave it the name *Muhammad.* This is *Āthi Muhammad* ⊖.

3) *Awwal Muhammad* ⊖ (A) The Beginning. *Awwal* is the beginning, the emergence of creation. At this time *Allāh* gave to the light of the *Nūr* the name *Awwal Muhammad* ⊖.

4) *Hayāt Muhammad* ⊖ (A) The Eternal. The *rūh* (soul, or life) which exists forever; the truth which never dies.

5) *Anna Muhammad* ⊖ (T, A) The Nourishment. *Anna Muhammad* ⊖ comes as food and nourishment to all lives. *Anna Muhammad* ⊖ is all the different kinds of nourishment required by the six types of lives. It is the beauty that is *Allāh's* grace, the nourishment that is His grace. It is the sole nourishment for the soul of man, and comes from His light in the form of atoms of His grace. For the other five types of lives, *Anna Muhammad* ⊖ comes as the nourishment related to earth, fire, water, air, and ether.

6) *Ahamad* ⊖ (A) The Heart. The light of the beauty of *Allāh's* essence *(dhāt),* which is the inner heart, called *aham,* or *qalb.*

7) *Muhammad* ⊖ (A) The beauty of the light of *Allāh's* essence, His heart, reflected in the face.

8) *Nūr Muhammad* ⊖ (A) The Plenitude. The light that became complete within *Allāh* and then emerged from within Him. The beauty and the light of *Allāh's* three thousand gracious qualities; the light of His benevolent qualities of patience; the radiance of *Allāh's* essence, or *dhāt,* which shines within the resplendence of His truth. It was the light of *Muhammad* called *Nūr Muhammad* ⊖ that was impressed upon the forehead of Adam ⊜. Of the nine aspects of *Muhammad, Nūr Muhammad* ⊖ is the aspect of wisdom.

9) *Allāh Muhammad* ⊖ (A) The light of *Allāh* within *Muhammad* ⊖ and the light of *Muhammad* ⊖ within *Allāh.* The name that *Allāh* gives to *Muhammad* ⊖ when the limitless resplendent *Nūr* once again sees the Perfection *(Allāh)* from which it originally emerged. Having come forth from that Perfection, and manifested all of creation, that light once again lost itself in that original source. Thus the two became one, and *Allāh* called this *Allāh Muhammad* ⊖. What is called *Muhammad* ⊖ is a vessel within which *Allāh* resides and from within which He speaks. Of the nine aspects of *Muhammad* ⊖, *Allāh Muhammad* ⊖ is the highest; at this stage *Muhammad* ⊖ is completely merged in *Allāh,* existing only as a vehicle for the manifestation of His essence and attributes. Only the pretext

of *Muhammad's* ﷺ form is there; because *Allāh* is formless, the form of *Muhammad* ﷺ only appears to exist so that the perfect beauty and grace of the Invisible can be seen.

Nūr (A) The resplendent light of *Allāh;* the light of *Allāh's* essence *(dhāt),* His grace; the plenitude of *Allāh's* qualities; the fullness of *Allāh's* light, which shines with the brilliance of a hundred million suns. *Nūr* is the light of wisdom that was placed within Adam (earth) as *Allāh's* entrusted treasure. Thus it is innate in every human being and can be awakened; it is divine luminous wisdom *(pēr arivu),* which is the seventh of the seven levels of wisdom.

When the plenitude of all these (*Allāh's* qualities, His wisdom, and His beauty) become one and shine as one, that is the *Nūr.* See: nine *Muhammads.*

Nūr Allāh (A) *Allāh's* complete effulgent light, the light that becomes complete within *Allāh* and then emerges from Him as the plenitude.

Nūr Muhammad ﷺ (A) See: nine *Muhammads.*

odungi madangi (T) Process of becoming smaller and subsiding, without any loss of substance; compressed essence; subsiding stillness; to be buried within Him—subdued, condensed, compressed, and reduced to a state of stillness. Lit. Shrinking into containment.

oli (T) Light; illumined being; one who has realized the state of *īmān* (absolute faith, certitude, and determination) and does not deviate even an atom from the dictates of the constant yearning for *Allāh.* He is free of anguish and suffering, and, disappearing within the resplendence of *Allāh,* shines without the least trace of fault or blemish. [Note: The Tamil word *oli* has the same usage as the Arabic word *walī.*]

ōmkāram (T) The letter of creation representing the cosmic form; the mystic symbol *ōm* or *aum,* which is the primal sound; the beginning of manifestation. The form of the fetus is in the shape of this letter.

Original Nature: [Original Nature as used here is from the Tamil word *iyatkai,* which literally means natural or original or self-existing and refers to the primality of God. It may also be translated as Natural Primal One, or Uncreated One.]

We commonly refer to flora and fauna as nature. We also speak of the changing seasons and the alternation of day and night, etc. as nature. Sun, moon, stars, trees, weeds, fruits—are all natural, as are earth, fire, water, air, and ether. Death and birth are natural.

All these things are considered natural, but this kind of nature is subject to change. Light comes and darkness moves away. The blistering sun beats down, killing grass and weeds, but then when the rain falls, they flourish again. A storm strikes and land is sucked out into the ocean, but after a while the ocean moves in where land once was. Dark clouds bring rain, but as soon as the wind blows, the clouds fly away and the rain falls elsewhere. All these created things exist naturally, no doubt, but are subject to change.

Things that change with the seasons—things that are here at one time and not here at another, things that die and then are reborn—are what we call natural. However, all things in creation, although formed of natural things (the five elements), have the artificial (illusion, mind, and desire) mixed into them. Thus all created things, including what we think of as natural, contain the artificial.

But there is the One that is purely natural, without any artificial—the One that made all of these come into being. That is Original Nature, a Nature that is forever, without beginning or end. It does not change with the seasons. It does not change with the wind, or because of the sun, rain, or gales. It cannot be obscured by satanic energies, illusion, etc. It cannot be destroyed by earth or sky. It does not die, nor is It subject to birth. It causes all things appear, and It keeps them within Itself and looks on at them. It is conscience, justice, wisdom, and grace. It is plenitude—complete, effulgent, resplendent. It is the *Nūr.* It is God. It is that which is called Pure Nature.

That which exists with nothing joined to It is original and natural, whereas everything we commonly refer to as nature has, mixed into it, that which is artificial. Further, if something can be changed or subdued by another thing, it is not really natural, even though it is classed under 'natural'.

God is the One Thing that cannot be altered by anything. Only That which causes all other things to be and then takes them back into Itself, is the Original, unchanging, eternal Nature.

pahuth arivu (T) Divine analytic wisdom; the sixth of the seven levels of wisdom, or consciousness. This is the discerning wisdom that processes all that we have understood at earlier levels. It distinguishes between right and wrong and (with certainty) chooses only what is right. It gives immediate answers from within. It explains the truth of God. From this level we must strive to reach the next level, the light of pure wisdom (the *Nūr*), and thus return to our original state of purity. See also: seven levels of wisdom.

Pāndavas (T) In the epic *Mahābhāratha,* the *Pāndavas* are five brothers (representing good) who are being opposed by a hundred brothers (representing evil), headed by Duryōthana.

panjādcharam (T) *Panja* is five; *adcharam* means symbol. A five-lettered mantra or incantation; the symbol made of the five letters. At one level, the five letters *(alif, lām, mīm, hā', dāl)* are the five elements that are referred to as the *panjāngam,* or five components. When the elements are understood, they become the *panjādcharam,* the five letters (in their mystical form).

panjāngam (T) *Panja* means five and *angam* means a part or organ. Thus *panjāngam* refers to the heart made of the five elements (earth, fire, water, air, and ether), which functions within man's body. [Lit. *Panjāngam* is the Hindu almanac upon which astrological predictions are based; astrological almanac.]

pannādai (T) Fibrous webs connecting the base of the stalks of palm leaves. Villagers often use them as filters.

Parāsakthi (T) [Female deity, consort of Lord Shiva, worshiped as a manifestation of primal energy.]

pēr arivu (T) Divine luminous wisdom; the seventh of the seven levels of wisdom, or consciousness. This wisdom is the resplendent light of *Allāh,* the wisdom of the *Nūr.* It is God's greatest gift to mankind. At this level, our soul is connected to the power of God and communes with Him. We finally know who we really are and realize that God exists within us and we exist within God. And when we receive His plenitude and completeness, He uses us to do His work toward all creations. It is the final attainment of knowing that nothing but God exists, that all else is illusion. See also: seven levels of wisdom.

prayer: With unshaken certitude of faith, for His creations to prostrate in humble obeisance to *Allāh* on bended knees, to love all other lives as much as their own and to show them compassion, to obey God's commandments (avoiding what is evil and doing what is good), to take the truth of the good things, and, living by that truth, to worship Him in humble servitude—that is prayer.

There are different levels of prayer: *Dhikr* means remembrance. There are 6,666 kinds of *dhikrs* (remembrances of God). This includes singing, reciting in the heart, reciting outwardly, or reciting silently. *Salām, salawāt, dhikr,* and *fikr* are different names given to these prayers.

There are also the various levels of *dhikr.* At the first level, called *dhikr* within *dhikr,* the remembrance of God is from one's awareness within the innermost heart *(qalb).* At the second level, when prayer is taken further within and is said by the soul, that is *fikr.*

And at the third level, when the soul, wisdom, and the *Nūr* (the resplendence of *Allāh*) join together and perform *fikr* at the same time, when all three are in one station in the remembrance of God, that is the devotion (*'ibādat)* of the *Nūr, 'ibādatul-dhikr.* Each stage has a subtly different meaning. *'Ibādat* is *fikr* within *fikr.* When one reaches the level of the Triple Radiance (*Nūr,* wisdom, and the soul) and prays without a sound, that is *sūfiyyat*. That prayer does not come from the breath but is connected to the soul, wisdom, and the *Nūr.* When all three rays go together and become connected to God, that is *dhikrul-fikr.*

Thus there is *dhikr, dhikr* within *dhikr, fikr* within *dhikr, fikr* within *fikr, Nūr* within *fikr,* and *Allāh* within *Nūr.* These are the various levels of *dhikr.* There are 6,666 different kinds of prayers, chanting, and various other ways of expressing one's devotion. These are all different aspects and different levels of prayer to God.

putthi (T) Intellect; the third of the seven levels of wisdom, or consciousness. Intellect is the ability to identify things by processing the information brought by feeling and awareness, to tell us what they do, and to mimic them. It is the understanding that grows out of feeling and awareness and has the ability to keep them under control, but it cannot differentiate between right and wrong. If we mingle our intellect with that of other beings, we can understand the extent of their intellect and determine how we must interact with them. See also: seven levels of wisdom.

qalam (A) The divine pen; the pen with which God is said to have prerecorded the actions of His creations. In the traditions *(ahādīth)* of the Prophet ﷺ, it is said that the first thing that God created was the pen *(qalam)* and that it wrote down the destiny of every individual thing to be created—all that was and all that will be—for all eternity. Lit. A reed pen.

qalb (A) Heart; the heart within the heart of man; the innermost heart; the shrine within, where one stands alone, worshiping the One who is alone. There are two states for this inner heart—an outer state, which is darkness, and an inner one, which is light. The outer state is composed of four chambers: earth, fire, water, and air, which correspond to the four religions: Hinduism, Zoroastrianism (fire and light worship), Christianity, and Islam. These four chambers are in a state of darkness. They are really the *kalb,* the black dog of desire that is the thoughts arising from the world made of the five elements. The real *qalb* is deeper inside and is filled with light. It is a flower, the petals of which are God's qualities.

qiblah (A) The direction one faces in prayer. For Jews the *qiblah* is Jerusalem, for Muslims it is Mecca. Within the body, the *qiblah* is the throne of God (made up of His qualities) in the innermost heart.

Qiyāmah (A) Day of Questioning; Day of Reckoning. The final day, when all lives are raised up from their graves to stand before the Lord and be held to account for their actions. Each will stand in the subtle form he acquired through his own qualities and actions, for example, a form of a monkey, or cat, or dog, or some other creation. It is the actions of this form that he will have to answer for.

qurbān (A) Externally, this is a ritual method for the slaughter of animals in order to purify them and make them permissible, or *halāl,* to eat. Inwardly, it is to purify one's heart *(qalb)* by sacrificing and cutting away the animal qualities existing within oneself, thus making one's life *halāl,* or acceptable to *Allāh.* It was for the purpose of destroying those animal qualities within the *qalb* that the *subhānallāhi kalimah* was revealed. Lit: Any practice that brings one closer to God. In particular, it means sacrifice, and especially the animal sacrifice in the 'Feast of Sacrifice' *('Īdul-Adhā).*

Qutb Muhaiyaddeen (or *Muhyiddīn)* ⊜ (A) This is a name given to Muhaiyaddeen 'Abdul Qādir al-Jīlānī ⊜; the *Qutb* for that age. [The *Qutb* of the age is the axis around which the universe revolves. He is grounded in *Allāh,* and so he remains still, while the rest of the cosmos revolves around him.] *Qutb Muhaiyaddeen* 'Abdul Qādir al-Jīlānī ⊜ is reported to have declared before a multitude of witnesses, "The sun never rises before saluting me with greetings of peace and informing me of what is happening throughout the world. And the year comes and reports to me about what goes on during it in all lands; also the month, the week, and the day tell me of the secrets that take place in them." Lit. *Muhaiyaddeen* is the reviver of the *dīn;* one who restores to life the path of perfect purity.

Qutb, or *al-Qutb* (A) Supreme saint of the age; considered to be the true deputy of the Prophet ⊖; the spiritual axis around which the whole of the cosmos revolves. [The *Qutb* of the age is grounded in God, and so he remains perfectly still while the universe revolves around him.]

Qutb is also a name that has been given to *Allāh.* He can be addressed as *Yā Qutb* or *Yā Quddūs,* the Holy One. *Qutb* is His action, while *Quddūs* is the power of that action *(wilāyat).* Lit. Axis; pole; pivot. See: *Qutb Muhaiyaddeen* ⊜.

qutb; qutbiyyat (A) The wisdom that emerges from the *Nūr,* which is *Allāh's* resplendent light of wisdom; divine analytic wisdom *(pahuth arivu),* the sixth of the seven levels of wisdom innate in man; the wisdom that explains the truth of God; the discerning wisdom of grace that explains right and wrong, good and evil; the wisdom that can measure the length and breadth of the seven oceans of the base desires; the wisdom that awakens all the truths that have been destroyed and buried in the ocean of maya (illusion); the wisdom that awakens true *īmān* (absolute faith); the wisdom that explains to the life *(hayāt)* its state of purity as it existed in *awwal,* the beginning of creation; the grace of the essence *(dhāt)* of God, which awakens the life of purity and transforms it into the divine resonance. The *qutb* within the heart is what provides the greatest clarity. Even in people with much learning, it is the wisdom that is the *qutb* that is giving the explanations. [M. R. Bawa Muhaiyaddeen used *qutb* and *qutbiyyat* interchangeably regarding this level of wisdom.]

qutbiyyat (A) See: *qutb.*

qutbs (A) [Name given to those in the upper hierarchy of saints (friends of God). Each one acts as a different axis around which various realities of the world turn. For description of the supreme saint of the age (around whom the whole cosmos turns), see: *Qutb,* or *al-Qutb.* See also: *Qutb Muhaiyaddeen*.

Rahīm (A) Knowing the good and evil in all of His creations, seeing and realizing the consequences of their qualities, conduct, and wisdom, and staying mingled within their joys and sorrows, *Allāh* will recall them to Him later, ask the various parts of their bodies what they have done, inquire into their credits and debits, balance the good against the evil, and then mete out a just verdict accordingly. His name is *ar-Rahīm,* the Compassionate.

Those whose hearts have melted and attained clarity through their certitude of faith in the Effulgence called *ar-Rahīm* (the Compassionate Lord who is Protector of the heavenly world) will be taken into Him as His own. He will erase the results or records of their previous sinful actions, forgive them, and accept them into the kingdom of heaven. In addition, He will reveal to them the countenances of the eternal prophets from whose benign gaze grace emanates.

Rahmān (A) *Allāh,* the Mercy to all lives, gives food equally to everyone in the world, fostering the growth of all, both good and evil, without any discrimination. He showers all with His mercy, protecting them in times of danger, promoting their growth, and sustaining them. This is the meaning of the name *ar-Rahmān.*

rahmat (A) The undiminishing and unchanging wealth of God's grace and plenitude; His mercy; His forgiveness and compassion; His benevolence; His wealth. All the good things that we receive from God are called His *rahmat.* Everything within God is *rahmat,* and if He were to give us that grace, that would be an undiminishing, limitless wealth for us. Worldly wealth (a wealth that is subject to change and can perish or be destroyed) is what He discarded from Himself. But the *rahmat* of *Allāh* will never change. That is why, to those who receive it, it is the greatest, most valuable treasure for all time.

rak'at (A) [A unit or section of prayer in the five-times prayer of Islam *(salāt)*, consisting of a bowing from an upright position, followed by two prostrations. Lit. A bowing.]

Raqīb and *'Atīd* (A) The two recording angels who keep an account of the good and evil a person does during his life. The angel who records good actions sits on the right shoulder, and the angel who records evil actions sits on the left shoulder.

rāsi (T) Sign of the zodiac; astrological house referring to the elements.

Rasūl (A) One endowed with wisdom; Prophet *Muhammad*, the Messenger of God. *Allāh's Rasūl, Muhammad*, is the resplendence that emerged from His effulgence, shining radiantly as His Messenger. The manifestation of that resplendence imparts explanations of luminous wisdom to *Allāh's* creations. He conveys the truth from *Allāh* and intercedes with prayers *(du'ā's)* for his followers and also for all of *Allāh's* creations. The *Rasūl* is anointed by *Allāh* as the Messenger who is the Savior for both worlds. Lit. Messenger. See also: *Muhammad*.

Rasūlullāh (A) The Messenger of *Allāh;* Prophet *Muhammad*.

rātib (A) [Religious dancing in a state of fervor. The dancers may cut themselves with swords, but the wounds heal immediately.]

Rattina Muhammad (T, A) The precious gem, *Muhammad*.

Rattina Muhammdur-Rasūl (T, A) The precious jewel, *Muhammad*, the Messenger of *Allāh*.

Rāvana (T) [The ten-headed evil demi-god *(asura)*, King Rāvana (from the Tamil epic *Rāmāyana*) who abducted Sītā, the beautiful chaste wife of Rāmā, and kept her in captivity in his island kingdom of Serendib (Sri Lanka). *Asuras* were human-like, but possessed supernatural powers, which they used for evil means.]

rizq (A) Nourishment; sustenance; that which comes as true food and provision from the Provider, *ar-Razzāq;* the single atom of grace that comes directly from God as the true nourishment. All the rest of the nourishment (the food that comes from the world) is merely hay, meant to satisfy man's desires. Lit. Food; sustenance; nourishment.

rūhānīs (A) Elemental spirits arising from desires. There are six kinds of lives within man. One is the human life which is the light-life, the soul *(rūh)*. Associated with this are the other five, the lives of earth, fire, water, air, and ether. These constitute the *rūhānīs*. When the four hundred trillion, ten thousand intentions and thoughts within man take form, they are called *rūhānīs.* After a person dies, it is his desires, his *rūhānīs,* that bring him back to be born again.

rūhāniyyahs (A) See: *nafsāniyats.*

rupees: The unit of currency in India and Sri Lanka.

sādhana (T) [Practices and disciplines on the spiritual path; steady zeal and constant application of methods prescribed by one's guru, or shaikh, such as austerities, moderation in such habits as eating and sleeping, reading of holy books, and spending time in the company of good people.]

Saivam (T) The true essence of *Saivam* is the same as *dīnul-Islām; Saivam* is the state of perfect purity, the state of not hurting another life, whether by deed, word, or thought. It is therefore comparable to Islam, which is also perfect purity. [However, in the world today, the term *Saivam* is used to mean the Saiva religion, a sect of Hinduism that worships Shiva (in Tamil: Sivan) as the ruling deity. M. R. Bawa Muhaiyaddeen ⊜ speaks of Hinduism (arising, as it did, out of the Indus Valley civilization) as a society, or a language, rather than a religion.] The word *saivam* is also used to mean vegetarianism, or abstinence from meat, fish, and eggs—whether throughout life, or on certain specified days.

sajdah (A) To prostrate oneself in prayer; to dedicate oneself to the One and hand over one's body, possessions, and soul to Him alone; to return His kingdom (His *qalb*) and His truth to Him, surrendering these to Him alone.

sakthi vēl (T) The lance, or spear of absolute faith, certitude, and determination *(īmān)* that was given by *Allāh* to the Rasūl ⊖. It has the power to overcome all the deceptive mayic forces.

salām (A) When we say *salām,* it means 'in God's name' or 'in the presence of God'; both of us become one without any separation; both of us are in the state of unity, a state of peace. Lit. Peace; the peace of God; greetings of peace.

salāmat (A) Protecting and cherishing the grace of God; safety; security.

salawāts (A) Prayers; glorification; blessings. The practice of invoking blessings and peace upon the *Rasūl* ⊖, the prophets, the angels, and other exalted beings.

When you offer one *salām* or *salawāt* to the *Rasūl* ⊖, or to prophets or angels, you receive thirty *salawāts* in return. Every *salām,* every glorification, that you offer from your mouth is returned, multiplied many times through the countless mouths that *Allāh* creates.

Allāh is within you, the *Rasūl* ⊖ is within you, and the angels and heavenly beings are within you. The praise that you offer to them is reflected back from within your own heart as a radiance that lights up your own face and being. So, when you offer *salawāts* to the Prophet, you are, in fact, offering them to yourself, vastly multiplied.

samādhi (T) State of contemplative worship; intense contemplation on God. Lit. An upright posture for silent meditation.

sara'hu (A, T) Worldly religious observances and ways of worship.

sariyai, kiriyai, yōgam, gnānam (T) The four steps of spiritual ascendance in the Hindu tradition, corresponding to the four steps of spiritual ascendance in the Islamic tradition *(sharī'at; tarīqat; haqīqat; ma'rifat)*. See: five steps of spiritual ascendance.

satguru (T) The divine teacher; when the soul was in *arwāh* (the divine kingdom), the *satguru* was *Nūr Muhammad* ⊖. Our first awareness comes from that *satguru*. Wisdom comes later in the form of the *Qutb*. But until one attains such wisdom, it is the *satguru* that gives all that is needed—water and air, the sense of smell for the nose, the sense of taste for the tongue, the sweetness, and the many scenes that are seen.

That which makes a child first aware is the *satguru, Nūr Muhammad* ⊖. A newborn baby does not yet have wisdom, and yet it can scratch itself when it itches. It is the *Nūr* (the *satguru*) that makes it scratch. If the child cries for milk and the mother picks it up, it stops crying; but if somebody else picks it up, the baby continues to cry. It knows. When the mother embraces the child, it takes its milk from her nipple because it knows. It is the *satguru* that shows the baby all these things. Only later does the wisdom called the *Qutb* come to teach about right and wrong, and good and evil.

seven levels of wisdom:

1) *unarvu* (T) Sensory feeling, or perception; to feel an emotion.
2) *unarchi* (T) Awareness. To know, or be aware of:
    - feeling something
    - where it is being felt
    - whether it causes pain or pleasure, sorrow or joy
3) *putthi* (T) Intellect. Intellect processes the information brought by feeling and awareness, identifies a cause, and decides a course of action. In doing this, it is limited to accessing things it has perceived through the senses.
4) *mathi* (T) Assessment, or Judgment; an instrument of evaluation. At this level man begins to assess, or inquire into, the nature of his life and to question his fate. Assessment is the highest mental activity in man, but its operation is limited by being founded on observed phenomena, or on

knowledge concerned with everyday living.

5) *arivu* (T) Subtle wisdom. Subtle wisdom realizes that the answers (to man's questions) cannot be found in the world, but only within. Although this is the beginning of turning inward, subtle wisdom is still limited to functioning in the realm of the elements, and so it can only suggest a variety of possible solutions, not come up with certainties.

6) *pahuth arivu* (T) Divine analytic wisdom, or divine discerning wisdom. This is the wisdom that possesses the certainty of knowing. It is the *qutbiyyat*, the indwelling spiritual guide or mentor, to be found only in mankind. It gives immediate, certain answers from within, discerning between:
   - right and wrong
   - good and evil
   - the permanent (real) and the evanescent (illusory)

   In this way, divine analytic wisdom maintains a connection with God and brings about a state of peace.

7) *pēr arivu* (T) Divine luminous wisdom. This is God's greatest gift to man, the ultimate wisdom that removes from him all traces of human ego and duality. It is the wisdom of God's light, the *Nūr,* which was impressed on Adam's forehead at the beginning. Thus it is the birthright of every human being. Man realizes that God is within him, and that he is within God. It is the final attainment of knowing that nothing but God exists. Now the soul is in constant communion with God, and, taking its life, its food, its wisdom—everything—from Him, the soul goes on resonating His glory.

shaikh (A) Spiritual teacher; spiritual guide; teacher of wisdom; the catalyst who activates the wisdom of his disciples. The *shaikh* pleads, exhorts, and clarifies. He reveals and instructs. He induces the disciple to understand and realize for himself, and thus he melts the very being of the disciple in order that the disciple may come to see that which he has been seeking. This is the sole purpose for which the *shaikh,* or guru, appears to his disciple. In Tamil, the word for *shaikh* is *guru*. See: *kāmil shaikh; gnāna guru.*

shaitān, or satan: The name given to *iblīs,* the commander of the jinns, after he was condemned by *Allāh*. Satan is born from the fire of anger, jealousy, deceit, arrogance, pride, and the egoism of the 'I'; a human being who has these qualities is satan.

shaitāniyyahs (A) See: *nafsāniyats.*

sharī'at (A) See: five steps of spiritual ascendance.

sharī'at, tarīqat, haqīqat, ma'rifat, and *sūfiyyat* (A) The five steps of spiritual ascendance.

Each of the first four steps is represented by a section of the body: *sharī'at* (below the waist); *tarīqat* (the stomach); *haqīqat* (the chest); *ma'rifat* (the head). See: five steps of spiritual ascendance.

sharr (A) That which is wrong, bad, or evil, in contrast to *khair,* that which is good. Everything that has appeared and can be seen is *sharr;* whatever is *sharr* continues to change. That which is unseen and imperishable is *khair;* it never changes. One must, with the wisdom of *īmān,* discard what is *sharr* and make steadfast that which is imperishable.

sifāt (A) (sing. *sifat*) Depending on the context, the word *sifāt* may mean the creations of God or the attributes of God. A creation; a thing manifested from *Allāh;* an attribute of *Allāh;* rays, which are the souls; everything that arose when the word *Kun!* (Be!) was spoken; all that has appeared as form. Lit. Qualities or attributes, in contrast to essence *(dhāt).*

sirātul-mustaqīm (A) The straight path; the path of righteousness; the unwavering determination that binds you to your faith in *Allāh.*

sirr (A) Secret; *Allāh's* secret hidden within man, a secret that man must uncover.

sitthars (T) Ascetics who have attained some supernatural powers; those who control the *sakthis* of the elements and maya to perform miracles, or *sitthis.*

sūfi (A) Mystic, one who has merged in God and whose actions and words are God's actions and words, one who has unconditional love for all.

sūfiyyat (A) See: five steps of spiritual ascendance.

sukūn (A) [A diacritical mark in the form of a small circle placed over a consonant, indicating that it has no vowel and is therefore without movement, e.g., the 'n' of 'into.'] The entirety of creation came forth from a *sukūn.* Lit. Stillness, tranquillity, quiet.

Sūrat (A) Body; form.

Sūratul-Fātihah (A) [Ordinarily this is the opening chapter of the Qur'an. However, M. R. Bawa Muhaiyaddeen explains that the *Sūratul-Fātihah* is your form, your *sūrat.* (The Arabic word *'sūrat',* when spelled with a *'sīn',* means a chapter of the Qur'an, and when it is spelled with a *'sād',* it means a form, shape, or figure.) *Sūratul-Fātihah* is also called *Sūratul-Hamd,* or the Chapter of Praise.]

Sūratul-Fātihah is the clarity that comes from understanding the four elements of the body (earth, fire, water, and air) and realizing the self and

God within. The *Sūratul-Fātihah* is within man, and man's inner form is within the *Sūratul-Fātihah.* If we open up that form, we can see within it *Allāh's* words, His qualities, His actions, His three thousand divine attributes, and His ninety-nine powers *(wilāyāt).* That is the *sūratul-insān,* the inner form of man.

To see all these, the *Sūratul-Fātihah* must be opened up with the wisdom that comes from the ocean of divine knowledge *(bahrul-'ilm).* Opening your heart, opening your form and looking within, having you look at your own inner form—that is the *Sūratul-Fātihah.* Thus it has two meanings: the outer one is at the level of *sharī'at,* and the inner one is in the realm of the essence, or *dhāt.*

In order to help you understand all this, *Allāh* has given you seven kinds of awareness. You must search in these seven ways. Look carefully at your form. Feel your way around, and find out where each thing is—what is where. Only if you use all seven wisdoms can you understand your form, the *Sūratul-Fātihah.*

sūratul-insān (A) The inner form of man, woven together out of the twenty-eight Arabic letters. The 6,666 verses of the Qur'ān are also made out of these twenty-eight letters. Thus the form *(sūrat)* of *insān* is the *Ummul-Qur'ān* (the Mother of the *Qur'ān*), from which the revelations that came to *Muhammad Rasūl* ﷺ emerged. The sounds in the *Qur'ān,* which resonate through wisdom, through the Messenger of *Allāh* (Prophet *Muhammad* ﷺ), and through the angels and heavenly beings—all exist in the body of man as secrets contained within the letters that comprise his form.

Sūratul-Qur'ān (A) The form of the primal *Qur'an,* which is the inner subtle body of man. Man's subtle body is made up of the twenty-eight Arabic letters. The Qur'an, although it has 6,666 verses, is contained within those twenty-eight letters. See: *Thiru Qur'ān.*

sūratun-Nūri Muhammad ﷺ (A) The form of the *Nūr,* the resplendent light of *Allāh,* the divine luminous wisdom in man; the reality of the form of the light of *Muhammad* ﷺ; the resplendent form of *Nūr Muhammad* ﷺ.

takbīrut-tahrīmah (A) [To say *Allāhu akbar* (God alone is great. Nothing else is). This is the first *takbīr,* or exaltation of *Allāh,* in prayer *(salāt),* which is said standing, after which the worshiper must give himself up entirely to the remembrance of *Allāh;* the initial gesture and words of the *salāt;* raising the hands to the ears palms forward while saying *Allāhu akbar,* then placing right hand over left on the abdomen. The idea of *tahrīmah* is that one is in a sacred space for the duration of the *salāt,* and must not pay attention to or interact with the world.]

talqīn (A) Spiritual teaching or instruction.

tarīqat (A) See: five steps of spiritual ascendance.

tasbīh (A) To glorify the name of *Allāh;* to purify the inner heart *(qalb),* which is the abode of *Allāh,* the One of perfect purity.

Tatthwamāsi (S) [Thou (the individual soul) art That (the Source for all souls).]

tatthwas (T) The strength or vitality inherent in the qualities of the creations, manifested through the action of each of those qualities. While jinns, ghosts, and demons have only thirty-six *tatthwas,* man has ninety-six, and through these he has the capacity to control everything. Jinns, demons, and ghosts can do many things that may seem superior to the powers of man, such as performing tricks of maya. But man has greater power; he has the strength *(tatthwas)* of wisdom that can control even those demons and spirits.

taubah (A) Repentance; to ask God's pardon for sins and errors, to turn away from them, and to vow never to commit them again.

thilak, or *pottu* (T) A round dot placed on the center of the forehead for religious or decorative purposes; usually made of sandalwood paste, holy ash, vermillion, or other colors. Other pastes may be used in occult practices. *Allāh's thilak* is the eye of wisdom, the Nūr, on the center of the forehead.

Thiru Marai (T) See: *Thiru Qur'ān.*

Thiru Qur'ān (T, A) or *Thiru Marai* (T) The original, primal *Qur'ān;* the divine scripture imprinted in the beginning upon the innermost heart of man; the divine words of explanation that exist eternally within that innermost heart. Within the *Thiru Qur'ān* (T, A) *Allāh* has buried all the secrets and the essences of all three worlds (the beginning, this world, and the hereafter), and the explanations about His essence of grace *(dhāt),* His Triple Radiance (*Allāh, Nūr,* and *Muhammad* ﷺ) and the creation *(sifāt).* The Triple Radiance has been with Him from the beginning, all three existing in the same place. From a state in which there was no creation, there came forth from *Allāh* the *Nūr;* then, from the *Nūr* came *Muhammad* ﷺ, and from that came forth all of creation.

The *Thiru Qur'ān* is composed of the same twenty-eight letters (of the Arabic alphabet) that were used to create the subtle body of man. It is through these twenty-eight letters (in the form of words and sentences) that the meanings of the 6,666 verses of the *Thiru Qur'ān* are revealed. All of everything emanates from them as *Allāh* continually pours forth His revelations.

Thiru Marai (T) means holy scriptures. The *Thiru Marai,* or *Thiru Qur'ān,* refers to the scriptures and words of every religion. Thus it is the manifestation of the conscience of God in every age to every nation, revealing to all mankind the guidelines for human conduct, guidelines that explain the means of attaining Him. God is the Reality immanent in man. The *Thiru Qur'ān* is God's revelation that issues from the *Nūr,* His resplendent wisdom.

Triple Radiance: The resplendence of *Allāh, Nūr,* and *Muhammad* ﷺ. The innermost heart *(qalb)* of man is formed of the five Arabic letters: *alif, lām, mīm, hā',* and *dāl*. Of these, *alif* is *Allāh; lām* is the *Nūr,* the resplendence of *Allāh's* wisdom; and *mīm* is *Allāh's* Messenger, *Muhammad* ﷺ. The wisdom that emerges from the *Nūr* is the *Qutb,* or Muhaiyaddeen.

uhad (A) That which *Allāh* has revealed; *uhad* is the seeds of life which emanated from *Allāh,* while *ahad* is *Allāh,* the One, the Mysterious Absolute.

'ulamā' (A) [Theologians; knowers of truth; learned ones; scholars; gnostics. M. R. Bawa Muhaiyaddeen ⊜ uses the word *'ulamā'* with a higher meaning, although literally *'ulamā'* is merely the plural of *'ālim'*.]

unarchi (T) Awareness; the second of the seven levels of wisdom, or consciousness. On the physical level, awareness informs us of the location and nature of what we are feeling. On a deeper level, we can pinpoint our feelings and perception and see where they are coming from. Also, by sending our awareness to mingle with the awareness of the countless creations, we can know what they are aware of, and understand the limits of their consciousness. See also: seven levels of wisdom.

unarvu (T) Feeling, or perception; the first of the seven levels of wisdom, or consciousness. On the physical level, our senses inform us that we are feeling or perceiving something in ourselves or in the world around us. On a deeper level, we place our feelings within the feelings of another being, so we can understand the state of that life and what it feels, or perceives. See also: seven levels of wisdom.

uyir mayam (T) See: nature of life.

vēdānta (T) and *sitthānta* (T) [Systems of Hindu religious philosophy. *Vēdānta* speaks of one God, while *sitthānta* speaks of many gods.]

vingnānam (T) Reasoning; rational outlook; intellectual or scientific inquiry.

wahy (A) Revelation; inspiration from God; the inspired word of God, which was revealed to the prophets; the commandments or words of God transmitted by the archangel Gabriel ⊜. *Wahys* are *Allāh's* grace *(rahmat)*—the grace of *'ilm*, of truth, of *īmān*, and of wisdom. *Wahys,* or revelations, have come to *Adam* ⊜, *Moses* ⊜, and various other prophets, but most of all to

Prophet *Muhammad* ﷺ, who received 6,666 revelations. These included the entirety of the revelations given to the earlier prophets.

waqt (A) Prescribed time of prayer. In the religion of Islam there are five prescribed times of prayer each day. But there is only one true *waqt*—the never-ending prayer, the prayer in which one is in direct, unceasing communication with God and is merged with God. Lit. Time, time span, moment, instant.

waw of *'ishq* (A) *'Waw'* (و) is the Arabic letter that stands for desire; it denotes a state related to sensory and sexual enjoyment, while *'ishq* is the ardor of love.

wudū' (A) Using the water that is the *kalimah,* to wash from the *qalb* all thoughts and intentions arising from the desires and the senses, so that only the remembrance of *Allāh* remains. Lit. Cleansing, in order to restore the state of purity required for ritual acts such as prayer and reading the Qur'ān.

Yā (A) The vocative 'O!' An exclamation of praise; a title of greatness or praise.

Yā Rabbal-'ālamīn (A) The Creator who nourishes and protects all of His creations. Lit. O Lord, Ruler of the universes.

yaqīn (A) The state of absolute certainty of faith that comes from beholding God directly within the heart; the station of absolute certitude. Lit. Certainty.

yuga(s) (T) An age; eon; a period of existence of fifty million years. Four *yugas* (two hundred million years) represent one cycle of existence for the universe. The present time is said to be close to the end of the fourth and final *yuga.*

Zabūr (A) The scripture relating to the religion of Hinduism. See: *Jabrāt; Injīl;* and *Furqān.*

zakāt (A) Obligatory charity; obligatory dues.

zamzam (A) *Zamzam* is the honey that oozes from *īmān* in the *qalb* of wisdom. It is the taste of fragrant honey that oozes from *Allāh's 'ilm* (divine knowledge). The throat is also sometimes called the *zamzam* well. It is the *zamzam* well within man's form, from which ordinary water comes forth. The drying up of this well is the reason people ask for water when their death is near.

In the world, *zamzam* is a well. It is found near the *Ka'bah,* in Mecca. Originally, this wellspring opened up for the sake of young Ishmael ﷷ and his mother, Hāgar ﷷ and has never stopped flowing since. It is said to flow from the spring of *al-Kauthar* (the abundance), in paradise.

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About the Drawing
in the Front of the Book

The first to emerge from *Allāh* was His Light, called *Nūr Muhammad* ﷺ. The sun and the moon, which *Allāh* calls His right and left eyes, emerged from *Nūr Muhammad* ﷺ.

The Arabic words at the top of the design read as *Allāh* and *Muhammad* ﷺ.

Below the letters is the heart of man. Within that is the innermost heart, or *qalb*, depicted as a six-cornered emblem consisting of five Arabic letters, with the sixth corner standing for the soul, which is a ray from the *Nūr* (*Allāh's* essence).

The five Arabic letters:

Alif (ا) stands for *Allāh*.

Mim (م) stands for the *Nūr, Allāh's* Messenger, which is *Muhammad* ﷺ.

Lam (ل) stands for the resonance of wisdom called the *qutb,* the resplendent wisdom that emerged from the light of *Allāh's* essence (the *Nūr*).

(These three together are called the Triple Radiance, or Triple Flame.)

Hā' (ح) stands for the ninety-nine glorious names of *Allāh* (the *asmā'-ul-husnā*), which form a house for the Triple Radiance.

Dāl (د) stands for the world, with all its secrets and faults.

The crescent at the bottom of the picture contains the name *Muhammad* on the right and the left, and, in the center, the words *Bismillāhir-Rahmānir-Rahīm* (In the name of God, the Most Merciful, the Most Compassionate).

Please see pages 88–90 and 207–211 in this book and also *Song of Muhammad* by Muhammad Raheem Bawa Muhaiyaddeen, pages 1–18.

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Muhammad Raheem Bawa Muhaiyaddeen ⊖, a Sufi mystic from Sri Lanka, was a man of extraordinary wisdom and compassion. For over seventy years he shared his knowledge and experience with people of every race and religion and from all walks of life.

The central branch of The Bawa Muhaiyaddeen Fellowship is in Philadelphia, Pennsylvania, which was M. R. Bawa Muhaiyaddeen's home ⊖ when he lived in the United States before his death in December, 1986. The Fellowship continues to serve as a meeting house, as a reservoir of people and materials for everyone who is interested in his teachings.

The Mosque of Shaikh Muhammad Raheem Bawa Muhaiyaddeen is located on the same property; here the five daily prayers and Friday congregational prayers are observed. An hour west of the Fellowship is the *Mazār,* the tomb of M. R. Bawa Muhaiyaddeen ⊖ which is open daily between sunrise and sunset.

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